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THE
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Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

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INDEX

	PAGE
Adyar, by L. A.	712
All-India Theosophical Convention of 1926, The ...	249
Artistic Glass, Translated by Mrs. Neeltje Roest ...	463
Association of Hebrew Theosophists ...	613
Australia : Her Power and Purpose, by George S. Arundale	259
Bibliography of the Works of C. W. Leadbeater ...	529
Bishop Leadbeater's Visit to Medan ...	529
Book Notices	244, 619
Books Received	117, 247, 371, 492, 621, 742
Brahmaviḍya Āshrama, Adyar, by James H. Cousins, Principal	88
Brahmaviḍya Āshrama, Adyar ; Opening of the Fifth Lecture Session, by C. ..	480
Buddhist Temple, Adyar, The, by S. S. ...	62
Builders of Nature, The, by Dr. Jacob Bonggren ...	450
Christ Love Made Manifest, The, by H. M. M. ...	467
—Circles, by A. L. Huidekoper, B.Sc. ...	381
Concerning Certain Fire-Bringers, by James H. Cousins, D.Lit	585
Correspondence	102, 229, 357, 488, 607, 739
Cosmic Planes, The, by C. Jinarājadāsa ...	39
Delegates to the All-India Women's Conference on Educational Reform	631

	PAGE
Departure of Mrs. Annie Menie Gowland, The, by G. S. O. ... ..	... 351
Devil in Us, The, by Arthur Robson ...	... 405
Do I Surmount the Difficulty Called Death? by A. M. Butterworth.... ..	... 581
Drink and Happiness, by Max Wardall, LL.B. ...	... 726
Durga: The World-Mother Aspect of God, by Nibaran Chandra Basu	433, 537
Enjoyment of Tragic Drama, The, by D. Jeffrey Williams ... ..	... 210
Essay on God, An, by Ernest Wood... ..	... 286
Exhibition of Indian Art: Theosophical Con- vention, Benares, 1926, by A. R. ...	... 600
Fare Thee Well! ... ..	... 359
First Theosophical Broadcasting Station in the World: An Auspicious Opening, The, by G. S. Arundale ... ..	... 147
From the Theosophical News Bureau ...	... 735
Glimpse into the Astral Light, A, by Agnes Martens Sparre ... ..	... 69
Heroes To-day, by Weller Van Hook ...	... 224
Hindū-Muslim Spiritual Culture: The Deep Import of Islām and Sanātana Dharma, by Syed Badruddeen ... ..	... 281
Human Voice as the Basis of Music, The, by Geo. W. Weaver ... ..	... 322

ILLUSTRATIONS:

Ascension, The	<i>to face</i> 333
Baby Village, Mooseheart	" 659
Bishop Leadbeater's Visit to Medan	" 528, 529
Buddhist Temple, Adyar, The	" 1
Coming Buddha, The	" 717
Delegates to the All-India Women's Conference on Educational Reform	" 631
Descent from the Cross, The	" 334

INDEX

v

	PAGE
Ducal Palace, Venice, The	<i>to face</i> 216
Flower Vases by de Bazel	" 462
Glasses by de Lorm	" 464
Grand Canal, Venice	" 222
Jesus and the Doctors	" 84
Kamakura Buddha, The	" 717
Landscape	" 720
Leadbeater, C. W., in 1902	" 503
" " " 1882, 1885	" 515
Letter to C. W. Leadbeater from H. P. B.	" 525
Letter of the Master K. H. to C. W. Leadbeater	" 526-527
Madonna Worshipping Jesus	" 335
Masked Musicians	" 223
Middle Gate, Horiyuji	" 716
Mooseheart	" 659
Music	" 74
Portrait	" 75
Prince Wamayado	" 720
Prometheus, Cover Design	" 586
" Oil Painting	" 587
Room Decoration in Glass Mosaic	" 465
Salutation Bridge, Venice	" 217
Scriabine, Alexander	" 585
Spirit of the Plum-tree, The	" 721
Table Glass by Berlag	" 463
Temptation, The	" 337
Tibetan Banner, A	" 338
Triumphant Genius	" 85
"Upon the Himalayas Shines Our Lord the Sun"	" 493
Vase, by Lanooy	" 464
Vice-President in Burma, The	" 373
Virgin and Child,	" 332, 336
Wild Geese	" 720
Yomei Gate, Nikko	" 716
International Correspondence League ...	... 612
Last of the Impressionists, The, by James H. Cousins, D.Lit ... ..	... 217
Letter of the Master K. H. to C. W. Lead- beater, A. ... ..	... 527
"Let us now Praise Famous Men," by Margherita Ruspoli ... ..	... 13
Liberal Catholic Church, The, by the Rev. D. H. Steward ... ..	... 106
Magazines ... ..	... 245

	PAGE
Magician's Garden, The, by Franco Perkins ...	590
Magnificent Objective, A, by David W. Miller ...	511
Master Jesus in Art, The, by A Student of the Brahmavidya	331
Menace to Individual Consciousness, The, by Saturnian	273
Modernism in Painting, by Jean Delville ...	74
More Revelations, by C. Jinarājadāsa ...	486
Mysticism of the North American Indian, The, by Senta Simons	179
Occultist and Nature, The, by E. A. Wode- house, M.A.	266
On Symbols, by Elizabeth Lourensz ...	470
On the Watch-Tower ... 1, 119, 251, 373, 503, 623	
Order for the Defence of Theosophy and the Theosophical Society, The	734
Order of Service, for the Defence of Theosophy and the Theosophical Society	231
Our Art Section, by James H. Cousins, D.Lit. ...	85
Our Exchanges 117, 247, 371, 492, 622, 742	
Our Illustrations, by James H. Cousins, D.Lit. ...	725
Path of Occultism or the Path of Siddha Purushas from the Standpoint of Hindū Scriptures, by Seshachela Rao	575
Peace and War, by J. Krishnamurti ...	139
"Peace through Youth," by Axel von Fielitz- Coniar	473
Penal Theory of Karma, The, by Alpha ...	27
Persian Mystics, The, by C. Narayanswamy ...	669
Philosophy of the Fourth Dimension, The, A. C. Hanlon	55
Physical Force and Spiritual Opportunity, by R. J. Roberts	195

	PAGE
POEMS :	
After a Dream (To a Kinsman), by Eveline C. Lauder	597
Ariel, by D. E. O.	68
Clouds, by M. Bright	209
Dream of Perfect Rest, The, by E. Christine Lauder	472
Metempsychosis, by Jesse Willis Jefferis	657
On Reading the Letters of the Master K. H., by E. A. Wodehouse	449
Paḍmapāni., Anon	163
Probation, by D. H. S.	37
Remembrance, by I. C. O.	432
Renunciation, by Daphne	732
Shall I to the Byre Go Down? by Tomfool of <i>The Daily Herald</i>	632
To A. B., by A. J. H.	574
To Dr. Annie Besant, by Ystwyth	9
To the Higher Self, by Amy Rae Thompson	330
Two Pictures, by C. F. Andrews	73
Whitsun-Day, 1926, by Kathleen Lee	271
Random Occult Investigation, by C. Jinarājadāsa	417
Renaissance of Bombay, The, by the Rt. Rev. G. S. Arundale	663
Renaissance of Indian Womanhood, The, by A. L. Huidekoper, B. Sc.	633
Revelations and Psychism, by C. Jinarājadāsa	313
REVIEWS :	
Above the Rainbow, by James H. Cousins, D. Lit.	364
Activities of Uranus and Neptune, The, by Helen H. Robbins	243
Apocalypse and Initiation, The, by Daisy E. Grove	495
Architectural Antiquities of Western India, by Henry Cousins	744
Ascharyachūdamani—a Samskr̥t Drama, by Shaktibadra	110
Bell-Branch, The, by James H. Cousins, D.Lit.	363
Bengāli Religious Lyrics-Sakṭa, translated by E. J. Thompson and A. M. Spencer	242
Call of the Mother, The, by the Lady Emily Lutyens	108
Christian Beginnings, by F. C. Burkitt, D. D.	498

- Concerning the Inner Life, by Miss Evelyn Underhill... ..
- England's Educational Policy in India, by V. V. Oak, M.A.
- Etheric Double and Allied Phenomena, The, by Major Arthur E. Powell
- Every Man's Life of Jesus, by James Moffatt, D.D., LL.D.
- Free Spirit, The, by Henry Bryan Binns
- Garden of Healing, The, by Margaret Williams
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- Gods in Exile, by J. J. van der Leeuw, L.L.D.... ..
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- Out of the Deep Dark Mould, by Harindranath Chattopadhyaya

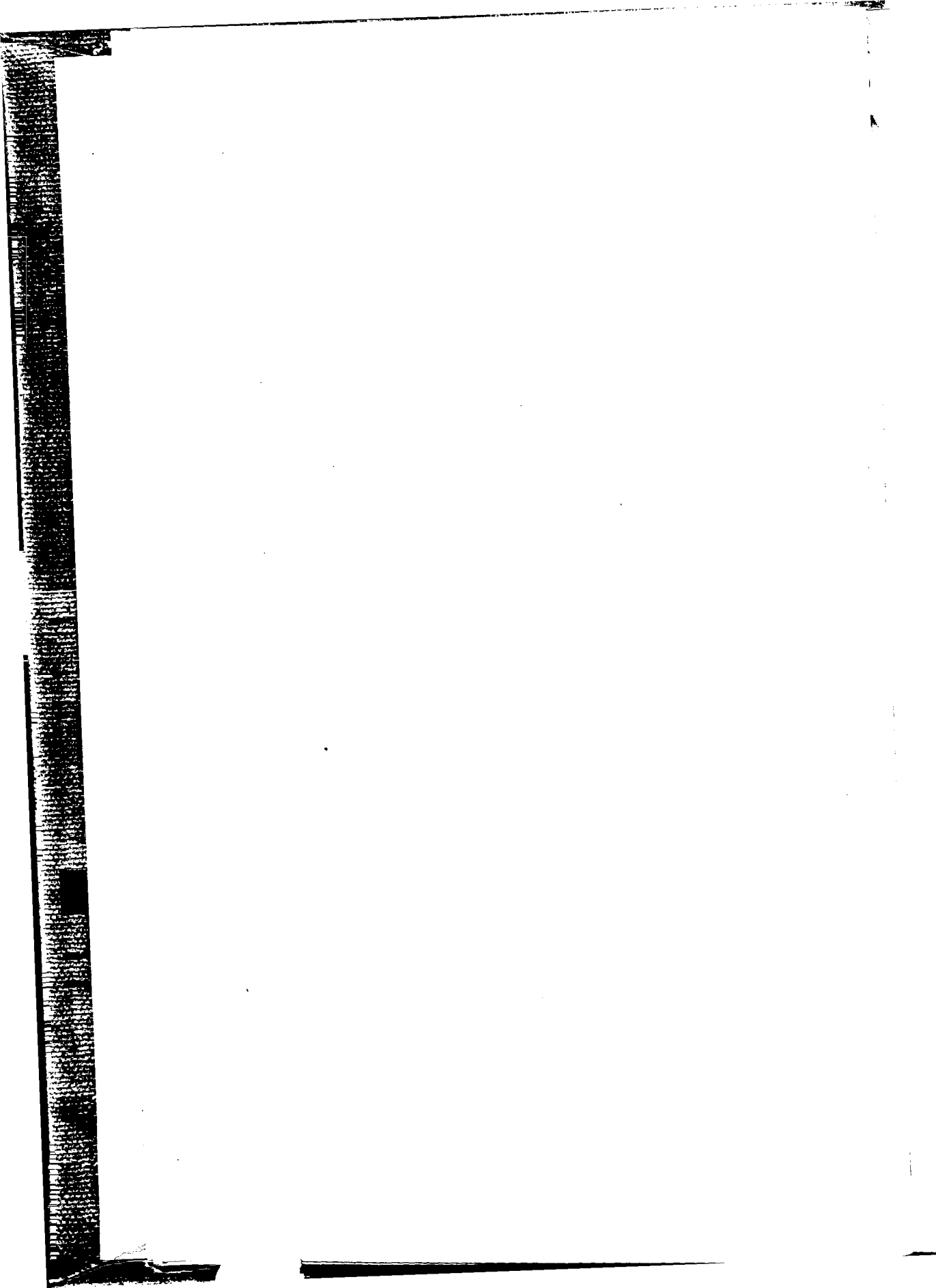
PAGE		PAGE
366	Psycho-analysis for Normal People, by Geraldine Coster	500
367	Psychology and Tradition of Colour, The, by Hylda Rhodes	502
361	Psychology of the Servant Problem, by Violet Firth	115
171	Sayings of the Children, The, by Pamela Grey... ..	370
112	Soul of Jack London, The, by Edward Biron Payne	500
365	Spiritual and Political Revolutions in Islām, by Felix Valyi	618
237	Spiritualism and Theosophy, by Arthur W. Osborn	499
494	Spiritual Universe, The, by Oswald Murray	109
115	Vocabulary of the Greek Testament, The, by James Hope Moulton, D.D., D. Theol. and George Milligan D.D.	244
107	Voyages, by Weller Van Hook	617
496	Wisdom of the East Series, The	501
502	Wise Old Elephant, The: Forty Story Talks to Boys and Girls, by E. L. Coulter	501
116	Wizard's Mask, The, by Harindranath Chattopadhyaya	113
241	Sayings of Meister Eckhard (1260-1326)	485
501	Seeds of Internationality 89, 226, 344, 476, 598, 734	691
618	Sermon, A, by Dr. Annie Besant, D.L.	63
107	Service of Wagner to the Worlds, The, by the Rt. Rev. G. S. Arundale	715
745	Some Characteristics of Japanese Culture, by James H. Cousins, D.Lit.	650
498	Some Documents in the History of the T.S., by C. Jinarājadāsa	48
614	Some Prior Phases of the Personality of Shri Kṛṣṇa, by C. Kunhan Raja	301, 441
360	Some Thoughts on the Evolution of Form, by O. Penzig	453
494	Studies in Freemasonry, by Leonard Bosman... ..	546
114	Studies in Occult Chemistry and Physics, by G. E. Sutcliffe (Second Series):	681
493	XVIII. The Fourth Element: Fire	
499	XIX. The Modern Chemical Elements	
496		
116		
743		
113		

INDEX

xi

	PAGE
Voice of the Herald Sphinx, The, by T. R. Duncan Greenlees ... ..	... 428
What H. P. B. Thought of C. W. Leadbeater, by C. Jinarājadāsa ... ..	... 515
What Theosophists are Saying, by A. de la Peña Gil ... ..	... 345
Who has Lost a Brotherhood Birthday Book? by S. N. Krishnan ... ..	... 118
Work of Star Members, The, by Dr. Annie Besant ... ..	... 127
World Religion, The, Alice Warren Hamaker Worship (Dedicated to Dr. Annie Besant on her 79th Anniversary), by Erling Havrevold	... 10





THE THEOSOPHIST

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

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

Edited by ANNIE BESANT, P.T.S.

CONTENTS

	PAGE
<i>Frontispiece</i> : The Buddhist Temple, Adyar	
On the Watch-Tower	1
To Dr. Annie Besant (Poem). YSTWYTH	9
Worship (Dedicated to Dr. Annie Besant on her 79th Anniversary). ERLING HAVREVOLD	10
"Let us now Praise Famous Men." MARGHERITA RUSPOLI	13
The Penal Theory of Karma. ALPHA	27
Probation (Poem). D. H. S.	37
*The Cosmic Planes (A Thesis for Criticism). C. JINARĀJADĀSA	39
Some Prior Phases of the Personality of Shri Kṛṣṇa. C. KUNHAN RAJA	48
The Philosophy of the Fourth Dimension. A. C. HANLON	55
The Buddhist Temple, Adyar. S. S.	62
The Service of Wagner to the Worlds. THE RT. REV. G. S. ARUNDALE	63
Ariel (Poem). D. E. Ó.	68
A Glimpse into the Astral Light. AGNES MARTENS SPARRE	69
The Art Section:	
Two Pictures (Poem). C. F. ANDREWS	73
Modernism in Painting. JEAN DELVILLE	74
Our Art Section. JAMES H. COUSINS, D.LIT.	85
A Study in Backgrounds. ELISABETH LOURENSE	87
Brahmavidya Āshrama, Adyar. JAMES H. COUSINS, PRINCIPAL	88
Seeds of Internationality. WAYFARER	89
A Theosophical Caravan. THE RT. REV. G. S. ARUNDALE	94
The Theosophical Book Association for the Blind. F. A. BAKER	95
The Theosophical Field. J.	96
Correspondence	102
The Liberal Catholic Church. THE REV. D. H. STEWARD	106
Reviews	107
Books Received. Our Exchanges	117
Who has Lost a Brotherhood Birthday Book? S. R. KRISHNAN	118
Supplement	i

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Price See Supplement page *iva*

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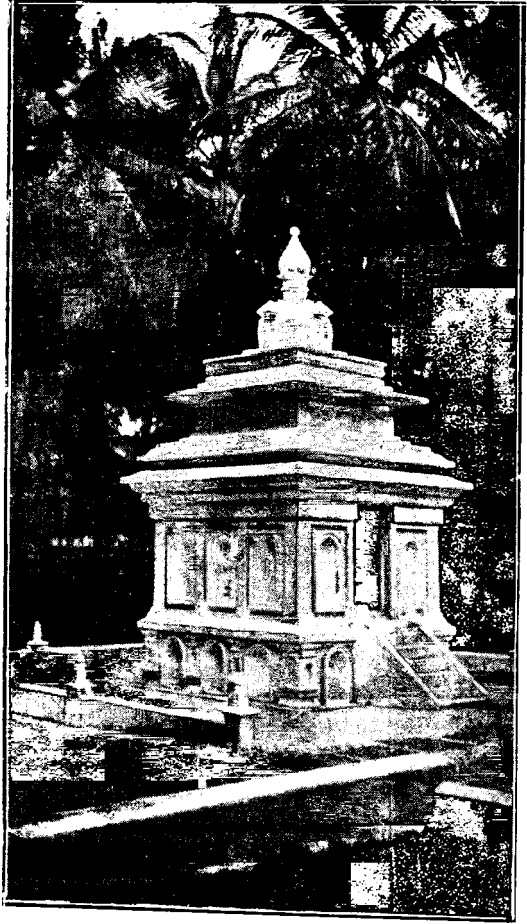
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THE BUDDHIST TEMPLE, ADYAR

THE THEOSOPHIST

ON THE WATCH-TOWER .

Cable received from the Theosophical Broadcasting Station in Sydney:—

TO THE VICE-PRESIDENT OF THE THEOSOPHICAL SOCIETY,

Theosophical Broadcasting Station opened Monday minister of education great success excellent transmission stop will be one of the most powerful stations in world hope later be in communication America India Africa our motto broadcasting brotherhood. Arundale.

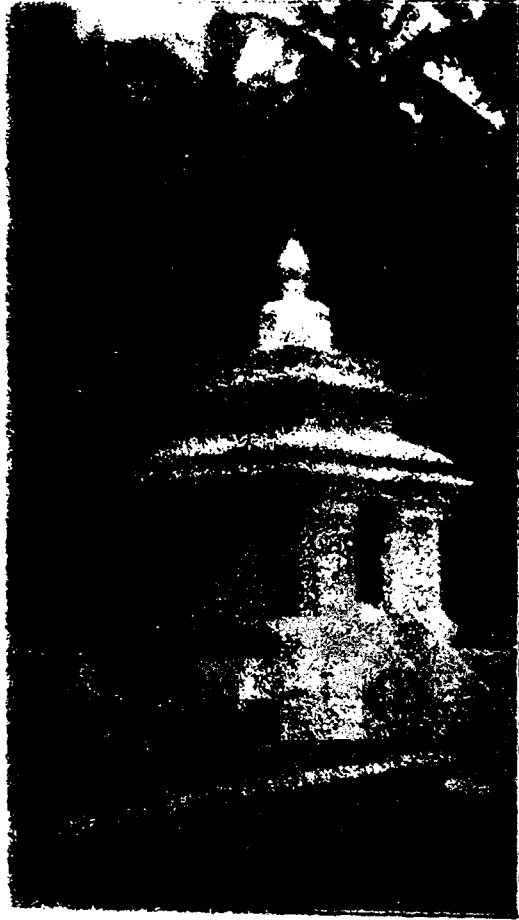
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- 22 & 23. Pittsburgh.
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7. Hollywood.
11. Houston.
13. New Orleans.
15 & 16. Cincinnati.
18. Chicago, Ill.
22 & 23. Pittsburgh.
25 & 26. Detroit, Mich.

29. Rochester, N. Y.

November

1—3. Toronto.
4 & 5. Buffalo.
8. New York City.
10. Washington, D.C.
15 & 16. Boston, N.Y.
18. New York City.

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THE THEOSOPHIST

ON THE WATCH-TOWER

OCTOBER the First! the day which gave to us our President in this incarnation for the Great Work. Far away she is touring and as the years go by she seems to traverse the world more and more; in all ways is the range wider and wider as time rolls on. Her eightieth year entered to-day and her power, strength and virility *increasing*, a miracle to the ordinary world but one of the things that make us "ponder in our hearts".

In a short letter received from her as she left England she tell us: "That much good work has been done."

Last month we gave an outline of the proposed work in America but it was of necessity incomplete and we add another list now which we are told is still only a partial list.

October

- 4. Los Angeles.
- 5. San Diego.
- 6. Long Beach.
- 7. Hollywood.
- 11. Houston.
- 13. New Orleans.
- 15 & 16. Cincinnati.
- 18. Chicago, Ill.
- 22 & 23. Pittsburgh.
- 25 & 26. Detroit, Mich.

October

- 27. Cleveland, Ohio.
- 29. Rochester, N.Y.

November

- 1—3. Toronto.
- 4 & 5. Buffalo.
- 8. New York City.
- 10. Washington, D.C.
- 15 & 16. Boston, N.Y.
- 18. New York City.

From America, in *The Messenger* we read the following:

THE PRESS ATTITUDE

An impressive thing about the December announcement by Dr. Besant, that Mr. Krishnamurti is the chosen vehicle of the World Teacher, is the attitude of the press of the world. There have been many announcements in the past, relative to the second Coming of the Christ, but they have been either received with amusement or ignored as too trivial for notice; for they have been put forward by people whose well known religious theories were regarded as wholly fantastic, or by individuals who were believed to be mildly demented. In the present instance, however, and for the first time, the announcement comes from a woman famous for her mental and moral attainments. For a half century her lectures and her books have been proving to the world a wisdom and a sanity that gives her a tremendous influence among all classes of people. Her wide reputation for sterling common sense in the ordinary affairs of life makes of her remarkable announcement a wholly different thing from any other that has preceded it. It is a challenge to the intellectual world—a world immersed in materialism and stricken with a mania for wealth and power.

The reaction of the press to this startling interruption of the even flow of self-satisfied mundane life is exceedingly interesting. One would naturally expect broadsides of ridicule and sarcasm, for the press has never spared those who dare to introduce revolutionary ideas into the intellectual world; but, strange as it may seem, there is remarkably little of caustic criticism. Hundreds upon hundreds of columns of space have been given to Dr. Besant's pronouncement but, with rare exceptions, it has been handled by the press with an air of respectful impartiality.

While there have been a few regrettable things they are largely due to the unfamiliarity of the press with such matters, rather than to any feeling of hostility. This lack of knowledge of both the principles and persons involved has, however, been somewhat overcome by the skillful work of some of our New York members, and it is greatly to their credit that so favourable a presentation of the essential points in the case has appeared. Among other very widely read publications the *Literary Digest* gave much space to Dr. Besant and Mr. Krishnamurti and it was about nine-tenths favourable. Copious excerpts from *At the Feet of the Master* were given and certainly nothing else could have so strengthened the claims of Dr. Besant or could have been so effective in giving pause to flippant criticism. When the possibilities of damaging newspaper comment on such a subject is considered, the attitude of the press has been nothing less than remarkable and, with a very few exceptions, surprisingly fair.

*
* *

The Vice-President is now in Burma, he and Mrs. Jinarājadāsa were greeted at Rangoon by a beautifully worded address which we print below :—

OUR BELOVED BROTHER AND SISTER,

We, the members of the Theosophical Society, Burma Section, Order of the Star in the East and "Bodhi Lodge" No. 108, extend to you a hearty welcome to this land of Pagodas on this happy occasion of your second visit. Your work in the cause of religion, pointing to your fellow men the true path, your scientific and philosophical discourses, your idealism and works of art have been a great source of inspiration to us to lead the Theosophical life. Yours is a timely visit, as Burmese people are inspired by a new spirit, and we trust that this day will be the dawn of a glorious revival of Buddhism.

Forty years ago, Colonel Olcott visited Burma, and the seeds of Theosophical thought then sown have been blessed by the higher powers. The subsequent stay in our midst of our President, Mrs. Annie Besant, and of the Right Reverend Bishop Leadbeater marked an era in the development of Theosophical fraternisation. To-day we stand, as under a spreading Banyan Tree, Buddhists and Hindūs, Christians, and Zoroastrians, Jews and Musalmāns before you, to convey to you our sense of respect and devotion as one of the Messengers of the Great Hierarchy, into whom is poured the spiritual force to uplift humanity.

To our Revered President you have been a pillar of strength, stood by her in all her trials and held aloft the torch light of the Divine Wisdom. In your life the idealism of the East has been harmonised with the culture and art of the West, and the harmony will allay the fears of those whose faith is on the wane.

You, dear sister, by your devotion and example of service, have fought for women's cause and set them on the path of national liberation. You have chosen the ideal of welding conflicting elements into one, and of stimulating the pursuit of pure ideals and aspirations.

We again offer you our heartfelt and loving welcome, and in the sacred name of the Holy One may the blessings of the Great Masters rest on you. We subscribe ourselves.

Yours ever fraternally,

SAW HLA PRU (*General Secretary, T.S. in Burma*).

G. E. T. GREEN (*President, Rangoon T.S.*).

N. A. NAGANATHAN (*Order of the Star in the East*).

MR. A. VERHAGE (*"Bodhi Lodge No. 108"*).

We expect Mr. and Mrs. Jinarājādāsa back at Adyar the second week of October but only it appears for a very short stay and then off again to visit Lodges in North India.

* * *

The news from Australia seems very alive, on a par with the rest of the Theosophical News and we cannot resist again taking extracts from Bishop Arundale's sixth letter which we are sure will interest people in all parts of the world. Please also note and read "The Theosophical Caravan".¹ Would that caravans could march the earth and spread the "Message" to all peoples!—

"And now there is a new venture—'The Fidelity News Service'. We have felt for some time that the press as a whole prefers news to truth, especially the press in the larger towns. So much is published which would not be published if just a little trouble were taken to ascertain facts from authoritative sources. In many of the principal Australian newspapers, for example, the utmost rubbish is written both about the Theosophical Society and about the Star, when they might have the truth if they only asked for it, and wanted it! On the other hand, the country press is much more broad-minded, and generally we have no difficulty in obtaining an entry for facts. So we have decided to give practically the whole of the Australian press a fortnightly News Bulletin specially dealing with the Theosophical and Star news, but also with any other matters on which misunderstanding or misrepresentation is likely to arise, as for example in the case of India, of some of our leaders, and so forth. We shall also include short paragraphs on activities taking place in various countries which may be regarded as signs of the times. I shall, therefore, be much obliged if friends will be on the look out for news appropriate to this Fidelity News Service, sending me short, authentic paragraphs. We do not formally

¹ P. 94 of this issue.

associate this Service with the T. S. lest any danger arise of the views expressed being identified with the policy of the Society. August 15th will see the first Bulletin distributed to over 200 newspapers and magazines. . . .

In addition, there has been the routine work of the General Secretary, work in connection with the Broadcasting Station, now about to begin its work, and the writing of a book, based on personal experience, on 'Nirvāṇa'. This book has the great honour of a preface from Bishop Leadbeater himself, in the course of which he is good enough to call it 'a very remarkable production'. You will be interested to hear that the greater part was written either between 1 a.m. and 3 a.m. or between 4 a.m. and 7 a.m. 'Nirvāṇa' will probably be of about the size of Bishop Leadbeater's *Textbook of Theosophy*. You can send in your orders to the T. P. H. at Adyar as soon as you like."

* * *

In *La Voz*, Madrid (Spain), we read this wireless message from Italy: "Rome, July 9th. A certain anxiety has been created among Vatican circles at the announcement that Mrs. Besant purposes to present Krishnamurti in Rome as the New Messiah. We are told that the Pope will ask the Italian Government to forbid such presentation."

Behind all these press extravagances we see but the fact that the early vague belief in the Coming has grown in to an actual force, the mind of the people is agitated by it; nothing like indifference has been the result of the first call of attention sent to the World by the Order of the Star in the East.

* * *

The following from *The Observer* is worthy of note. It is yet another proof, if proof were needed, witnessing to the work of the Theosophical Movement which permeates the world of thought to so large an extent to-day.

"There is no question now from any quarter as to the almost—or quite—unearthly beauty of the character of St. Francis, whose festival they are keeping at Assisi. But it is curious to note how the attitude of science has changed as to the mysterious Stigmata. Fifty years ago science said 'what a pity to tell outrageous lies about a good man: the Stigmata are, of course, impossible.' To-day Stigmata—often of a quite mundane significance—are observed in the hospitals."

* * *

The Theosophical Society has suffered a great loss in the passing of Mr. Arthur Burgess, National Secretary for Great Britain of the International Theosophical Order of Service and Editor of *Service*.

He was a remarkable worker and spared no pains to accomplish that which he undertook and he undertook a great deal; worked steadily and helped others to do the same. His very great physical handicap seemed to be almost disregarded by him in his work, in so far that he seemed to accomplish as much as an able-bodied man often does. Last year, although he had to be carried everywhere, he visited Australia and then came on to the world Jubilee Convention of the Theosophical Society at Adyar. He returned to England in February not only none the worse but very much invigorated in mind and body after his travels.

He was ill for only a few days and while recognising the distinct loss that he must be, especially to the work in England, one cannot but rejoice with him that the time had come when he had earned the right to another body which inevitably must mean better equipment for further work for his Master. "Further Knowledge and more Light" is the wish that rises in our heart as we write this short tribute of appreciation to Arthur Burgess' greatness.

* * *

Theosophists the world over will be happy to learn that Madame Anna Kamensky, formerly leader of the Theosophical movement in Russia, and now living in exile in Switzerland, has taken the degree of Doctor of Philosophy at the University of Geneva. Dr. Kamensky presented her thesis on the Philosophy of the *Bhagavad-Gītā* prior to coming to India for the Jubilee Convention. While at Adyar she took a keen interest in the Brahmavidya Āshrama, and went through a special course of study with the late Paṇḍit A. Mahadeva Sastri for the purpose of defending her thesis on her return to Geneva. We learn that the University hall was crowded and sympathetic on the occasion of the defence. We warmly congratulate Doctor Kamensky on her distinction, and feel sure it will bring her increased opportunity for Theosophical service in the comparative study of philosophy.

* * *

By all lovers of freedom the affairs in Mexico will not be passed unnoticed; the struggle there is of International importance, as all struggles after freedom must inevitable be. We need to follow closely the attitude of the reigning President of the Republic, his ideals and endeavours to reach them. In all struggles between Church and State, so far, there has appeared injustice in many cases and to many people, it is inevitable in the transition stage, when lands and money are involved and national decisions have to be made with reference to them. We as Theosophists stand for liberty of opinion, freedom of thought and of action, pioneers in a "common search and aspiration for Truth". Mexico seems to be at the moment in the midst of her death-throe for liberty and is yet another witness of the change that is coming to all the world.

* * *

The Supplement to *The Nation and Athenæum* is also very significant of the freedom that is demanded everywhere,

in all lines of life, though especially perhaps in religious thought and it is evident that many are trying to get down to Basic Truths from all sorts of different and most interesting points of view. The number fourteen appears to be a significant one in many questions on freedom, is this accidental?

All who wish to do so can reply to this "Questionnaire on Religious Belief" and send the replies to the Editor of *The Nation*.¹ The pity seems to me to be in the restriction in the answer, "Yes or No," which has been made a rule, for many might find that to answer either the one or the other needs a qualification or explanation without which the answer does not convey the right reply.—

1. Do you believe in a personal God?
2. Do you believe in an impersonal, purposive, and creative power of which living beings are the vehicle, corresponding to the Life Force, the Elan vital, the Evolutionary Appetite, etc.?
3. Do you believe that the basis of reality is matter?
4. Do you believe in personal immortality?
5. Do you believe that Jesus Christ was divine in a sense in which all living men could not be said to be divine?
6. Do you believe in any form of Christianity?
7. Do you believe in the Apostles' Creed?
8. Do you believe in the formulated tenets of any Church?
9. Are you an active member of any Church?
10. Do you voluntarily attend any religious service regularly?
11. Do you accept the first chapter of Genesis as historical?
12. Do you regard the Bible as inspired in a sense in which the literature of your own country could not be said to be inspired?
13. Do you believe in transubstantiation?
14. Do you believe that Nature is indifferent to our ideals?

W.

¹ 38 Great James Street, London, W.C.1.

TO DR. ANNIE BESANT

WE thank you for your love, your thought, your care,
For all that made, and keeps, you what you are—
A Leader in the cause of Truth and Right,
A Light to struggling souls both near and far.

We thank you for your courage, strength and peace,
And pray the Shining Ones that here below
Your steps may e'er be guarded by Their care,
That Love may walk with you where'er you go.

YSTWYTH

WORSHIP

DEDICATED TO DR. ANNIE BESANT ON HER 79TH ANNIVERSARY

By ERLING HAVREVOLD

IN the secret depths of man's hidden nature where the perfect rhythm is still unbroken, and life is ever virgin and sacramental in its ceaseless flow, there rests the sweet memory of the beauty of the Supreme. When Time created the great illusion of physical life, and Matter threw its dull mantle of separateness around the tiny child whose existence was unspeakable joy within the fond embrace of the Great Father, THAT came to know itself as Memory which in reality is the ever present mystery of At-one-ment with God in the eternal, shining Now. But the Great Father in His Wisdom and Love wished it thus.

Evolution made the little God-child a wanderer in ceaseless quest of the happiness of its early days, ever spurred on by the deathless memory of its real Existence.

In his waking consciousness man hardly knows himself as owner of this memory, which rests so deep in his being that thought cannot touch it, nor can words ever utter it. Only in the twilight hours of life the aching human heart is soothed by whispering winds breathing into it subdued echoes from the wondrous Past, weaving them together with the Present into an unquenching longing for Reality.

This longing is the powerful undercurrent in man's nature, and it has made him the eternal Worshipper. He is

always worshipping, sometimes in dullness, sometimes in eagerness, often in wrath, in ecstasy, in despair; until he learns to do it in that joy which expresses itself through humility and dignity. The natural expression of his real life is Worship. Haunted by the vision of the past he seeks It ever in the present.

In worship of the beautiful, man senses Beauty, and broken chords of divine music spring forth from the strings of his soul. On knees, before the strong, he is smothered under the weight of Dignity springing up within him. Listening to the words of the wise, dawning illumination rays through his burdened soul, and his narrow mind dimly discerns the Light of Wisdom shining forth from the ever-burning Lamp in his innermost being.

Let us together bend our knees and in humility and dignity offer our thanks to the Divine Father. He always has our guidance in mind, and ever sends great souls to dwell among us. They are the beautiful, the strong and the wise who stir memory in our souls and help us to release it from the bondage of the past into the wonderful freedom of the present.

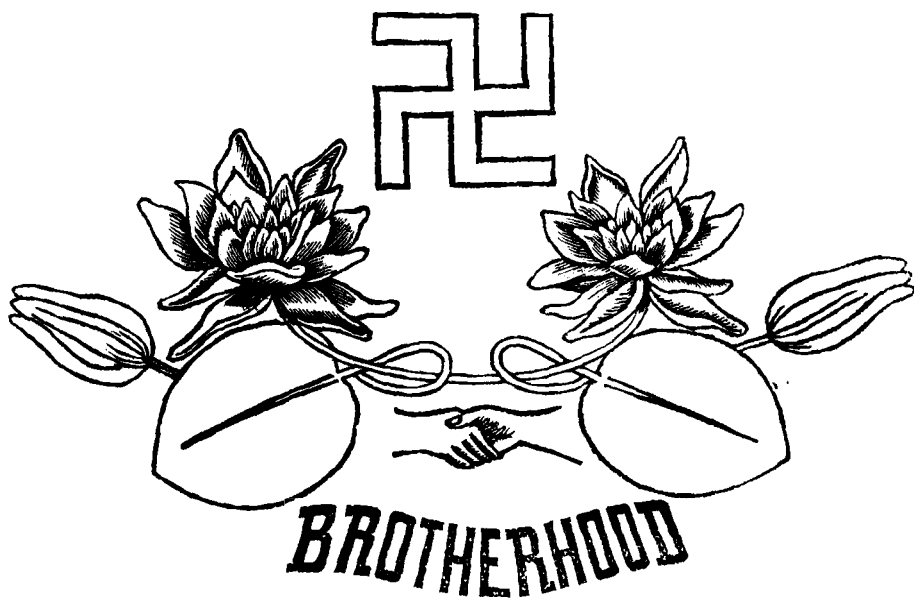
And let us thank *them!* Let us worship them in dignity. We must not think of them as heralds of theories, as interpreters of secret doctrines, as revivers of forgotten traditions. They certainly are all that; but this is of the form side, it relates to their personalities—peak-high though these may be—it is exposed to our petty pros and cons. Not thus. But let us bend our little heads before them, resting our weary thoughts and strained feelings in the nearness of their outpouring love, their sustaining strength, their wise insight. And let thankfulness so fill our hearts that we respond to the *essence* of what they give—that realisation of the Eternal Truths of life which always lose so much vitality in the process of expression, but are revived in association with

the great ones. Thus we shall give to these what they will be especially glad to receive.

And through it all let us have this in mind: To think brotherly and well of him whose heart is stronger than his head, and whose worship may lose its dignity in the loudness and shrillness of his passionate love. His love shall redeem him in his own time.

Let us remember the dark and dreary days when we walked the path with ignorance as our closest companion, and let the joy of these bright and happy days so swell our hearts that we shall have to throw its doors wide open, that a mighty wave of love may find the great-soul who to-day is its special object of worship—one, who in a life-long struggle for truth always had strength and love enough to give us the helping hand, the unstinted love: ANNIE BESANT.

Erling Havrevold



“LET US NOW PRAISE FAMOUS MEN”¹

By MARGHERITA RUSPOLI

GREATNESS • is far rarer than goodness. Many very humble, by no means highly evolved, folk do honour—thank God for it—to humanity, through duty done and kindness and self-sacrifice. But only here and there, only now and then, does some mighty Personality arise through which pours in full flood the light and power of a very great Ego, and which can serve as an instrument for the Powers-That-Be to accomplish far-reaching work. We, students of Theosophy, for the most part believe it is our duty to try to recognise greatness and, recognising, to honour it; and that it is plain common sense to hold the mental attitude that

¹ Ecclesiasticus, XLIV, 1.

seizes on pearls more eagerly than it points out flaws. Take a concrete case. As moralists, we may deplore Napoleon's recklessness of human life and suffering: but what of his wonderful and wonder-working faculty of inspiring boundless enthusiasm and devotion—can we withhold our meed of admiration for that or ignore the lasting good he did to souls whom thus he raised above themselves? I want, however, to say here a few words about a great man whose ambition is not to conquer the world, but only to restore and render happy, both spiritually and materially, his own country; and who is doing it.

Benito Mussolini has said of himself: *La mia ambizione, o signori, sarebbe una sola: non m'importa per questo di lavorare 14 o 16 ore al giorno, non m'importerebbe nemmeno di lasciarci la vita e non lo reputerei il più grande dei sacrifici! La mia ambizione è questa: vorrei rendere forte, prospero, grande e libero il popolo italiano!* (I have one sole ambition: I do not mind having to work 14 or 16 hours a-day for it, I should not mind giving my life for it—nor consider that such a very great sacrifice! My ambition is this: to render the Italian people strong, prosperous, great and free.)

The article which W. H. Kirby contributed to last December's THEOSOPHIST on FASCISM (dealing with the subject in a wide sweep and general terms), has elicited remarks which add one more proof to the many that reach me, of how little Mussolini's extraordinary achievement is as yet understood abroad. And as, in spite of the discussion having been declared closed in the April issue, the June one has published some comments by "X," I hope space will also be found for these comments, which are somewhat in the nature of a reply to X.

I begin with X's assertion that Mussolini "in all his addresses to the people is aggressive, arrogant and tyrannical". If X were in the habit, as I who live in Rome am, of *listening*

to Mussolini when he addresses the people, he, or she, could not possibly have written so. I stood in the middle of the crowd in Piazza Colonna, for instance, on the day that Violet Gibson had shot him in the face, when he spoke from the balcony of Palazzo Chigi. He had to wait some time to speak, on that occasion, as the fervour of the crowd could not expend itself all at once; and he stood smiling good-humouredly (Mussolini's smile is famous) till he was allowed to begin; and before closing his short address, he entered into conversation with the crowd, as his pleasant custom is, asking it questions, and answering the answers that it shouted. I do not as a rule like standing in a packed crowd; but to be immersed in the jubilant thankfulness and the hero-worship that were outpouring there, did one's heart good. Mussolini is genial, kindly, invigorating and inspiring; he does not say—"Be silent and obey," he calls for hard work and sacrifices, and he gets them, because he has liberated the aspirations of those whom he addresses, and is the object of their enthusiastic gratitude and personal devotion.

There is no fear at all of the Italians being over-drilled and over-militarised. They are the most individualistic of peoples. Their weak side, that so long laid them open alike to internal disorder and foreign interference and domination, in spite of all their gifts of intellect and virtues of character, was ever disunion, the inability to "pull together". Tasso noted it, three and a half centuries ago, in the First Canto of *La Gerusalemme Liberata*: . . . *a la virtù latina—o nulla manca, o sol la disciplina* (to the Italian character, or moral worth (*virtus*), either nothing is lacking, or only the sense of discipline). Impatient of discipline by nature, and having only recently achieved national unity: of course Mussolini in guiding such a people exalts discipline and encourages national feeling—patriotism. Being English by birth myself, I can easily see that if Mussolini

had been sent to take birth and work in England, for instance, he would have stressed values differently. But it is Italy that he is reconstructing and leading. Order—Hierarchy (or Organisation)—the Co-operation of all classes for the good of the whole: those are the ground-principles of Fascism.

Why, among all the noble stuff that Mussolini has spoken and written, does X pick out (apart from their context *and circumstances* too,) one or two utterances that may best be trusted to mislead uninformed readers? If he were wishing to give a true notion of the teachings in the Christian Gospels to an audience ignorant of them, would he illustrate love and forgiveness of one's enemies by the single text: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" or explain the title, Prince of Peace, by the words: "I came not to send peace, but a sword?" X misquotes Mussolini also, who did not say, "We *will* knock down, etc." Here are his exact words: *Il giorno in cui le opposizioni uscissero dalla vociferazione molesta per andare alle cose concrete, ne faremmo lo strame per gli accampamenti delle Camicie Nere.* (The day on which the oppositionists were to abandon their noisome clamour to pass to concrete facts—to action, we should make of them litter for the camps of the Black-Shirts.) That is, Mussolini delivered a very vigorous warning to certain evil-disposed treasonable gentry; and his words were not only just, and prompted by urgent public necessity, but to utter them was the most merciful course he could have pursued. Events speak for him; he could have made a bloody revolution and he made one bloodless; he could when he triumphed have taken vengeance on his enemies and have overturned the Constitution and governed anyhow he chose, and he was a pattern of magnanimity and moderation. *Le stravittorie non durano* (over-complete victories do not last), he has himself remarked. Also: *La violenza*

deve essere soltanto chirurgica; non mai provocatrice. Ritorsione, non attacco; un episodio, non un sistema. (Force, violence should only be used surgically—never provocatively; in retaliation, not aggression; episodically, not systematically.) And of Fascism—not a party any longer, but the national regime, to which there is no conceivable alternative on the horizon and to which such opposition as still exists becomes daily weaker,—he has said: *Il consenso che viene a noi e alla nostra opera è determinato dal fatto che il Fascismo è forza spirituale e religione; and again: . . . deve diventare . . . un modo di vita . . . Solo creando un modo di vita, cioè un modo di vivere, noi potremo segnare delle pagine nella storia e non soltanto nella cronaca.* (The common consent that we and our work meet with, is due to the fact that Fascism is a spiritual force, is religion.—It must become a mode of life. Only by creating a mode of life, that is, a way of living, shall we be able to write some pages in history, and not in chronicles merely.) He wants "*gli italiani del Fascismo*" to be as distinctive a type as the Italians of the Renaissance, or of the Risorgimento.

As regards the remark on Mazzini. He was not a "First Ray" individual and not called upon to do a First Ray man's work. If, amid the increasing optimism and self-confidence of this freshly-energised, hard-at-work, keen, alert, contented country, any section of Italians, in regret for the present conduct of affairs, turned lachrymose eyes upon the past, it would be less likely to look to Mazzini than to Cavour, the man who more than any other put things through in the time of the Risorgimento. (Not many years ago, in Milan, an elderly gentleman on one occasion managed to work his way through the press that surrounded Mussolini, and then cried out to him three times: *Ti saluto, cervello di Cavour e pugno di Crispi!* i.e., (I hail you, brain of Cavour and strong hand of Crispi!) But the Leader of Italy renewed is a greater genius

than Cavour and has a stronger hand than Crispi.) The "educated, broad-minded people in Italy" study Mazzini, of course, and always will. It is on record that Mussolini did so in the trenches of the Isonzo, and copied sentences from Mazzini into his war-diary (none the less good a *mazziniano* himself, because he had once inveighed against the "canonisation" of St. Joseph of Genoa, when unwise followers of the latter tried to silence him with the *ipse dixit* of the Master, as with a dogma). He copied out, for instance, a passage which Mazzini wrote in 1832 (On certain causes which have hitherto prevented the development of liberty in Italy): ". . . leaders were lacking; the few to direct the many, the men strong in faith and sacrifice . . . who could find the words of life for all and give the *mot d'ordre* to all . . . who should fling themselves between the people and the obstacles in the way with the resignation of men doomed to be the victims of the one and of the others . . ." —which reads like a prophetic description of Mussolini himself. He shares truly Mazzini's flaming fire of mysticism; he is a practical Mystic if ever there was one.

It was written by Dr. Besant and Bishop Leadbeater (in *Man: Whence, How and Whither*) some years ago, that "all the best organisers whom the world has produced" would be returning soon, "one of the finest bodies of men for *practical work* that has ever been seen." And seeing what one man—the first of the band to appear—has already done in his own special field, one begins to understand what extraordinary times one may witness if others arise to join hands with him.

Mussolini has given us order for anarchy, growing prosperity for imminent ruin, an idealistic psychic atmosphere to breathe instead of the former asphyxiating one—for it was his tremendous personality that was able to focus and lead to victory all the forces of self-sacrifice, devotion, aspiration existing in the country, in their life-and-death struggle against

the dark ones of putrescent disintegration. Like a strong wind, he and his swept away the choking miasma in which one stifled. A few years ago, neither life nor property was secure, industry was paralysed by violent strikes, the public services were wholly disorganised, bloodthirsty rioting and dastardly outrages and assassinations were frequent. The spread of Communism and concurrent political weakness and corruption were steadily ruining the country. The authorities, unable to suppress disorders, connived at them, while decent law-abiding citizens looked on in despair. The National Flag was spat at, men in uniform were assaulted: and all the Government could do, was to advise Officers to appear in the streets in mufti "to avoid giving provocation". To such a desperate pass had things come, that a dictatorship was the only possible salvation; and the hour and the man kept their tryst. He began by stamping out sedition and lawlessness, through the help of the young men he enlisted on his side. His Black-Shirts took their lives in their hands, when they went in and broke strikes and started reprisals for outrages; later on they were everywhere, enforcing order. And in its relief and gratitude, the great majority of the population turned Fascist, while an obsolete appellative sprang spontaneously to the lips of all—*il duce!* Mussolini takes his title from the people of Italy, swift to acclaim him as their national leader. And what a record of work since he has been Premier! In the first two years, more than one thousand nine hundred legislative measures, some of them being of the highest importance, were passed by the Fascist Government . . . "If they had killed me, they would not have killed a tyrant but a servant of the public," Mussolini remarked when a plot against his life was discovered on the very eve of its execution, November 4th last. To-day (Year IV of the *régime*) in spite of the leeway that had to be made up, Italy's prosperity in comparison with the slenderness of her natural resources

is most striking, her people are contented, her prestige in the world has never stood so high.

Of Mussolini's early rigorous life, the public can read in Margherita Sarfatti's excellent biography of him—*Dux*.¹ He wrote once (using the editorial "we"): *La nostra vita è una pagina aperta nella quale si possono leggere queste parole: studio, miseria, battaglia.* (Our life is an open page on which can be read these words: study, want, struggle.) He himself has observed somewhat pathetically, speaking of his childhood and the few meagre peasant-festivals it knew: . . . *Queste povere baldorie sì: ma non conobbi mai la serenità e la dolce tenerezza di certe felici infanzie. Potete meravigliarvi, dopo ciò, che in collegio, a scuola, e in certa misura anche adesso, nella vita, io fossi aspro e chiuso, spinoso e quasi selvatico?* (These poor junketings, yes: but I never knew the serenity and sweet sheltering tenderness of certain happy infancies. Can you wonder, that being so, if afterwards at school and college, and to a certain degree even now, in life, I should be harsh and reserved, prickly, almost a wilding?) He was born in the Romagna on July 29th, 1883. Till the age of nine, the child roamed, free and audacious, about the country-side, fighting with and leading his small companions, and taught by his mother in the village school. Then he was "imprisoned" (as he felt it) in a College of the Salesians, where the good Fathers certainly mishandled the difficult, stormy, sensitive little boy. Afterwards he was at an Institute directed by the brother of the poet Giosuè Carducci, to whom he became warmly attached; and it was while there, that his mother in her extreme poverty brought herself to do for him what probably she would never have done for herself—asked the Prefect of Forli, in a letter of simple dignity, touching in its modest maternal pride (and which remained unanswered),

¹ There is a very good, considerably abridged, English translation of the book, *The Life of Benito Mussolini*, published by Thornton Butterworth, Ltd., 15 Bedford Street, London. The quotations I make are from the Italian text.

for a small subsidy in order to be able not to *troncare gli studi ad un povero nostro bambino di dodici anni . . . che, a detta dei suoi maestri lusinga di promettere qualche cosa*. (Not to cut short the studies of a poor boy of ours, aged twelve, who, in the opinion of his teachers, gives hope of some future promise.)¹

At eighteen, he was an elementary school-teacher, with starvation pay, and soon he emigrated to try his fortune in Switzerland. Arriving practically penniless, he began the most desolate period of his life. The letter in which the young fellow of nineteen narrated to a friend, adjuring him to secrecy, his early straits there, cannot be read without emotion.² Sufferings from hunger (forgotten at their acutest, for a brief spell, on hearing music), nights spent under the shelter of a bridge at Lausanne, arrest as a vagabond—privations, hardships, injustices, humiliations of all sorts he knew. Hard manual work by day, hard study at night (languages, philosophy, political economy, he devoured everything: and studied the violin by way of sole pleasure and relaxation). A period of "quadruple" existence in Geneva, when he had added revolutionary internationalism to his activities as house-mason, errand-boy and University student. Political agitation, expulsions from Switzerland, France and Austria, eleven periods of imprisonment altogether, between 1902 at Lausanne and 1919 at Milan—it is an amazing record of energy and endurance. His terms of imprisonment he always bore with unaltered composure; but what they must have cost him is revealed by the almost morbid horror he has of the least sense of confinement; it is said that even the entry into a tunnel, when he is travelling by rail, causes his face to darken and contract. In 1908-9 he collaborated as a journalist with the patriot Cesare Battisti at Trent. Back in

¹ "Lusinga di promettere" is really untranslatable.

² *Dux*, pp. 56-61.

Italy in 1910, he soon began to be known for his Socialistic work and propaganda. He was a vehement, uncompromising, often heterodox member of the official Socialist Party, whose leaders he routed at a Congress in 1912, when he grasped the reins himself and became director of the chief socialist organ, *Avanti!* the circulation of which promptly rose from 40,000 to 100,000. It was in 1912 that the French Syndicalist, Georges Serel, made his now famous vaticination of "our Mussolini".¹

After the outbreak of the European War, Mussolini (at first in favour of Italy's absolute neutrality but who came round to advocate her intervention, against Austria,) gave up the directorship of the *Avanti*, founded his own paper (not his first), *Il Popolo d'Italia*, and in a stormy meeting was expelled from the Socialist Party. ("You have lost your trump card," Lenin and Trotzky told the Italian Communists who visited Russia in 1919-20.) As a Bersagliere, Mussolini made a splendid record for himself in the trenches and was fearfully wounded, fighting in the Carso (February, 1917). A year before this time, taking advantage of a brief interval of leave in December, 1915, he had issued, in *Il Popolo d'Italia*, a warning against "the insidious and subterranean propaganda of the priests and the socialists," who "were working for peace at any price, a peace of compromise . . ." In the autumn of 1917 occurred the terrible disaster of Caporetto, fruit of this criminal subversive propaganda that the supine Government allowed to go on, also in the army, in the teeth of Cadorna's remonstrances. Mussolini, still weak from his wounds, multiplied his articles, his speeches, vibrating with passion and with faith; his was the one voice that rang ever in encouragement and promise, his paper the one to which all

¹ Our Mussolini is not an ordinary Socialist. Believe me, you will perhaps yet see him at the head of a sacred battalion, saluting with his uplifted sword the Italian Flag. He is an Italian of the fifteenth century. It is not yet known, but he is the only energetic man capable of mending the weakness of his Government.

turned for comfort and for strength. "The man who saved Italy after Caporetto," he has been called. Hope, conviction shone in him like a pillar of light, till a year later his light was swallowed up in the general radiance of rejoicing for the crowning victory of Vittorio Veneto.

Then the anti-climax, the after-war period. Weariness, ever-rising cost of living, increasing unemployment, miserable cowardly incompetence of the Government, the spread of Bolshevism. Undaunted, Mussolini carried on his campaign against all the forces of reaction, from his printing-offices in one of the poorest streets of a slum in Milan: never economically sure of the morrow, either for his paper or for his wife and children. The offices had to be held as an improvised fortress against repeated Communist attacks; and in them, while a mob yelled outside, Mussolini would sit quietly working at his table, a pistol and a glass of milk beside him. Later, he was able to move into somewhat better quarters, where his brother still directs *Il Popolo d'Italia*. The first meeting of the Fasci was held in March, 1919—45 persons all told. But followers multiplied in a miraculous way. In the spring of 1921, at the political elections, Mussolini was returned to the Chamber of Deputies for Milan and Ferrara with an avalanche of votes. All the best forces in the country gradually rallied round him, the Fascist campaign developed, the culminating crisis arrived—and the King's mandate to Mussolini to form a Ministry, his own Government.

On the subject of Mussolini's pessimistic views of mankind, Signora Sarfatti, his collaborator during a long period, until he became Prime Minister, thus expresses herself: ". . . And how should he love men? He sees them as they are, with pitiless clear sight. And because he governs them, he wants to improve them, and he has made for himself, of Italy, in the abstract, an idea so lofty and sublime, that we poor live Italians cannot help offending it. The prophets of

Israel could not help abusing their contemporaries of the elect people.”¹ “. . . This general attitude of tolerant indifference has as its root an inexorable contempt. He has weighed men, and found them wanting. It is an inner tragedy, in which resides the pathetic nobility of his destiny as a man, born to command.”² He knows, she says, from his own experience, that hunger, cold, fatigue, temptation, can be resisted, but he also knows how hard it is to resist; therefore it is, that while to a very few he pays the compliment of “treating them badly” (as he calls it), to most he shows “an indulgence whose root is scorn”. Yet Signora Sarfatti notes that while he likes to “play the cynic” at times, he can forgive almost any shortcoming. “From perfidious conduct he suffers intensely; he endeavours, indeed, to abstain from friendships, lest the weapon of personal affection—the only weapon he fears—should be treacherously used against him.” Of Mussolini’s character in its bearing on his oratory (so direct, hard-wrung, nervous, full of a “virgin vehemence, a heat as of lava in flow, not created by force of an iron will but which the will is set to restrain,”) Signora Sarfatti writes:

. . . This dualism in him . . . we find constantly. The iron control of his brain compresses a heart that is eager (*ansioso*), a little ingenuous, a little sentimental. If he were not strongly emotional in type (*un passionale*), impulsive and full of contradictions, how could he possess the double power of sweeping multitudes into action and at the same time of holding both himself and them in leash? It was sentiment that made him accept the weight of old friendships, out of chivalrous recognition of past actions, even when certain friends had shown themselves traitors, or unworthy; it made him shoulder a weight of solidarity which was enough to overthrow or crush anyone else, so, just for the sake of generous and indulgent forbearance, and because he scorned defending himself. It [sentiment] has done him a great deal of harm, yet it is his strength. The common people understand these elementary unsophisticated feelings, and where they exist, it instinctively knows that it will find other robust simplicities . . . Where these primary qualities are revealed, there

¹ *Dux*, p. 313.

² *Ibid.*, p. 311.

it believes and loves, trusts and gives itself . . . Without possessing a vein of sentimental imagination, however drained and canalised it may be, it is impossible to find the secret ways of communion with the general mass of men . . . Whereas in the common form of eloquence, speakers grow warm by auto-suggestion and by reflex action, on him the fear of stirring himself up acts as a constant curb. But communion with the populace is along a magnetic thread, unaffected by all dissimulation. The people understands, feels, communicates itself by means of this hidden current, so much the more efficaciously and lastingly as it is less allowed to expend itself in facile applause.¹

She remarks also, that in judging of Mussolini's strong expressions, one must remember that one is dealing with a combative public man, who knows the value of violent effects and is actor and dramatist enough to enjoy them.

That Mussolini, like every practical statesman, is bound to take into account the whole of human nature, which on some sides and in some ways is extremely despicable, is obvious; that his clear brain has to be on the alert, to counter-balance the impulses of a warm and generous and (as Signora Sarfatti rightly, I think, says) an ingenuous heart, must be a fact soon guessed by those who study or know him at all. I believe too that happier circumstances and the possession of a field of energy commensurate to his powers, will allow—are already allowing—the gentler and more genial qualities of his deep and proud nature to show themselves more freely. (I can watch, in the photographs of him that are continually appearing, this gradual process being reflected in his face in a striking way; it grows serener, more benign.)

Mussolini is seeking all the time to mellow and to mature, to improve and to progress, he is ever acquiring new qualities, ever getting himself into better shape, like a sculptor at work on a statue . . . I shall make my own life my masterpiece, is one of his favourite maxims.

To close with a neat little anecdote. Some time ago, a Fascist daily paper in one of our big towns, had the brilliant idea

¹ *Dux.*, p. 272.

of starting a referendum, to collect from among its readers the best definitions of Mussolini. "Please summon the director," telegraphed the Premier to the Prefect of the city, "and request him to close the referendum with this auto-definition: 'Seeing that the *onorevole* Mussolini declares that he does not himself know exactly what he is, it is extremely unlikely that others should do so.' Having done this, let him suspend the referendum which can be opened again, if at all, in fifty years, (signed) MUSSOLINI."¹

Margherita Ruspoli

¹ *Dux*, p. 301.

THE PENAL THEORY OF KARMA

By ALPHA

(Concluded from Vol. XLVII, No. 12, p. 660)

HE would be a rash student, who would venture to obtrude upon this highly obscure region of occult truth a bundle of categorical propositions. The best that any of us can do here, while our knowledge remains what it is, is to proceed by logical inference, with the modest consciousness that what may seem to us to be "logical" may not really be so at all. Still we must do what we can, as the subject is well worth a little study and reflection.

The first thing that suggests itself is that, the moment the special goal of a Monad emerges, as the principal determining factor in his evolution, pure and simple "penal," or "judicial," karma automatically disappears. Since every path, however errant, is ultimately a path to the goal and becomes, as we have seen, a right path in the very act of reaching it (possibly, too, because it was, in the case of the Monad concerned, the path pre-destined for him from the very beginning of things), the ordinary antithesis of "good" and "bad" will no longer serve us; and with it must also disappear any idea of a karma which sits in judgment on "bad" and "good," as such. We must substitute some kârmic formula which will (a) be appropriate to the conception of purposive motion towards a goal, and (b) fit

in also with those real differences which separate off one kind of movement from another—making one smooth, another rough; one beset with all kinds of difficulties, another more or less free of these; one (in a word) “unhappy,” another “happy”. And the simplest formula, which we can find here, is perhaps that of *friction*. Karma, let us suggest, represents—in its conventional differentiation into “good” and “bad”—nothing else than the absence, or presence, of friction; such friction being of the type, or types, automatically generated by the conditions of manifested existence, both general and special. A certain amount of “bad” karma, in this sense, is inevitable. All manifestation of life in and through Matter must logically set up some kind of friction, for the simple reason that Matter, as such, is a resistant medium.

The friction incident upon the passage of the evolutionary process down into, and up out of, the denser planes of our system constitutes, therefore, one of the necessities of all unfolding life, to which every Monad will automatically be subject. All “suffering,” therefore, which is involved in the descent into deeper and deeper strata of materiality, and the necessity of functioning in and through these, will belong to general “karma” and have no penal significance of any kind. It is not here, therefore, that we must look for the special kind of karma which concerns our present inquiry. There is one simple reason which explains this. It is, that by a beneficent provision of Nature, the full weight of the density of the lower levels of Matter is balanced by a corresponding “unawareness” in the unfolding life. The most terrible “kârmic fate,” from this point of view, would be that of a fully awakened and self-conscious ego imprisoned in the densest kind of mineral Matter. Fortunately this is unthinkable. Awareness, in our Scheme of Things, only develops side by side (*a*) with the increasing refinement and

flexibility of physical Matter, (b) with the organisation of vehicles composed of subtler, superphysical Matter. Consequently, when the Ego is definitely born, at the moment of individualisation from the animal kingdom, it is, in an appreciable degree, already enfranchised from the grossest of material bonds.

We should be wrong, therefore, to associate the intensest degrees of friction with the densest degrees of Matter. As in everyday physical life, friction depends not merely upon the inherent resistance of the medium, but also upon the degree of force seeking passage through that medium. Thus, a knife passed slowly through butter will encounter far less actual resistance than an aeroplane speeding at two hundred miles an hour through air. Similarly, in the evolutionary process, we have to look for the intensest friction, not at the lowest level of materiality, but where we have the keenest awareness, or conscious life-force, in the directest opposition to a resistant principle of overmastering power; and our Metaphysic tells us that this ultimate dualism is to be found at the outermost point of the evolutionary orbit, in the opposition of the fully self-conscious separate unit to the One Universal Life from which it originally proceeded—where, in other words, the centripetal force of the primal Unity and the centrifugal force of Individuality are pulling most strongly against one another. Here, then, is karma, considered as "friction," most strikingly exhibited; and the friction must continue, in ever diminishing degrees, on the upward arc, until, at long last, the separative principle of individuality gives in to the mightier force of Unity and, in that final surrender, the opposition, and with it the friction, completely disappears. The liberated, or unified Life, is *ex hypothesi* frictionless, because the contending principles, from whose conflict friction is generated, are no longer in conflict. That is what is meant by the statement that at the moment of

liberation all karma automatically drops away. That, also, is the real secret of the interesting teachings about the "open curve" described by all perfectly unselfish actions. Another way of expressing the same truth would be to say that all such actions, being exempt from the dualistic opposition of the greater and the lesser selves, are frictionless. The student of Greek Philosophy will at once note the parallel here with the well-known statement of Aristotle that supreme happiness consists in "action without impediments".

Having reduced the concept of karma, then, to that of the friction automatically set up by the efforts of the individual self to realise and express its own separateness against the overpowering resistance of the primal fact of Unity, we are in a position to define what are conventionally called "bad" and "good" karma as follows: "*Bad*" karma is the friction automatically generated by every act of individual self-assertion. "*Good*" karma is the temporary relaxation or diminution of friction, due to some relaxation of individual self-assertiveness. "Good" karma is felt as good, owing to the absence of friction, *i.e.*, negatively. "Bad" karma is felt as bad, owing to the presence of friction, *i.e.*, positively. And it is incidentally because bad karma is a positive thing, and good karma a negative, that most of us, in interesting ourselves about karma and its operations, concentrate upon "bad" karma and hardly trouble ourselves to seek for an explanation of "good" karma. Let us be equally one-sided, in the present instance, and think only of the problem of "bad" karma.

Bad karma, we have seen, is friction; and friction is, in a very large measure, a necessary concomitant of all manifestation, owing to the conditions amid which alone such manifestation can take place. Furthermore, a certain degree of friction—indeed, a very high degree of it—has its purpose and its compensation, since in this way alone can the separate Ego, or individuality, be born. Whatever karma, or friction,

therefore, can logically be included under the old heads of "penal" or "judicial" can only be connected with *such additional friction as is generated by going outside, or beyond, the appointed orbit of the evolutionary cycle and, so, setting up an opposition which was not intended in the original Plan.* But since that Plan includes also the birth and growth of free will and, as a corollary, the necessity of providing such free will with a margin for self-expression—the question may well be asked, whether any such possibility really exists as that of "going beyond, or outside" the orbit of the Cyclic Plan. If, as would seem necessary, creativeness, in the sense of a free self-shaping energy, begins with the birth of the Ego and the first dawning of free will, then obviously here is an additional factor which, because it was planned, must itself be part of the Plan. In other words man's own free will must itself be a contributory force in determining the ultimate destination of the Monad. Thus, though the original Logocic Self-Differentiation may have determined, in a general way, the cyclic path of each Monad, as well as its final goal, both these things may be modified to some extent by the quasi-independent self-determining energy, which is born at the moment of individualisation and increases as the Ego unfolds his powers. Finally—since all intensification of friction means, in the living creature which experiences such friction, an increase of strength—it may well be, by one of those baffling and curious paradoxes which meet us at every turn in the mysteries of the spiritual life, that all that we call "evil" and "suffering" in this world of ours is only the necessary accompaniment of, as it were, an unconscious *improvement*, by the self-determining Monadic life, upon the destiny marked out for it in the Plan. That life takes, that is to say, the harder path, thinking this to be the easier; an increased friction is set up; the increased friction breeds strength; and this additional strength, purified by processes

which ever-resourceful Nature has at her command, emerges finally as a positive gain, resulting in an ultimate self-realisation fuller and richer than it would have been, if the appointed path had been followed throughout.

This conception of "bad karma" has, at least, one advantage. By exhibiting all apparent divergences from the original Logoc Plan as, in the long run, "improvements" on that Plan, it makes any suffering, incident upon such divergences, worth while. And, in so doing, it abolishes from our Universe that mass of wholly useless and wasted suffering which is implied in the whole theory of karma as a purely penal agency; a theory, which so many students accept without passing to consider all that it involves. For, to repeat what was said in an earlier place, how can we applaud the "justice" of a scheme of Things, in which the undeveloped are punished for their simple lack of development, in which the ignorant are punished for the lack of a knowledge which (at their stage) they could not possibly have, and in which the lower expressions of human nature are punished, often with savage severity, by presumably the very Power which deliberately made such expressions possible? A universe thus governed and administered is—not to put too fine a point upon it—Hell, at least for all those hapless creatures who, owing to an immaturity which they cannot help, have not yet risen to a level where better conditions prevail. Penal, or judicial karma, purely so considered, is Devils' justice and naught else.

Introduce, however, the Law of Compensation, and all immediately becomes changed. Find for error and sin and self-will not merely an excuse but a definite purpose; make them into factors which, by a paradox which need not astonish the Mystic, are producing, in the final consummation, a *better* universe;—and the problem of the "suffering," or friction, which they necessarily set up, ceases to exist. Add, moreover, that the self-assertion entailed in all these

"wanderings from the path" is itself a part of the Plan, and that the Monad is intended, after a certain point in his evolutionary cycle, to improvise his own particular destiny within the broad limits of the purposive path marked out for him by the Logos at the moment of primary Self-Differentiation—and we have supplied the last link in the chain of justification for the theory which we are considering.

When, therefore, we see people sinning and ignorant, selfish and self-deluded, let us no longer condemn them. *They are finding their own path.* When, moreover, we see them in suffering and sorrow, racked by one or other of the various eugenics of which Nature has so plentiful a store at her command, let us not insult them by the Pharisaical pity which regards them as merely the "victims" of their own past. Let us rather look on all these sufferings as the badges of conquest. Here, let us recognise, is the individuality which is asserting its own sovereignty, and which will make pact with Nature only on its own terms. What we call, or have been accustomed to call, its "bad" karma, is nothing but the friction which it is encountering by the simple fact of its having chosen a harder path than that marked out for it by Nature. And, in the far distant future, all this additional friction will have become transmuted, in the unfolding spiritual life, into an additional strength; and the additional strength, with its accompanying effect of a sharper and more vigorous self-definition, will give to the world of Realised Perfections a greater, a more powerful, and a more fully-equipped Being that it would otherwise have possessed. The Heavenly Man—to revert to this mysterious conception of an Organic Goal—will be the gainer by the improvisation and receive into Himself an accretion all the richer for the experiences through which it has passed. The very Plan of the Logos will emerge, at the end of the Cycle, a richer Plan, because of the free creative energies which have been

awakened and at work within it. To sum the whole thing up in a phrase—*bad karma, rightly understood, is the earnest of a nobler Universe.*

One of the dangers of our Theosophical Metaphysic is that it tends to implant in our minds the conception—so often inveighed against by Bergson and Willam James—of a “box universe,” *i.e.*, of a universe, in which every thing, like a machine shut in a box, works itself out according to rigid plan, and in which no room is left for contingency. As against this, the two philosophers mentioned plead strongly for a more inspiring conception; the conception, namely, of a free and self-determining Life-Energy, ever experimenting and ever improvising and so, at every point of its onward flux, opening up new and unexpected possibilities. That the conception is inspiring, none can deny; and for this reason we should give it respectful consideration. Since, moreover, it is the special task of Theosophy to synthesise all apparent opposites into a higher unity, can we not find a place for this freedom of improvisation, even within our conception of the Logoc Plan? May not both be true? And may it not be that, in emphasising the “Plan” aspect of our universe, with the practical object of reducing it to order and intelligibility, we have sometimes been tempted to pay insufficient attention to the complementary, and equally necessary, doctrine of “freedom within the Plan”? And is not this doctrine involved in all that Theosophy teaches us about individuality and free will?

One thing is certain. On the assumption of a “box universe,” suffering of any kind becomes a hellish and unaccountable thing; and the kârmic Law, regarded as the agency of suffering, becomes a thing so repellent that it is only by not thinking the matter out at all that we can become reconciled to it. To find a place for suffering, and thus for karma, we have to shatter our “box universe”

and substitute a universe of (within limits) free experimentation. For then it will not be difficult to find, in the fact of human freedom, a compensation powerful enough to outweigh all the pains and penalties which it entails. For if, by his inherent freedom, Man can make a greater thing of himself than by rigid adaptation to a rigid law, then whatever he may incidentally have to suffer becomes, in the process, not merely amply worth while but a real gain. Our generalisation of karma, as "friction," gives us a convenient formula here; for it indicates not merely the necessity of what we call "suffering" but its ultimate purpose. For taking it together with the postulate that every increase of friction means ultimately, for the Ego experiencing it, an increase of strength, we arrive at the general position that *suffering, or bad karma, is the necessary means by which human freedom is transmuted into human power; the path by which the Ego asserts his own individualised divinity in the face of the enveloping Divinity of the One Life. Friction, in other words, hence suffering, is but the outward sign or token of a new Divinity in the Making. It is the testimony of the Nature of Things to every man's Uniqueness.*

Enough, then, of purely "penal" karma. Such a thing, happily for the universe, does not exist. It is a shadow, projected from our own minds upon the screen of Manifestation. The curious thing is that we have not once, but many a time, been told that this is so. Karma, it has been repeatedly impressed upon us by those who are our authorities, is not penal in intention, but simply an automatic law of cause and effect. What has made us, and still makes us, interpret it in penal terms, is that the effects, which we call "bad" karma, are felt as unpleasant and that they follow causally upon what we conventionally call "wrong-doing". But substitute "improvisation," or "experimentation, for wrong-doing," and replace the word "suffering" by "friction,"

and the whole bogey of penal, or judicial karma vanishes into their air. Finally, to clear the air still further, reveal experimentation and improvisation as the triumphant assertion of Man's greatest glories—his uniqueness and his freedom—and show that, in and through that assertion, he becomes a greater thing than he could ever have been without it;—and at once we have a universe from which the night-clouds have been dispelled, and in which naught remains but gladness and hope.

Some may consider the doctrine dangerous, because it finds in evil not only a more difficult and protracted mode of achieving good, but ultimately (in some respects) a better way. But this is surely only one of those hard truths, which we must expect to find when we begin to think cosmically; and its perils fade away in the light of the enormous liberation vouchsafed by that Law of Compensation which it involves.

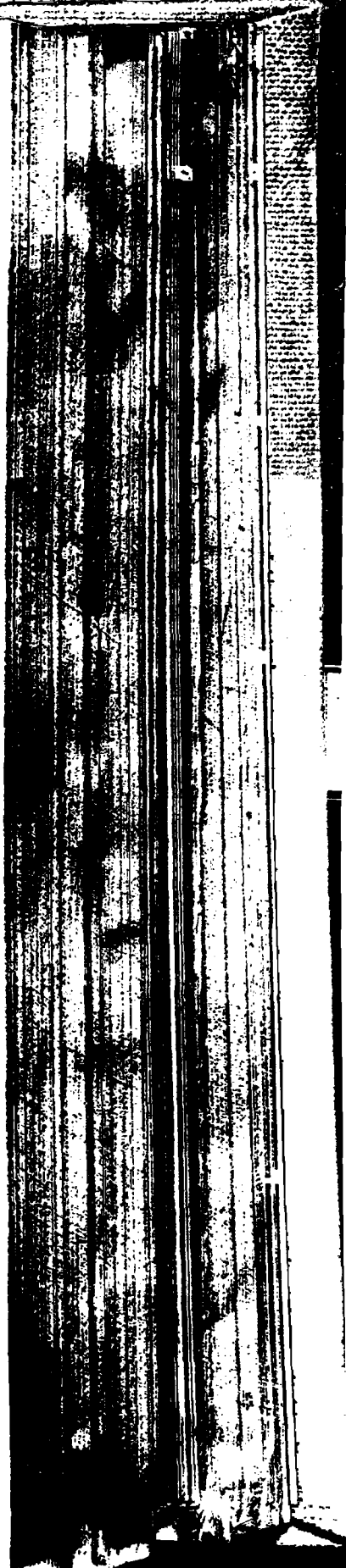
At this point we must conclude. Obviously what we have written is but a fragment of what could be written on this topic; for it is clear that so fundamental a postulate as that of the beneficence of evil demands, for its full vindication, an application to the whole of life. But enough will have been done, if we have suggested to the mind of the student some broader way of regarding the evil and the suffering in the world, than that which would make of it merely the purposeless debt-collecting of a system of petty accountancy, in which evil only exists in order to be punished, and in which, on any purely judicial grounds, every possible evil is injustice already exonerated in advance by the Nature of Things which brought it into being.

Alpha

PROBATION

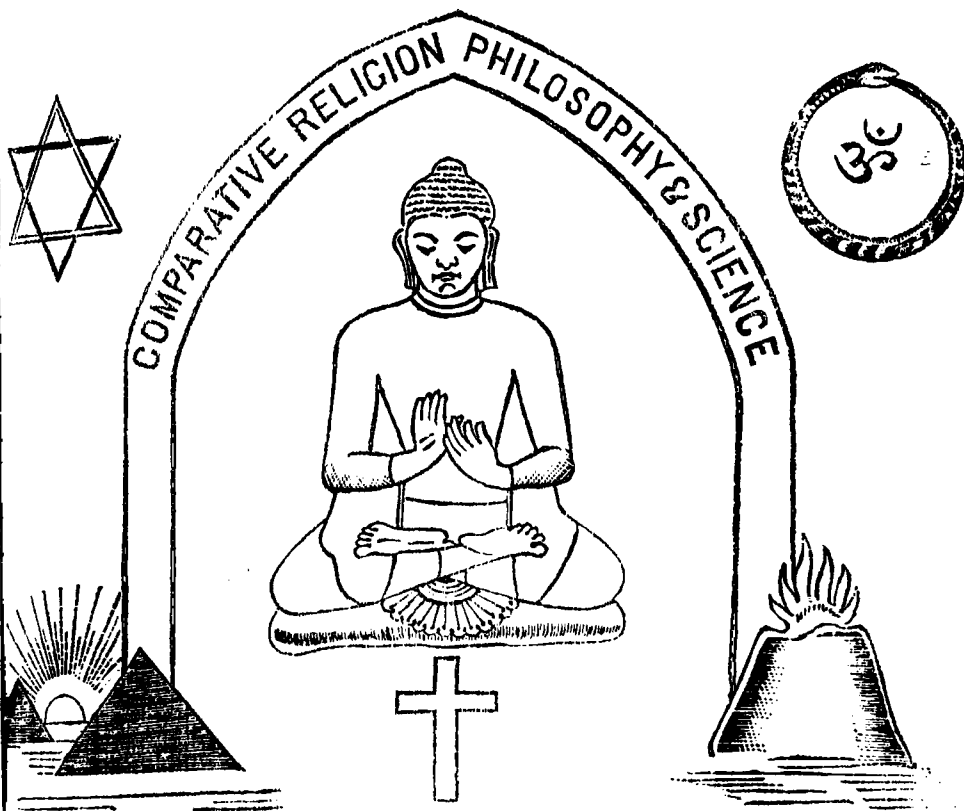
By D. H. S.

THROUGH long, long lives has He watched over us ;
All our long past He knows as yesterday,
And on the seeds of good within our souls
The wondrous sunshine of His love has streamed
Unceasingly through endless æons of time.
Slowly those germs have quickened into life,
Till faintly, feebly, intermittently,
Some small response lights up our wakening hearts ;
Until at last we learn that there is One
Whose love has streamed on us through ages past,
One who shall some day weld us into Him
As living organs of His life and light.
Long ere we know Him, linked are our souls to His,
Who ever seeks to draw us towards His feet,
Till half-awakened, with half-opened eyes,
Faintly we glimpse His face. Then, led to Him,
There at His feet the first weak pledge we take,
To strive to serve the Brotherhood of Those
Who live to serve the world. Then all the chains,
Forged through long lives of seeking selfish ends
Must one by one be loosened, snapt, cast off



By strength of love and gratitude to Him
To whom we owe all that we are and have.
To His clear sight our future is not hid ;
The rôle predestined for each one He knows,
And moulds environment and circumstance
To further swiftest growth towards that end.
And not for what we are He values us,
But for that power which one day we shall be—
A power to aid those Few Whose mighty hands
Hold back the powers of darkness ; Those who shed
On all the world Their light, Their peace, Their strength,
Who ever help unknown, Who work unthanked,
Whose unseen toil yet raises all mankind
Towards their Father's glory, which shall shine
Godlike at last in all, as now in Them.

D. H. S.



THE COSMIC PLANES

(A Thesis for Criticism)

By C. JINARĀJADĀSA

THE beginner in Theosophy meets at the outset the novel idea that the "invisible worlds" are worlds of matter, just as is the physical world. "Heaven" and "hell" are declared to be not only states of consciousness, but also parts of that invisible world, "as real as Charing Cross". The

student is also presented with the idea of sub-states of physical matter, finer than the three which he knows, solid, liquid and gaseous; these finer sub-states are labelled etheric, super-etheric, sub-atomic and atomic. He is then told that a similar sevenfold sub-division of states of matter exist in the astral, mental, and all other higher worlds. The diagram

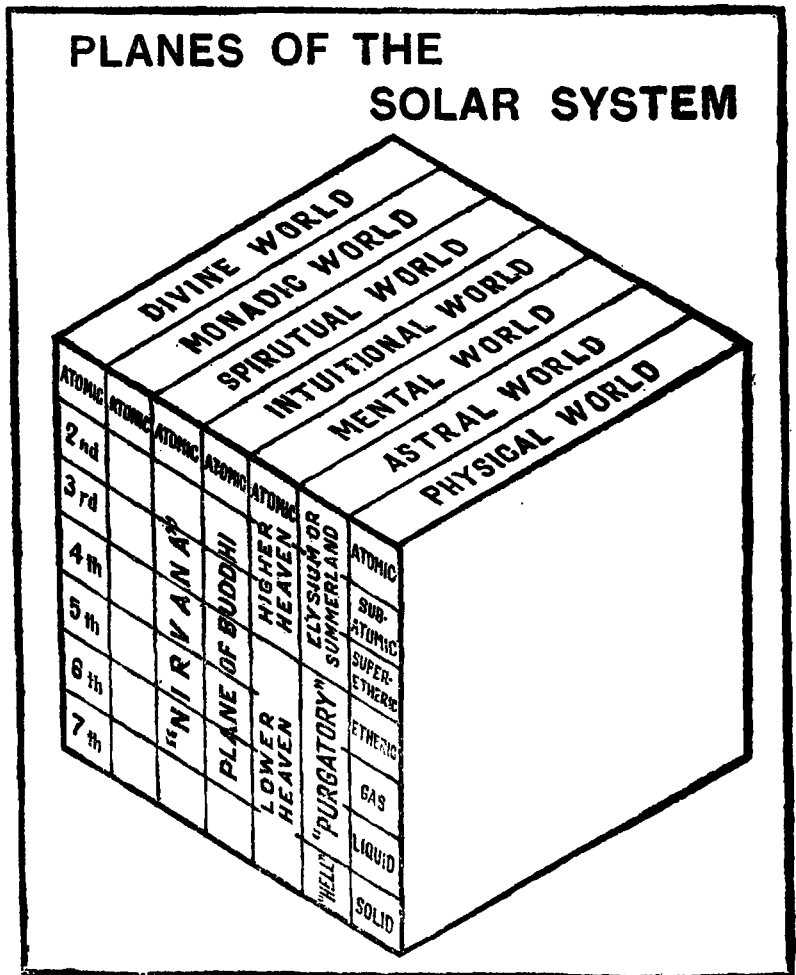


FIG. 1

printed here gives in outline this conception of the seven great planes within the Solar System.

Now, the student has long been taught that man's ascent in evolution is to rise from plane to plane, and naturally he thinks of such ascent as from one sub-plane to the next sub-plane of a great plane, and so upwards, as a monkey might climb from the lowest shelf of a book-case to the highest. Thus, before contacting mental vibrations, the way of ascent is at first thought of as from solid-liquid-gas, etheric, super-etheric, sub-atomic, atomic; then astral sub-plane 7, 6, 5, 4, 3, 2, to astral atomic; and then up to the mental world, in its lowest or 7th sub-plane. But we have been taught that, as a matter of fact, the forces of the invisible do not always go up—or down—in this ladder-like way, because of a link which exists between the *atomic* sub-planes of the seven great planes. Thus, a vibration from the atomic sub-plane of Buddhi, on its descent say to the physical, does not necessarily descend through all the sub-planes of Buddhi to Buddhi 7, and then to the mental atomic sub-plane; from there through mental sub-planes to mental 7, and so to the atomic astral sub-plane; from there through all the sub-planes of the astral to astral 7, and then at last to the physical. A second way of descent is however from atomic Buddhi to atomic mental, then to atomic astral, and then to atomic physical, and so to sub-atomic, super-etheric, etheric and gaseous-liquid-solid. The reason for this working of the forces is due to the construction of the atoms of the seven great planes out of the "bubbles in Koilon"; a technical and detailed description of the building of these atoms is given in *Occult Chemistry*, in the chapter on the "Æther of Space".

This relation of the *atomic* sub-planes makes them intimately linked. One effect is that man's consciousness, in

its upward ascent from plane to plane, can rise, not as *normally*, from sub-plane to sub-plane to an atomic sub-plane, and then to the seventh or lowest sub-plane of the next great plane above, and so steadily upwards from sub-plane again to sub-plane of the new plane; but *via*. the atomic sub-planes. Thus, if his consciousness is trained to function in the atomic physical sub-plane, he can, by methods of occult training, go by a "short cut" direct to the astral atomic sub-plane, and thence straight to the atomic mental sub-plane.

This "short cut" *via*. the atomic sub-planes has always fascinated me, owing to a peculiar composition of my self. I have ever since I can remember had a curious form of clairvoyant sight which sees only atomic states of matter. I have not discovered to how many atomic states the sight extends; being busy with various duties, I have not made a point of sorting out my sight; focussing is not difficult, but the matter writhes and twists and I have not trained my vision to be useful. But I do know by direct experience that there is this "express route," and have often pondered over the possibilities of the unfolding of consciousness by its means.

Now, we are told that *all* our seven great planes of the Solar System make only *one* plane, and that the lowest or Seventh, of a great system of seven planes, called the Cosmic Planes. How are we to visualise the relation of our Seven Solar planes to the Seven Cosmic Planes? Using the crude simile of the book-case, are we to imagine that our seven planes, physical to Ādi, are seven shelves, and above them are 42 more shelves? Or is the relation something

different? It is on this matter there is a difference of opinion, and I ask the collaboration of students to gather what material there is in our literature, so that we may "think it out". Let me say at the outset, that it will not do merely to say "*The Secret Doctrine* says so and so," and consider that all argument is ended. This a scientific problem, which we have to *think out*, with the help of *The Secret Doctrine*, and of any other facts which we can gain from anywhere else.

In writing my *First Principles of Theosophy*, I had incidently to mention the Cosmic Planes, and I constructed a diagram, as follows, (Fig. 2) so that it and the previous diagram of planes of the Solar System (Fig. 1) could be seen as sections of one solid figure in three

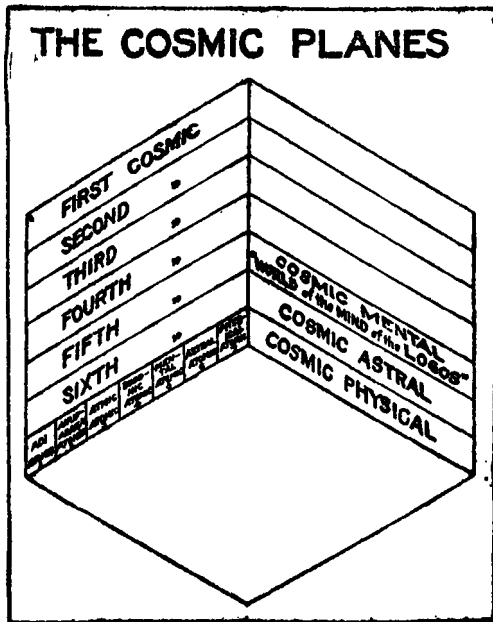


FIG. 2

dimensions. In the original articles of the book, as first issued in *THE THEOSOPHIST*, this Fig. 2 was used. When

the book finally appeared, a new diagram was given instead, as follows (Fig. 3).

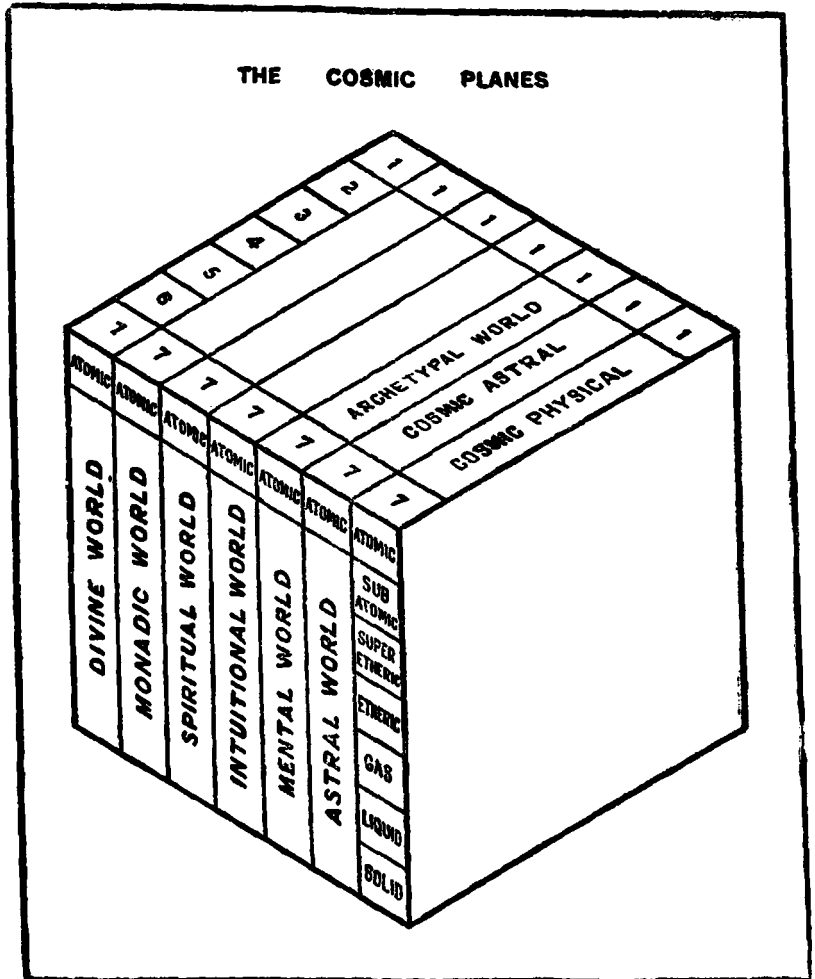


FIG. 3

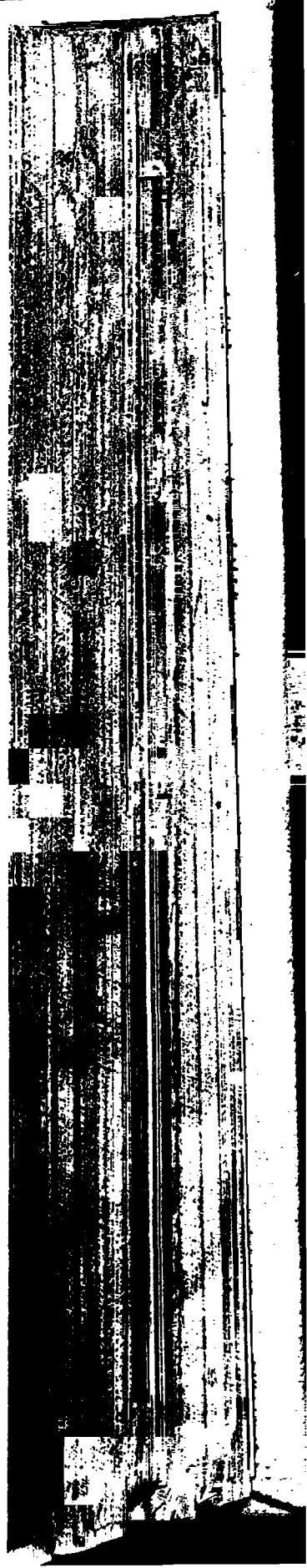
The new diagram has drawn the strongest criticism from many quarters; I have had communications on the matter from Heer J. F. van Deirse from Holland, Mr. S. Studd from Australia, Dr. Richard Weiss from Austria, and from many others. It was not without long and hard thinking that I made the substitute diagram, and I have now to explain why

I made a change, which I am told challenges *The Secret Doctrine*.

1. The consistent religious tradition of the East tells us that when a soul comes to Moksha or Nirvana, he has come to the goal of his age-long evolution. This stage is accepted by Theosophists as that where the consciousness functions in fullest freedom on the Ādi plane. This Liberation means a perfect union of consciousness between the Adept's consciousness and the Great All. If to attain to the Ādi plane is only to get to the seventh shelf of 49 shelves (to use the simile of the bookshelf), and if to the Mukta or Liberated soul there are 42 more shelves to climb up to, the Eastern tradition as to Liberation is completely mistaken. I see no reason to challenge the tradition on this particular point.

2. Similarly there is a tradition in the West. Plotinus is said, by Porphyry, to have four times touched that lofty consciousness which is the final goal—"the flight of the Alone to the Alone." Plato offers a vision of the Archetypes or the root forms which are the substratum of all manifestation to the philosopher who through the purified mind rises to the highest contemplation. He is, I feel sure, only giving what was taught in the Greater Mysteries. It was possible, while a man still lived on earth, to come to the great vision of Archetypes, and see the working of the Divine Mind. This thought is given by H. P. B. also, as follows: "Our humble Manas is linked indissolubly with the true Mānasic glory of the Kosmic Lord, Mahat, the Great, Who rules our Universe."

This connection between Manas and Mahat, the fact that the purified mind can gain a glimpse of the Divine Mind of



the Logos, is possible if the relation between the atomic mental sub-plane and the Mental Cosmic Plane is as in Fig. 3.

3. There is one instance, and one only that I know of, of direct investigation into this matter. In the year 1895, Dr. Besant and Bishop Leadbeater spent much time and effort in investigating the structure of the solar planes. I was myself present and took down all that was described by them as they investigated point after point.¹ There was one point where, after a careful investigation, the following observation was made by Bishop Leadbeater.

“Our mental plane is the lowest sub-division of a big mental plane. The atomic part of Arupa Devachan is the tail-end of a cosmic mental plane. The whole thing is like a chess board in four dimensions.”

I do not know whether I recorded a further remark (I am writing “on tour,” and cannot get at THE THEOSOPHIST for August, 1911) that made a profound impression upon me, and made me understand in a flash what Plato was driving at. The remark was, that when the consciousness was functioning on the atomic mental sub-plane, it could “look upwards,” not to Buddhi, but into a totally new dimension, just as someone at the bottom of a deep well might look upwards and see far off a bit of blue sky. From the atomic mental subplane it was possible to see something of the Mind of the Logos, without of course becoming one with It, as the person at the bottom of the well could see the sky without becoming a dweller on the surface of the earth. This simile of the bottom of the well and the sky above it made some things in my own experience clear to me, and confirmed what I felt

¹ The full record is published in THE THEOSOPHIST, August and September, 1911.

was true, that with the purified mind it was possible to see, though from far off, the Vision of the One.

These then are some of the reasons which make me think that our seven great planes are related to the seven Cosmic Planes as suggested by Fig. 3. I should like in the discussion on this matter if those who take part in it will quote in full whatever is said in *The Secret Doctrine* on the subject of the Cosmic Planes.

One further point I must deal with. Why have I put in Fig. 3, in what is presumably a text-book of Theosophy, if it is not the accepted or "orthodox Theosophy"? For the simple reason that my *First Principles of Theosophy* no more proclaims the final and unerring truth than any other book written by Theosophical writers. I mention in the introduction that the book will contain two elements, what is accepted by all Theosophists, and what is purely personal and therefore not claiming any "authority". But I have tried to be intellectually clear in my own mind, before expounding. It seemed to me that Fig. 2 made many difficulties, while Fig. 3 illuminated. Evidently however my innovation needs careful dissection. That is just what I desire should be done.

C. Jinarājadāsa

SOME PRIOR PHASES OF THE PERSONALITY
OF SHRĪ KRṢHṆA¹

(AS TRACED BACK TO THE VEDAS)

By C. KUNHAN RAJA

TO a Bhakṭa the wonderful revels of Shrī Krṣhṇa in the moonlit-nights of Vṛndāvan, on the banks of the Kālinḍī river, form the only source of infinite bliss and divine consciousness and rapture. To him the notes on the flute, heard in the forests of Vṛndāvan, are far more inspiring than the sublime words that dropped from Shrī Krṣhṇa's lips on the *Kurukṣhetra*, are to a philosopher. So sings the great Līlāshuka :

Whether it be the breasts of the damsels adorned with sandal paste and other decorations,

Whether it be the mind of the Yogins trained to silent meditations,

Than the foot of the trees of Vṛndāvana

No other place do we find that calls for our adoration.

.

Listen to this supreme advice, you who are tired with rambles in the wilderness of the Upaniṣhads,

Go, search in the houses of the Gopīs ; *there* is the meaning of the Upaniṣhads bound down to a mortar,

.

¹ This article was published in *New India*.

Yonder is the tall Arjuna tree, beyond that is a road

Which leads you to the village of the cowherds, and near the village is the river Kālindī,

On the banks of that river, in the woods dark with *ṭamāla* trees, tending the herd of cattle,

There is a shepherd boy. Friend, he will show you the right path.

But many events in the great *Avatāra*, either in *Vṛndāvan* or later in *Dwāraka*, and His relations with the *Gopīs*, do not appeal to others in the same way; and they are even repulsive to those who cannot understand their real significance, as the *Bhakṭas* have realised it. We have no right to prescribe rules of conduct to *Shrī Kṛṣhṇa*, but such a limitation could be imposed only by the few who are bold enough to proclaim, in the words of another great *Bhakṭa*,

It is Your verbal instructions that we have to follow as the real *Dharma*; He whom nothing can strain, such Your deeds, we should not try to imitate indiscriminately.

In order to lead the non-believers into the path of *bhakti*, it is necessary to argue out the question of the personality of *Shrī Kṛṣhṇa*, rationally. There is no intention to discuss and to give a decision on the question of the historicity of *Shrī Kṛṣhṇa*, whether there were two *Shrī Kṛṣhṇas*, what the date of *Shrī Kṛṣhṇa*, if such a person ever existed, could be, and such other considerations. I assume the historical accuracy of the *Purāṇas*. I assume that there was the Great *Avatāra* of *Viṣṇu*, whose passing away marks the advent of *Kali* in this world and whose marvellous life is described in the *Bhāgavata-Purāṇa*, the *Viṣṇu-Purāṇa*, the *Paḍma-Purāṇa* and the *Mahābhārata*, but I do not accept the view that everything described in the *Purāṇas* must be interpreted in the most literal way. In the *Purāṇas* historical facts are described and explained in an allegorical way, and this is the

standpoint that is taken here. This seems to be the standpoint of the *Purānas* themselves.

From the *Paḍma-Purāṇa* it is rather evident that the Ṛṣhis of the *Purānas* understood the personality of Shri Kṛṣṇa, as described in the *Purānas*, to be a grand allegory. In the seventy-fourth and seventy-fifth chapters of the *Pāṭālakhaṇḍa* of this *Purāṇa*, in the course of the description of the life of Shri Kṛṣṇa, there occurs the story of the visit of Arjuna and Nārada to what is called Rāḍhāloka, the world of Rāḍhā. The name Rāḍhā does not occur in the *Bhāgavata-Purāṇa*, the *Viṣṇu-Purāṇa* and the *Mahābhārata*. But in the *Paḍma-Purāṇa*, she is a Gopī and the most beloved of the Gopīs to Shri Kṛṣṇa. This is the world in which Shri Kṛṣṇa lives as Rāḍhākāṇṭha, the lover of Rāḍhā. In chapter seventy-four, Arjuna says to Shri Kṛṣṇa :

What is neither seen nor heard by Brahmā and Shiva, all that you must tell me, if you are kind to me. You have told me before of the Gopīs. How many of them are there? What are their names? Where do they live? What are their occupations? What is their age? What kind of dress do they wear? With whom do you revel in solitude, in woods eternal, of eternal enjoyments, of eternal luxuries?

Then Shri Kṛṣṇa asks Arjuna to propitiate the goddess that he may be able to visit the place personally. The goddess advises him to bathe in a lake, which makes him a woman, and then he is allowed to go to the place called Rāḍhāloka. Only women are allowed into that place. There, in that Rāḍhāloka, lives Shri Kṛṣṇa as Rāḍhāramaṇa. In chapter seventy-five of the same book Shri Kṛṣṇa tells Nārada that he lives in Rāḍhāloka in a woman's form. The river Kālinḍī, the mountain Govardhana, the Gopas and the Gopīs, the cows and the revels of the moonlit-nights—are all eternal features of that place. This Rāḍhāloka is above what is called Goloka, one of the higher worlds, a world above and beyond our world, not perhaps according to the standards of our three

dimensional measurements, but according to the standards of four or even higher dimensions.¹

What is important here is not the cosmology, but the reference to the Rāḍhāloka, where the life of Shrī Krṣhṇa is an eternal Truth, where Shrī Krṣhṇa as Rāḍhāramaṇa, the Gopas and the Gopīs, the Vṛṇḍāvana, Govarḍhana, the Kālinḍī and the cows always exist. The meaning of this must be that the life of Shrī Krṣhṇa, as exhibited in Vṛṇḍāvana for a short period, his love to the Gopīs, his tending of the cattle and all the marvellous deeds so familiar to us from the *Purāṇas*, are only allegorical representations of a higher, eternal Truth. The description of the life of Shrī Krṣhṇa in the *Purāṇas* is only an allegory. The Ṛṣhis of the *Purāṇas* understood it in that way. It is not a dry statement of historical facts. (This is, however, not a denial of the historicity of Shrī Krṣhṇa.) These allegorical descriptions could be traced back to remoter periods of Hindū culture, and most of them can find their origin in the *Vedas*.

The ancient *Samskr̥t Lexicon*, called *Amarakoṣha*, reveals certain interesting facts which throw light on the evolution of the allegories woven round the personality of Shrī Krṣhṇa. If we examine the synonyms of Viṣhṇu in this lexicon it would be found that there is not a single name of Viṣhṇu given in his list that would suggest any Avatāras of Viṣhṇu other than that of Vāmana and Shrī Krṣhṇa, not even that of the great Hindū hero Shrī Rāma. There are thirty-nine names in the list. There are only four names that clearly refer to the Vāmanāvatāra, namely Upēṇḍra, Indravraja (both meaning the younger brother of Indra), Trivikrama (of three strides), and Balidhvamsī (vanquisher of Mahābali). The six names, *viz.*, Krṣhṇa, Ḍāmoḍara, Govinḍa, Vāsuḍēva, Dēvakī-nanḍana and Kamsārāṭi unmistakably refer to Shrī Krṣhṇāvatāra. The remaining twenty-nine are only general

¹ The Goloka is described in the *Mahābhārata*, *Anushāsana Parva*, Chapter 117.

appellations which do not refer to any particular Avatāra. It cannot be that the lexicon was compiled before the other Avatāras were recognised by the Hindūs. The problem has already been discussed by eminent scholars.

In the chapter of the first skandha of the *Bhāgavata-Purāna*, there are twenty-one Avatāras of Viṣṇu enumerated. Ten of them are more important than the rest. If we examine these Avatāras and compare them with the earlier culture of the Hindūs, it will be found that the two Avatāras of Vāmana and Shrī Kṛṣṇa reveal traces of Vedic tradition. All the other Avatāras are later additions to Hindūism, mostly taken from more ancient, pre-Aryan civilisations. The serpent Kāliya, in the river Kālindī, whom Shrī Kṛṣṇa kills is decidedly the familiar Vedic story of Vṛtra and Indra. The story of Shrī Kṛṣṇa lifting the mountain of Govardhana is a development of the story of Panis hiding the cows in a mountain cave and Bṛhaspati winning them back, so often referred to in the Vedas. In this way, nearly every incident in the life of Shrī Kṛṣṇa, especially his life in Vrindāvan, could be traced back to Vedic mythology.

In the Vāmanāvatāra, Viṣṇu appeared in the world as the younger brother of Indra, as a son of Aḍiṭi. Viṣṇu is here Āḍiṭya (a son of Aḍiṭi). This reminds us of the line in the Gīṭā "I am Viṣṇu among the Āḍiṭyas," Āḍiṭya, in later Samskr̥t, refers to the sun, and there are twelve Āḍiṭyas (corresponding perhaps to the twelve months in the year). In Vedic literature the number of the sons of Aḍiṭi is not at all definite. In the *R̥gveda* we find only six sons of Aḍiṭi mentioned together, and that only once¹ although there are many hymns addressed to Aḍiṭyas. The number is elsewhere given as seven² and eight.³ Aṭharvaveda says that

¹ 11.27.1.

² R. V., IX, 114. 3.

³ R. V., 728 and 9.

got into a rapture at the thought of the revels of Shri Kṛṣṇa in the *Vṛndāvana*, when they sing of His tending the cows and inspiring the love of the Gopīs with His flute, they were visualising in their minds (through this symbolism) a far higher Truth, as is quite plain from the quotations given in the beginning. We can understand this great Truth from the symbolism of Shri Kṛṣṇa only if we understand the evolution of this symbolism from the *Vedas*.

C. Kunhan Raja.

THE PHILOSOPHY OF THE FOURTH DIMENSION

By A. C. HANLON

A brief discussion of what the fourth dimension is would be of value in leading up to the main issue—"What is Space?" Perhaps this article would have been more aptly named "The Philosophy of Space" since the understanding of the fourth dimension, while it takes away an old horizon and leaves a wider one, does not bring us to the fundamental condition which is the goal of true philosophy. The mind of the true philosopher is set on the eternal, the infinite, and not on things as they appear to the senses and, just as three dimensions is not so much a property of matter as the way in which we look at it, so is it with the fourth dimension.

We speak of three-dimensional space, and other spaces of more and less dimensions, but space has really no dimensions. When we speak in this way what we really mean is a condition of consciousness limited to a perception of only three, or more or less, dimensional objects. It is the representations of the senses that makes us classify the universe in terms of dimensions.

The usual conception of the fourth dimension is of a direction at right angles to the three axes of the physical plane. All the objects of this plane have the quality of three-dimensionality. Perhaps in the light of the argument to be now developed it would be better to say that the space sense of human beings is, at present, capable of apprehending only



three aspects of matter. By space sense I mean something different from the physical senses; the space sense, indeed, is something that evolves the ordinary senses. Later on we will see that this space sense is really nothing less than the cosmic working of consciousness, needing no organ in particular, for it is that primordial sense of awareness that has existed since the dawn of manifestation.

To take the simplest of objects, a book. Its three axes are these; one running its length, another across it, and the third from the front to the back cover. These three directions determine the space of the book and, if they were extended indefinitely, they would define the fields of all the solar systems of the physical plane. All the innumerable transformations of matter and intricacies of movement that we witness, for all their variety, are confined within certain definite and easily understandable limits. That is the first point I wish to make—that no matter how involved these appearances and motions may be yet they in no way depart from the limitations just mentioned.

The second point I wish to make is that space is not entirely an external thing, but is what we will call at present a function of consciousness. If space was external to us, that is independent of consciousness in the same way as the forms about us are, it would have to have a form otherwise it could not exist. We say that we can see space, but what is it we really see? Only objects. Space devoid of objects is inconceivable to us since it can only be represented in our minds as nothingness, or infinity. Space is infinite. When I speak of the infinity of space I do not mean, looking for the present at space as if it were an external condition, that it extends for ever in only those directions, meeting for us in this physical globe. I mean an absolute infinity, not in three dimensions but in all dimensions. We are compelled to accept the axiom that space has no form. That being so it cannot be limited by

dimensions, for dimension is form. Space having no form it follows therefore, that as it is infinite, an object of any dimensions is possible in space. That conclusion is inevitable. An object of any number of axes at right angles to each other is possible in space since its possibilities in this way are unlimited.

At first glance this question of whether space belongs to the outer world, or is a part of the consciousness, is purely theoretical since there appears no solution to the problem. But if there is such a thing as a space sense, it follows then that if by some process we can enlarge this sense then the objective world would take on wider horizons. The very existence of a sense makes the existence of a world of perception a *sine qua non*. The senses we have to-day are the result of evolutionary processes but, while there has been an evolution of specific organs the space sense has existed since the beginning of things. Just as in material manifestations there is a unifying law so, using the specialised sense organs of our bodies, a fundamental sense has gazed out on the world, and drawn the drama of life into touch with its soul, the eternal life. This fundamental sense is the space sense. Through the ages there has been a constant interaction between the outer and the inner, the form and the life through the space sense, and this sense belongs no more to the form than to the life side of manifestation; therefore, while in the past we may have been compelled through lack of knowledge to allow the sense organs to be evolved by the form side, there is no reason why the space sense should not be developed from within.

When thinking of the distinction between theory and practice one cannot help noticing the sad pass, to which the general conception of the relation between them, has come. The impression one gets is that it is possible to have a theory that works all right theoretically, but would be a dismal failure

if put into practice, and that it is possible to have good practice that is theoretically unsound. An example of the former is this, that perpetual motion is mechanically possible theoretically, but not practically. The purpose of this article does not permit me to enlarge the case against this proposition, suffice it to say the relation between theory and practice is so intimate that there can be no discord in it. There is only one perpetual motion possible, that motion which is without beginning and without end—the progression of the Cosmos to that far-off divine event towards which all creation moves.

The reason why I wished to accentuate the true relation between these two, the plan and the work, was to show that where the logic is true then experience must finally testify to that truth. If the pure reason says that it is possible to add another dimension to our space sense then it is possible, and as an inevitable sequence, the four-dimensional world will open to our gaze in response to that state of consciousness. The fourth dimension has been called an illusion, but in the words of Victor Hugo, at Fantine's deathbed, "There are some illusions that are sublime realities".

The question now to be gone into more fully is "What is Space?"

In beginning this inquiry we are forced into several conclusions from which there is no escape, and therefore any philosophy that disputes them is at least that much false. The first axiom we are compelled to frame is, that the universe has always been. The second, that in manifestation we have two factors, life and form, force and matter, and the relation between them.

We have then two factors and their relation to each other, but what is this relation? It cannot be merely a figure of speech, an abstraction; it must have just as real an existence as life or matter. When we go more deeply into what we term the abstract and the concrete we find that the abstract

is more real than the concrete simply because the former has an impersonal and therefore eternal life, whereas the latter has only a transitory one.

This relation has always existed and is the means by which life contacts matter. It can be shown that matter in itself is propertyless, and similarly so with the life side, in fact they do not exist apart from one another. It therefore follows that all the properties that we assign to matter do not belong to it any more than to its partner, but that these properties are really the relation between them. Since there is only one relation, and there appear to be many properties of matter, how can this be so? The solution will be found in that all these properties or laws of matter are really only differentiations of the one principle and that finally, just as various substances have a common atomic basis, so can we resolve all these diverse manifestations back to a common source, the relation between matter and life. This relation is consciousness. It therefore follows that since matter and life are propertyless in themselves, then time and space are part of consciousness and that we can equally well say that the relation between matter and life is time and space. In this primary conception of things we have the first conception of space. Spirit we can represent by a point, matter by another point. The relation between is a line, the simplest of all dimensions, one dimension. Space, it can be seen here, is the means by which life contacts matter. It is consciousness.

It we go further into the question of what is space we see that we are never conscious of space at all. We are conscious only of objects and that they are separates. This does not constitute space or rather is not space, for space is not constituted of anything, it is a unity. We might even say that what we see is three-dimensional space, that we are conscious of three axes of a greater space. That would be equally erroneous so far as space is concerned. Space has no

limitations. Space is not even the ether, that almost impalpable substance that extends through apparent space.

To repeat, space is a part of the consciousness and, as such, capable of infinite development. That is the practical issue of this argument, that life being logical and infinite in every way, a matter of law, and the space sense the means by which we come into contact with things, then there must be some process by which the space sense can be educated, so as to bring within its range secrets at present withheld from us only because we will not look. We are the victims of the objective world accepting an illusion as an unescapable fact.

The reasoning I have so imperfectly put forth, but which I hope to improve upon another time, shows that it is impossible that matter can be limited to three dimensions and that therefore the principle of the geometers that "space has only three dimensions" is wrong, because space is unlimited. Kant says that this proposition of the geometers cannot be an empirical one, nor a conclusion from an empirical judgment, but he is mistaken for the judgment is derived from experience, and is not a priori.

Although I did not intend to touch on more than the philosophic aspect opened up by the problem of the fourth dimension yet, having demonstrated more or less the impossibility of the consciousness being limited to three dimensions I feel it necessary to point the way by which an actual realisation of this truth can be obtained. This process by which first the mind, and then the waking consciousness, is brought into contact with the higher dimension utilises the imagination in building four-dimensional forms. The imagination working in this way is like a wedge, inexorably compelling the way to open before it. The fact that the mind can see four-dimensional figures infers an exterior condition of four-dimensions, just as the existence of a book infers the continuation of its dimensions for infinity, embracing the whole

of the cosmic physical plane. This higher world bears the same relation to the physical world as a sphere does to a circle. Thus, beginning with geometry, it is possible for us to pass into a greater life.

At times when one looks through philosophic eyes at the world, it seems to become more a phantasm than a real pulsating world, the home of many incarnations, especially when one is compelled to accept the verdict of the pure reason, sealed with the approval of the intuition, that the ultimate things are unknowable, and that we must go on forever ignorant of the first Cause, even though we reach the heights of gods. But, after a while one sees that what appear phantasms are phantasms, and that the objects we know are but appearances that hide a more intricate, but equally unsubstantial form, but the discovery of this form is not the reward; it is knowing that the form is not the Self, the eternal Spirit, for while, as Hinton has it, "in the awakening light of this new apprehension, the flimsy world quivers and shakes, rigid solids flow and mingle, all our material limitations turn to graciousness," yet, in all this flux, the Self stands undisturbed looking out over a ceaselessly changing world for "This is the eternal state, O son of Pritha. Who, even at the death hour, is established therein, he goeth to the Nirvâṇa of the Eternal."

A. C. Hanlon

THE BUDDHIST TEMPLE, ADYAR

THE Frontispiece shows this very beautiful Temple completed. A plan of it appeared in the December number,¹ 1925, with a short account by the Vice-President. In the February number² we reproduced two small photographs of the surroundings and of the building which was only just begun and therefore covered up by a palm leaf sort of scaffolding.

The whole surrounding is very beautiful in the extreme ; no photograph will quite give that beauty. Refer back for your own enlightenment to the pages given and you will get some idea of the whole. The tank is often filled with the glorious lotus flower, the palm grove gives a depth of shade that silences the whole, the river is quite close to remind us of movement and life, and the sound of the sea brings us in touch with the music of the waters. The situation is perfect, the Temple itself a gem of infinite simplicity. The photograph reproduced in this number may not please all but taken by itself it portrays this infinite simplicity and the surroundings can be supplied, as I have said, by the former pictures. Those of an imaginative temperament can thus secure a picture of the whole.

It is one of the Great Peace spots of Adyar, there are several, and in those Peace spots dwells, very specially, the Spirit of Peace that passeth understanding, for whom we seek with little or no understanding, therefore we cannot recognise Him as He comes to dwell among us. Sometimes lately I have thought that the crying need of this day is: "Give me understanding and I shall keep thy Law . . . O learn me true understanding and knowledge." In this Peace spot a glimpse of understanding comes ; the Peace that *passeth* understanding has yet to be learned, sought for and one Day *won*.

That Day will be in the silence when voices have ceased to shout, when the ear is opened to stillness and sweet low sounds, when the heart beats only in tune with the Great Heart of the world and when all harshness, judgment and pain have been changed into love, help and joy of a full understanding.

S. S.

¹ Pp. 360-1.

² To face page 574.



THE SERVICE OF WAGNER TO THE WORLDS¹

By THE RT. REV. G. S. ARUNDALE

HOW great is the need for the world to honour its pioneers—both living and dead—those men and women whom Carlyle has so admirably described as “the fire-pillars in this dark pilgrimage of mankind,” who “stand as heavenly signs, ever-living witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied, possibilities of human nature.”

¹ An Address given on the occasion of the Celebration of the Fellowship of Pioneers in Sydney.

Such a fire-pillar was Wagner, a Hero from out the Heaven-world of Sound, one of the Great Company of Pioneers, members of which appear from time to time in the world to remind it, amidst the darkness of its groping, of the brilliance of its destiny. Mighty indeed are the loftiest Fire-Pillars, the Great Saviours of the world, those Divine Pioneers Who Age after Age live in marvellous example the perfect life of man. From the Fires of Their unfolded Divinity the lesser pillars light the torches they respectively hold aloft—the artists bearing witness in colour, the builders in form, the saints in godliness, the martyrs in suffering, the philanthropists in service, and, as in the case of Wagner, the musicians in sound.

This bearing of witness is by no means easy. Difficult it is to keep the sacred fire alight in the midst of quenching darkness. Difficult it is to hold aloft the torch when envious and ignorant hands would tear it down. And Wagner knew these difficulties in great abundance. Honoured, revered, as he may be to-day, during his life-time he knew what it was to be despised and rejected of men as the Mighty Teacher had known these testimonies to true greatness 2,000 years before. Wagner, too, more than once in his life had nowhere to lay his head, so venomous was the intolerance of the small for a greatness beyond their ken. Loneliness is indeed the destiny of the great in this outer world of ours, though in their own world, the world of comrades of their stature, they are cherished as fellow-pilgrims from time immemorial on the pathway of the pioneer.

Wagner knew he had a lonely trial to follow. He knew he must carry his message from the Heaven world of Sound to a world whose ears might well be still too deaf to hear. He could not hesitate, he could not shrink, for the pioneer must at all costs be true to his salt, the salt of fearlessness and devotion. After all, he always had his Heaven-world as

refuge, and he could find happiness even in the very rejection upon which the world crucified the offering of his heart.

Listen to his own words :

“Happy the genius on whom fortune has never smiled. Genius is so much unto itself! What more could fortune add? . . . When I am alone, and the musical fibres within me vibrate, and heterogeneous sounds form themselves into chords whence at last springs the melody which reveals to me my inner self: if then the heart in loud beats marks the impetuous rhythms, and rapture finds vent in divine tears through the mortal, no-longer-seeing eyes—then do I often say to myself, what a fool you are not to remain always by yourself, to live only for these unique delights! . . . What can this public, with its most brilliant reception offer you to equal in value even the one hundredth part of that holy rapture which comes from within?”

What a glorious refuge it was—the Heaven of Nature singing the marvellous harmonies of her being and of her becoming, the story in sound of her wondrous growth from unconscious to Self-Conscious Divinity. In Wagner’s ears the song of Life’s eternal meaning was ever ringing, and through storm and stress, through ridicule, contempt and persecution, he sought to convey to the ears of his fellow-men its faint echo, a trembling sense of its compelling inspiration and of its consecrating peace. In the mighty works of genius which he has bestowed upon the world, he gives us the great keynotes of this Song of Nature: Love and Aspiration, Love human and Love Divine. Great melodies of Motive in great harmonies of Purpose, finding their supreme consummation in the Quest and the Finding of the Holy Grail, the Holy Grail—as Wagner conceived it in his heart—of that Enlightenment which gave to the First Flower of Earth’s Humanity His Buddhahood. In beauteous music he tells us of that Path of Holiness, so nobly described in Isaiah, at the end

of which is the discovery of the Christ in ourselves; and as we listen to his music-story there should enfold us a stillness, pregnant with the realisation that in us is the seed of Christlikeness, to become in the fulness of time a glorious flower. I am reminded of the lines of Charles Kingsley describing the falling of music upon ears ready to the hearing:

“And all things stayed around and listened. The gulls sat in white lines along the rocks; on the beach, great seals lay basking, and kept time with lazy heads; while silver shoals of fish came up to hearken, and whispered as they broke the shining calm. The wind overhead hushed his whistling, as he shepherded his clouds towards the west; and the clouds stood in mid-blue, and listened dreaming, like a flock of golden sheep.

“And, as the heroes listened, the oars fell from their hands, and their heads drooped on their breasts, and they closed their heavy eyes; and they dreamed of bright, still gardens, and of slumbers under murmuring pines, till all their toil seemed foolishness, and they thought of their renown no more.”

But Wagner calls to us with the Voice of this Silence, bidding us arise and awake and serve God in serving Man, bidding us sense in the very stillness the dawn of a glorious day.

As you hear his music, you are hearing that which Wagner himself was able to convey of the inner Mysteries of Music, of Evolution, of Divinity, in terms of sound. Other priests of these Mysteries have there been whom Wagner delights to reverence as fellow fire-pillars, torch-bearers—Liszt, Beethoven, Mozart, Weber, and more besides. Each conveys what he can. In the music of each God's Voice is singing, for we may, indeed we can, hear but a fragment of that Sound Ineffable in which the Universe does live and move and have its being.

Into the outer court of these great Mysteries Wagner guides us, and as we hear his music not only do we hear Nature singing on her way, but we hear ourselves, too, singing on our way, we hear—each one of us—the song of our lives, with all its joy, its hope, its trouble, its sorrow, its grief, its courage, and above all with the glorious certainty at the end. Deep must be our gratitude to him for the magic whereby we are enabled to listen to ourselves and to the stirrings of the God within us.

“Thank God, I say:
 . . . for the high souls
 That point to us the deathless goals;
 For all the courage of their cry
 That echoes down from sky to sky;
 Thanksgiving for the armed seers
 And heroes called to mortal years,
 Souls that have built our faith in man,
 And lit the ages as they ran.”

In the mountains found Wagner his Heaven. Find you yours, with his aid, in the high places of your being, and then descend into the plains of life to share the glories you have garnered, as Wagner descended and abides among us with his giant ecstasies of sound. Then perhaps will you echo the touching homage of the Master Liszt to his friend and comrade:

“I ask no remembrance for myself or my work beyond this: Franz Liszt was the loved and loving friend of Wagner, and played his scores with tear-filled eyes; and knew the heaven-born quality of the man when all the world seemed filled with doubt.”

G. S. Arundale

ARIEL

FREER than any bird am I,
For I fly to the highest heights of sky ;
I run with the wind and I sing with the streams,
And I stroll with fair maidens in their sweetest of dreams.
I play with the sunbeams and drink the cool dew
And sometimes I whisper sweet words to you ;
I swing in the tops of the highest trees,
And I visit the flowers with buzzing bees ;
I tickle the velvet of a puppy's ear—
And there's nothing in heaven or earth I fear :
I lie in the coils of the deadly snake,
And swiftly glide o'er the silver lake ;
I rise with the flames of the blazing fire
And carry them with me high and higher ;
I shoot with the lightening across the sky ;
And I comfort the wild things when they die.
Sometimes I play with a laughing child,
Or gaze in the cattle's eyes so mild ;
I dash with the waterfall madly down
To the river below, where I sometimes drown
With a helpless mortal who learns from me
That he is immortal and now is free.
Then I rise to the air again—
Far from the dismal ways of men.
And I ride with the wind and the waves of the sea
And visit the mountains of a far country ;
And in the glorious dazzling snow
I lie and gaze, while the moon moves slow
Across the great black fearsome sky
Where the silver stars in their beauty lie ;
And so I talk to each blazing star,
And they tell me of things that are far, so far—
And then I weary, and so I sleep
And my slumbers are long and sweet and deep.

A GLIMPSE INTO THE ASTRAL LIGHT

By AGNES MARTENS SPARRE

ABOUT two years ago I lectured on H. P. Blavatsky's *Practical Occultism* at our Lodge meetings.

While preparing the third lecture I came upon the following words on p. 34 of the English Edition :

Let those, then, who will dabble in magic whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay *Ātma-Vidyā* or occultism aside—go without it. Let them become magicians by all means, even although they do become Voodoos and Dugpas for the next ten incarnations.

"Ten incarnations," thought I, "is terribly hard for an error, possibly the outcome of ignorance."

Next morning when at the point of awakening I had the following experience. It was not a dream, neither was it a vision, it was rather the recollection of something which had happened to me and which came back to my memory.

I found myself in the court-yard of a temple in Ancient Egypt. Many people were gathered together, several of whom I knew although they were clad in Egyptian raiment.

There were trees in the court-yard, and in these trees there were not only nature spirits, but also *devas*, who were taking part in the proceedings in the temple court-yard. A temple festival was being solemnised, and on this occasion

children were being employed as mediums. Two persons were the actors, the officiating priest A, powerful and strong-willed, and B, a boy 8 or 10 years old, who had been brought into a state of trance by A, who presided over the ceremonies and phenomena in connection with the festival. It was in the production of the manifold phenomena that the nature spirits—partly in the shape of birds and animals—and the devas took part. On this occasion many astral objects were materialised and became physical. During the progress of the festival A noticed that B's strength was constantly diminishing; he knew it was his duty to awaken the child, but since he was awaiting a special phenomenon, which was to bring him a certain object materialised, he delayed awakening B. He knew through his connection with the assisting devas that the phenomenon had begun, but the child's help was necessary in order that the materialisation should succeed. He gave of his own strength to the child, he maintained the child's life force until the materialisation was complete. The child gave certain messages for which A was waiting, but thereby B's life force was quite exhausted and he did not return to life. A's despair and remorse was great, and he sought in vain to bring the life spirit back to the boy; he saw the child die before his eyes. Those present awaited the re-awakening of B, but in deep despair A had to tell them that the child was dead.

Through his own connection with the unseen world he was told the cause of the boy's death. Before the trance the child had been given a potion to hasten the trance state, and this, being too strong, had caused failure of the heart's action. The priest A was thus, in a way, innocent of his death, but as he had continued instead of cutting short the trance, he had prevented B's life from being saved. A's guilt in B's death was thus incontestable.

The next pictures which came to me with interpreting text showed B in a new incarnation, born in Persia. B was

here a young poet and A was his teacher. It was said of B that the unnatural manner of his death in his previous life exercised a peculiar influence on his astral and mental bodies in his present incarnation, and this also found expression in his poetry, which was tinged with a quite special kind of perversity. I read a page of one of his poems—a prose poem. When I awoke I could remember part of the poem. It sang the praise of the fragrance and aroma of autumn, of decay, of withering nature. There was a spirit of perversity in the poem quite other than what we at present mean by perversity; it touched on nothing sexual. A and B in this present incarnation were master and pupil. In B there had begun to awaken a certain aversion and mistrust with regard to A, who noticed this and grieved over it. B was still, however, under the will and influence of A, although he had begun to rebel against this influence and sought to evade and protect himself against the domination of A's compelling eye.

In the incarnation which followed I perceived that B was a Count—I think in Eastern Europe. A was still in close touch with him, and was a man of influence, and B, who was the one who held the power, was under A's direction. Here began an open warfare between their two wills. B sought to keep A outside his own interests and those of the State, but in vain. A was too strong.

The next incarnation, very nearly in modern times, showed in quite another way a repetition of what had occurred in Egypt. A again became the cause, though without blame, of B's death. In the present incarnation also there has always been a hard struggle for power between these two strong wills. A has proved the stronger, but B has brought A much suffering.

The total result of these pictures and the accompanying interpretation showed that A will continue to suffer because

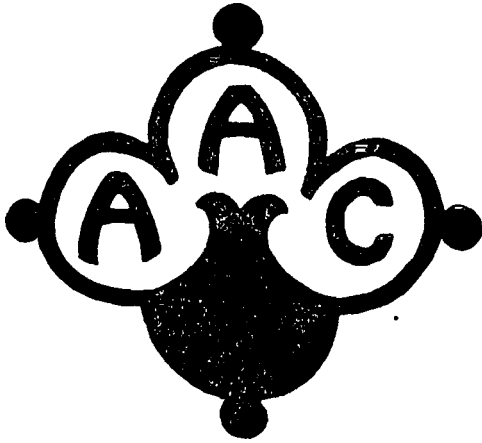
of B until such time as A, through perfect service in B's behalf, has atoned for his past fault.

Besides the experience here related, I had some time ago another glimpse from the astral light, into the affairs of these two people. Here, too, A abused his relations with regard to B and thus caused him an injury.

I have thus been able to follow five incarnations of these two persons, and through these glimpses H. P. Blavatsky's words are corroborated regarding the many incarnations in which karma weaves people's life-threads together, "some to infamy, others to atonement".

Perhaps this little account may help some to an interpretation of their relations with others. We are all linked one with another, and we know not how many kârmic conditions owe their origins to the fact that we have at some distant period "dabbled in magic".

Agnes Martens Sparre



TWO PICTURES

I

FLOWER gardens clustering in sweet country lanes ;
A church tower standing out against the sky ;
Green meadows sloping down to distant seas ;—
England.

II

Gongs faintly heard from temples far away
Across lone sands where ancient rivers glide ;
Nights where the stars come whispering down to
earth ;—India.

C. F. ANDREWS

MODERNISM IN PAINTING

By JEAN DELVILLE

DEFINITIONS of modernism in painting are far from precise. Explanations by its adherents are vague and contradictory. But modernism has one general tendency, that is, to do away with all artistic tradition, and claim absolute freedom. This attitude applies to the three plastic arts, architecture, sculpture and painting, but in my study of it here, I shall limit myself to the art of painting, because of the three arts, it is the one which asks most from the individual imagination, and least from extraneous and utilitarian considerations.

Painters are naturally more apt to follow freely their personal fantasies than architects. In architecture adaptation is necessary to new conditions that have been created by continual industrial progress. The transformation of style during the centuries is chiefly due to the use of materials allowing and making necessary logical modifications of form adapted to modern use. Innovation is also possible and necessary where the applied arts are concerned, the industrial, decorative arts, because of the progress in industry.

I have mentioned architecture and the applied arts in order to show that I am not systematically against the modern tendency in art, and that I admit its place wherever it can and must manifest according to the conditions of contemporary social life. I am not hostile towards a new artistic tendency



THE HISTORY OF PAINTING

CHAPTER I

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that is to say, the tradition, and claim
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considerations.

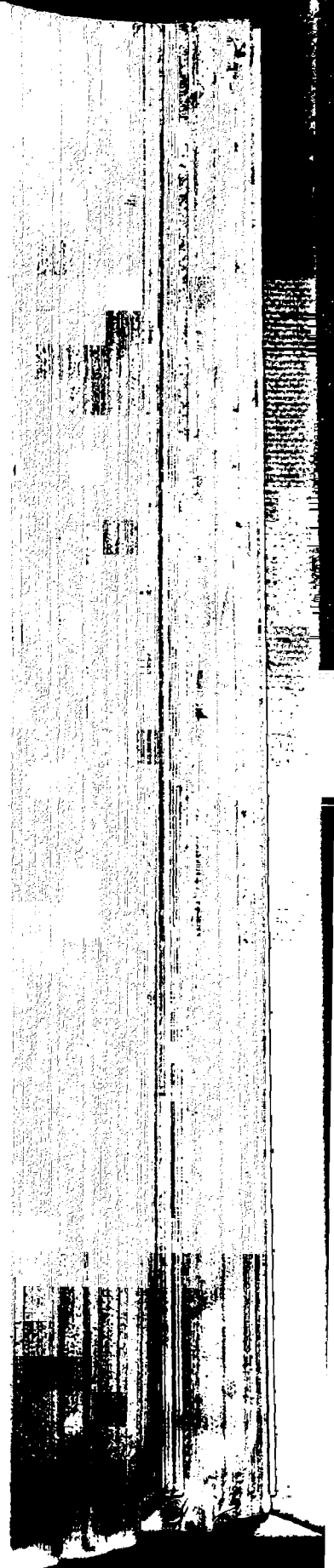
Painters have sought to follow freely their
personal needs in their architecture adaptation
is necessary. The forms have been created by
contrast and the transformation of style
during the history of the use of materials
allowed and the modifications of form
adopted. It is also possible and
necessary, especially in the industrial,
decorative and commercial spheres in industry.

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to serve the modern tendency against the modern
tendency, but that I admit its place wherever it can
and a new tendency according to the conditions of contemporary
art. I am not hostile towards a new artistic tendency



MUSIC

Louis Latapil





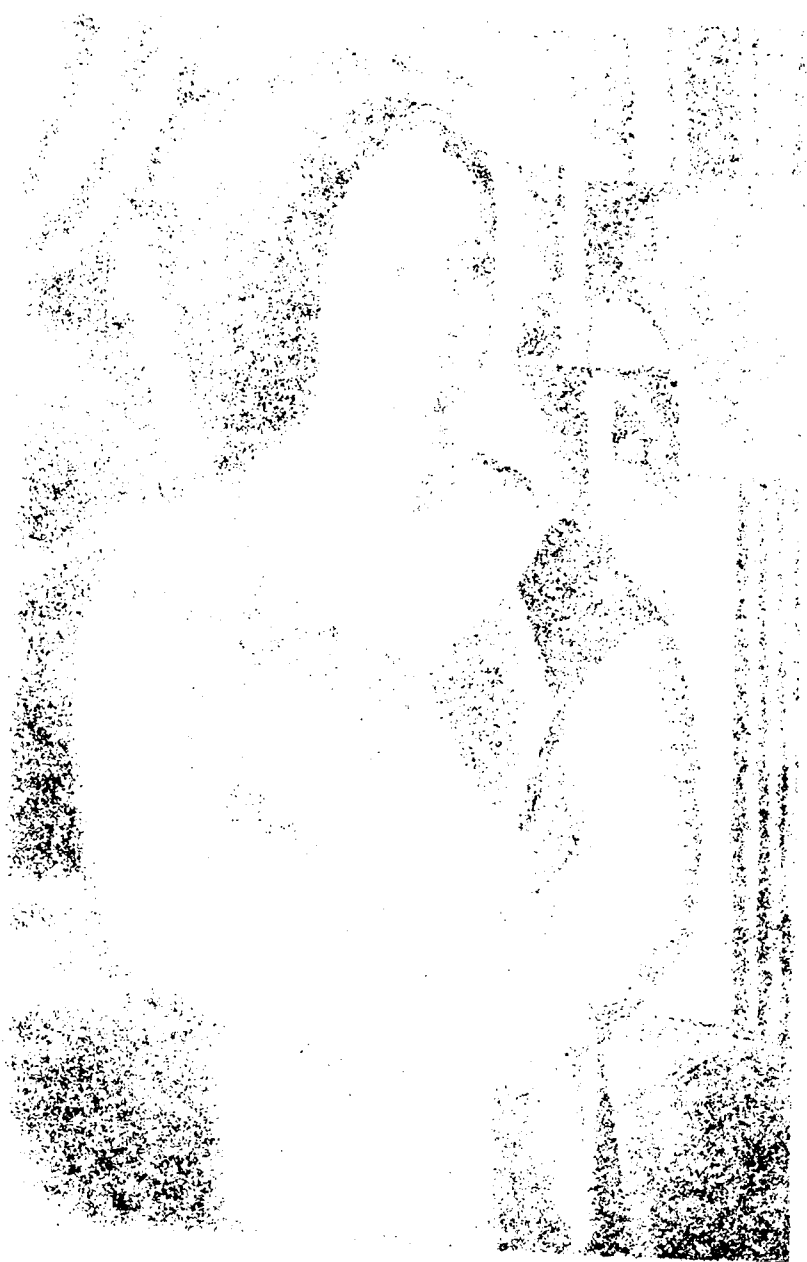
PORTRAIT

Louis Latapil

simply because it is new. I only wish to show the abuse of it, and the danger into which art runs because of this tendency.

I believe in the evolution of artistic forms, but I decline to believe that originality must be either eccentric or extravagant. Judging however from what we see of modern art in the numerous exhibitions nowadays, one is forced to the conclusion that modern painting is everything which is voluntarily incoherent. Yet everything which is incoherent goes exactly against the evolution of modern art. In building, the abuse of the strictly geometrical element, which belongs to engineering, is contrary to the architectural art. Pictorial modernism commits the serious mistake of wanting to apply to painting that geometrical element of planes and voluminous forms of which the builder-architect stands in need. From this mistake has come what has been well called "the cubist revolt," a kind of anarchy applied to art, which uses the lines and colours of a picture after the manner in which the builder might use concrete. This has given us the grotesque painting of the nude,—shapeless, as if painted with cement: trunks as if made out of granite, women's heads designed as pyramids, thighs like cylinders, arms like pipes, square or triangular breasts; the whole smeared over with some sauce, which may be brown or yellow, or green or stone red; the effect being most repulsive.

This confusion between building and painting has arisen from an uncritical assumption that beauty can only emanate from geometric construction, and that modern technique in painting, in order to be the expression of our times, must be exclusive and absolute. Even supposing this were true, it is difficult to see the necessity for the existence in painting, of such absolutely new principles for the transformation, almost destruction, of the whole of æsthetics, such as certain painters have achieved. For centuries artists have known that the law of symmetry is at the root of the plastic arts, as it is also



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one of the imperishable principles of the beauty of form in the universe; in the mineral, vegetable, animal and human kingdoms as well as in the marvellous order of our planetary system. Neither nature nor art can escape the manifestation of so fundamental a principle. The point for the artist is to know how to show it in his work and give it its special æsthetical value. Only thus can be produced the great style in the artistic expression of visual forms.

In art, no form which does not respond to an emotion, a sensation and an idea, has any æsthetical value. And it is exactly emotion, sensation and idea which modernism tries to efface from painting and sculpture through the mechanical geometrising of things. The normal development of æsthetical sensation is arrested as soon as the psychological factor is suppressed. There can be no apprehension or expression of the beautiful when the psychological element is banished. In true art, form, colour, and sound, through their harmonious combinations, awaken feelings or thoughts relative to the moral and social life of the individual. One cannot, without endangering art, separate the feeling of the beautiful from the psychic life of the individual. Art is not mechanical but human. All great artists have understood this. Leonardo da Vinci (a scientific brain if ever there was one), geometrician, mathematician, mechanical, never conceived the idea of confusing the æsthetical and mechanical laws, in his drawings, paintings or sculpture. One looks in vain for any tenable reason for a revolution in painting which almost breaks all links with the artistic past, by determining that a picture shall be something other than a picture, painting something else than painting. Looking back over the evolution of painting during the nineteenth century one sees that it is nothing but a persistent reaction against the academic conventionality of the school of David, which was systematically shut in by the classical dogma of the eighteenth century. Romanticism

and realism both reacted against the servile imitation of the antique. Once on the sloping incline of romantic and realistic individualism, it seems as if the painters could not stop; and although the nineteenth century artists produced, through their adoration of nature, beautiful work, because they knew how to guard the principles and traditions of the masters, yet one is obliged to state that it was this reaction of individualism that engendered the ignorance and anarchy of modern art.

It is doubtful whether the "æsthetics of the open window," which some years ago made the pallets somewhat lighter by giving entrance into the studios to a somewhat greyish atmosphere and to many ugly things, realistic and *banal*, has justified that supreme disdain for the art of the past, which modernists advocate. There is no reason to inflate a small thing, such as the painting of things without beauty, a little more clearly, into a big happening that will alter the art of painting. What remains of the "open-air theory" and the triumphant impressionism of thirty years ago?—Some small canvasses which were very clear, which tried to be as light as possible, and which now after a few years' existence look dirty and dull. As a reaction against this "light—without—form theory" of the impressionists, nothing better could be produced than the obscure and monstrous cubism! Modernism in painting has fallen from one excess into another. The impressionist error provoked the cubic error. And already these have been denied and succeeded by other groups of deformers, which also are being succeeded by others. The abyss becomes greater every day, and as Camille Mauclair has said, "painting has arrived at the denial of painting."

In the face of this incoherent doctrine of æsthetics which attributes to "the black art" something providential as being a stage of transformation, and which announces that art to-morrow will go still further away from the great centuries.

of art, it will be at least allowed to ask the following questions: Are things beautiful because they express the things of one period? Is a work of art necessarily more beautiful because it contains something modern? Is the artist more of an artist because he has made a "new" art that is modern?

These questions contain fairly completely the whole of the theory of modernism, which affirms that in art one must belong only to one's own period, and that every work which is not absolutely new, that is, which does not reflect exactly contemporary taste, is a mistake.

To me this limiting of time and place in æsthetical expression, which has dominated art for the past fifty years, seems wrong. Environment may, up to a certain point, contribute to the favourable artistic production of a certain period; but it is an error to pretend that art is the product of its immediate surroundings, and that its expression or its value depend on them. Art, in its human expression, is above all things a psychological, a spiritual, an inner phenomenon; it is of the imagination, and human imagination is an independent faculty. The apprehension and creation of the beautiful have their own existence. They are inborn. They are not, as believed to-day, the product of natural and social combinations. It is neither outward nature, nor society, nor times, which gives to the artist the genius of art. To produce any work of art, to make manifest a beautiful thing, the artist need not depend on the surroundings in which he lives, neither need he reproduce or imitate the objects of those surroundings or look to them for his inspiration. To make the artist a slave of nature, a slave of his surroundings, a slave of his time, and to seek to limit his creative power, on the erroneous pretext that his sensitiveness must only move within the narrow circle of a certain period, is to prevent the genius of art developing freely in its own sphere, which is the sphere of the universal spirit.

That which is really beautiful always remains beautiful. The really beautiful in art never becomes old, because the beautiful in itself depends not on time. That which soon gets out of date, is exactly that which represents the so-called fashion of the time. The rococo style was the taste of one period, and is now regarded as very bad taste. Who shall say whether the modernism of to-day will not appear just as ridiculous to generations of the future?

Besides, the measuring of the value of a work of art only according to its degree of modernity, as certain people try to do in the name of a peculiar and superficial sort of originality, is based on a gross illusion. Art is the manifestation of quality, not of actuality. This æsthetical quality must not be made prisoner to a system of actuality; the beautiful cannot be subservient to fleeting and changing contemporary fancies. Only one æsthetical experience has to be reckoned with—that which gives the thrill of realised beauty. There is only one period which counts for art, and that is, if one may thus express it, the permanent period of Beauty. A work of beauty may have been produced a thousand years ago, or five hundred, or one hundred; it may have been made only yesterday or to-day; yet the work of beauty will retain its value and its significance. If this were not the case, there would be no museums, and the culture of the beautiful would be an empty phrase.

The heart-breaking and alarming illogicality of this new æstheticism indicates a neurotic state of mentality. The truth is that this return to crude primitiveness, which the modernists advocate, shows a morbid depletion of creative energy. The sickly need of certain painters for a complete overthrow of wholesome and normal views on art is partly due to the incoherent dilettantism of the ultra-modern who, seeking for new æsthetical sensations to touch their jaded appetites, resort to the violent, the ugly, the abnormal; they can find nothing more modern than to return to and to imitate the most

superannuated, the most prehistoric things of the world, yet without the charm of natural simplicity which is sometimes seen in primitive art.

It must not, however, be thought that the elements of true art cannot be found in the materials which modern life offers us. Certain contemporary artists, wishing to counteract a tendency in a school of painting where conventional, easy and baneful repetitions had persisted too long, went to seek for beauty more in harmony with the evolution of true æsthetical sensation. They have been able to find in the midst of the life surrounding them, truly remarkable subjects for plastic representation, just as did the great artists of the past. But these modern artists, though looking for unfamiliar forms for new aspects, have not thought it necessary to do away with all notions of drawing, of colour, of composition. They have renewed their vision and technique without rendering ugly beings and things, without geometrising ugliness, or producing sickening colours and forms. They did not find it necessary, for the achievement of personality and originality, to depict the swindler amidst people in ill-famed places, and their moral sense had no need to lower itself by seeking as models the injured bodies of prostitutes, the faces of criminals, the wrecks in hospitals. In order to be modern they did not find it necessary to render repugnant or abject everything that they saw and depicted.

It is not necessary that modern art should depict every ugly and stupid thing, as the latest adherents of modernism do. But the modernists of to-day seem incapable of understanding in any other way the æsthetics of our time, because the producing of the beautiful is above their power. To create the beautiful demands a superior sensitiveness, an extraordinary power of plastic realisation, a special sense of equilibrium and harmony, a strong will to perfection, a deep respect for all art. These qualities have never been possessed

by our modernists. They have had enough, they say, of the beauty of the old masterpieces. From their point of view, a masterpiece is an anomaly, not merely a useless, but a harmful thing which it would be better to destroy! The Louvre for them has become a nightmare. They would love to displace the divine marbles, such as the Venus of Milo, the Victory of Samothrace, the Slave of Michelangelo, in order to put in their stead, horrible and grotesque shapes in the form of cylinders, triangles, and cubes. They disguise their æsthetical vandalism under such phrases as "returning to the origin of all form".

And this, under the pretext of modernism, amounts to nothing less than the destruction of art.

This was inevitable. One must end with fatal ugliness if, when wishing to introduce something new, one systematically destroys that which has come forth from preceding generations. To introduce something new is not synonymous with destruction; it is transformation by the bringing in of other elements. The great masters of ancient art have never done otherwise. Evolution is a continuous transformation of that which is capable of being renewed; but there can be no evolution by the total suppression of former acquisitions. The law of evolution is a fact of nature; so is the law of conservation. Without these two complementary and interdependent functions, no equilibrium, no harmony, no beauty would be possible in the cosmos. That which we call creation is but the perpetual harmony of these two vital laws. The same happens in art, which is the reflection through man of the universal process of creation. It is in this sense that all the great artists are at the same time creators and conservers. The creative will in the cosmos asserts itself through all the powers of nature and humanity and these powers come forth in the artist who is a genius, through that which he has received from tradition as well as through individual effort.

It is not true that the spirit in man is new ; neither are the conceptions of his spirit new. There exists a heredity in æsthetics. Every artistic phenomenon is both intellectual and moral. It belongs at the same time to the past, the present and the future. No break is ever possible in the unceasing continuity of intellectual and moral phenomena in time and space. Besides, an absolutely new thing, were it psychologically possible (which it is not), would be unnatural and monstrous, without any relationship with the heart of things.

Because the inner side of things has been forgotten or unacknowledged by certain artists, their works are unnatural, and therefore artistic failures. The exaggerated fear of something "having been seen already" may lead to ridiculous experimentation. The modernists forget that everything which one sees has already been seen, since everything necessarily proceeds from something else. They also forget that the first aim of art is to set free the beautiful artistic form from the chaos of unshaped matter ; and that newness or intensity, without harmony always end in ugliness. The art of yesterday, of to-day or of to-morrow can but repeat the law of the masterpiece, that is, the realisation of the most perfect expression which the artist can attain.

Seeing the many artists who are traitors to art by using it only for the attainment of fame and fortune ; and seeing how easily success is obtained nowadays, one might ask, from a moral point of view, whether there is no reason to fear that modern painting is in danger of losing its character as educator of the sense of the beautiful, and of thus depraving the other plastic arts. Without admitting the superficial charge of being pessimistic, reactionary or backward, one is driven towards the opinion that the destiny of modern æstheticism is disaster if it continues to lead astray the painters with the modernist illusions that only belittle and

deform the conditions of plastic art. Everyday we see the quality of artistic honesty, which is vital to the artist, becoming fainter and fainter, and the conscientious effort, that made the master, becoming weaker and weaker. There is obviously some disharmony between the artists and their art. One might say, using a religious expression, that the modernist artist has "lost his soul," or has at least enslaved it to extraneous conditions not compatible with the dignity of his calling. The modern crisis in the apprehension of the beautiful is perhaps, in the last analysis, a moral crisis.

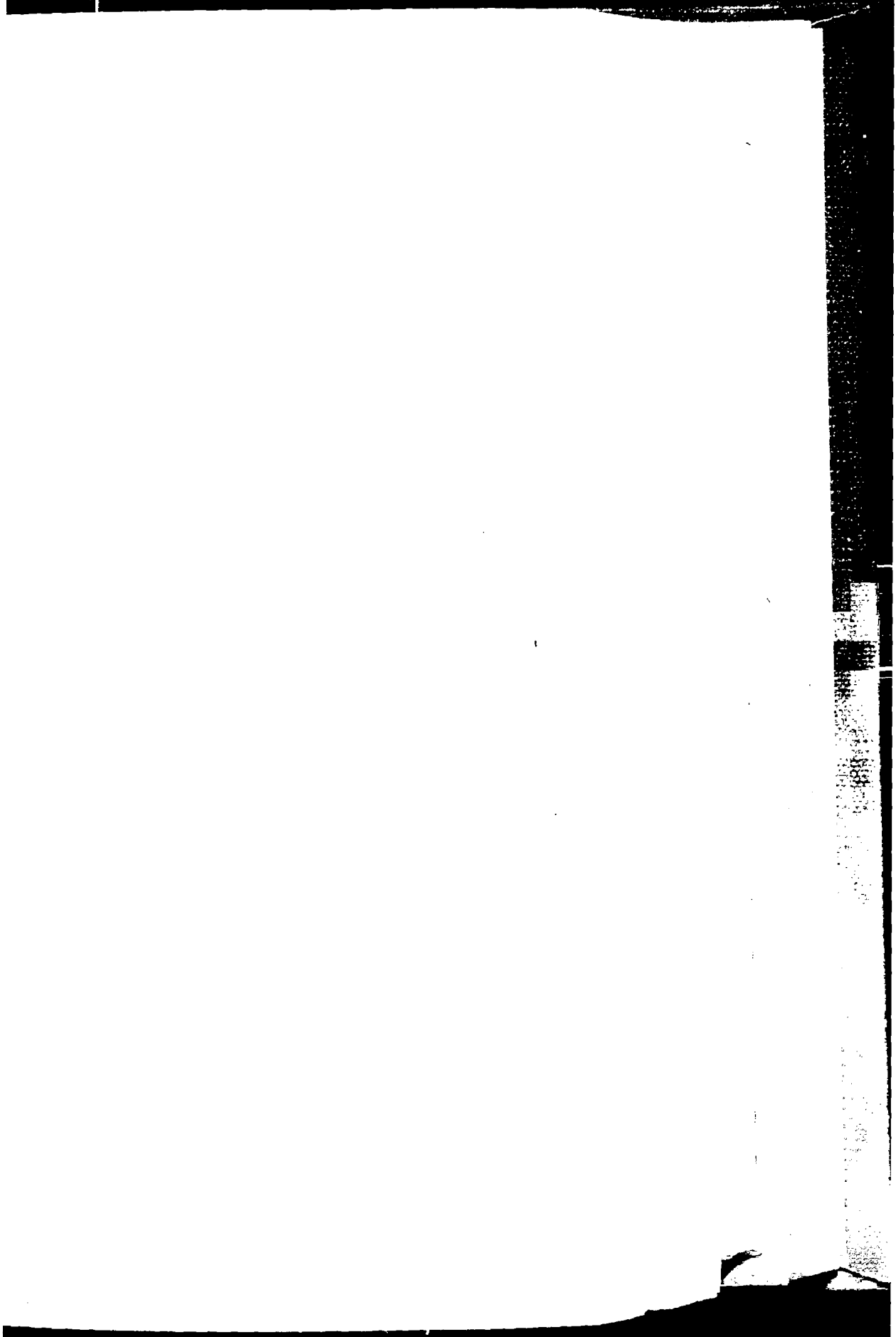
This much having been said, I willingly recognise in certain of these modernist gropings, however incoherent, an obscure effort towards a new technique of expression. This technique, or rather their stages of approach to it, they regard as superior, whereas it is merely novel. One can observe in the midst of this vague, unwholesome, unruly individualism, an awkward effort towards an art which is less bourgeois, less academical, less imitative. For half a century artists have shown a legitimate independence of conventional forms, trying to realise a technical ideal which will better correspond to their inner vision. Great and wholesome modifications have thus been brought into art. There is a true "modern art". Its exponents have been able to renew the ancient formularies, but without breaking all links with traditional æsthetics or rejecting the idea of the beautiful. These artists have understood that an art which disowns the object of its searchings is an art which disowns itself, and that there is no need whatever to destroy tradition and what is best in it in order to contribute to the guidance and progress of art.

Unfortunately it seems that under the influence of the terrible crisis through which mankind has been passing since the barbaric war, the present generation of artists have lost their sense of equilibrium, and anarchy reigns in many minds. The social madness which in various forms has overtaken the

European nations has caused upheavals in the natures of the artists. While recognising that contemporary art, in its frenzy of renovation, has a touch in which one recognises the pathological phenomena of our time, and is subject to serious psychological disturbances, still one must not take too seriously these hysterically violent attempts to overthrow tradition which have only produced up till now a lamentable deception in artistic life. Certain amiable people do not see any harm in it at all. They see, on the contrary, in this mania for the ugly, this vileness produced by brush and chisel, a manifestation of the genius of renovation. They do not see, however, that both conventionality and modernism are the result of the loss of true creative power. They forget that under no pretext whatever may art produce the ugly whether in the name of convention or renovation.

“Woe to them that forget colour, form and measure, the three principal conditions of art.” This was said some years ago. But these three essential conditions of art have not only been forgotten by the modernists in painting, but have been disowned and outraged; and it has to be said that their violation has been encouraged by the very people who formerly took part in their glorification. This change of attitude may be attributed to a general change of taste; but it also shows the superficiality of supposed convictions, and gives evidence of the deplorable confusion which has got hold of thought and of art, especially with regard to æsthetical tradition. If it is true that no tradition, however well studied, will ever create a vibrant sensitiveness where it does not exist by nature, it is equally true that no sensitiveness however vibrant can ever dispense with tradition, otherwise, so far as painting is concerned, it will end in the mere expression of barbarism.

Jean Delville



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Jean Delva



JESUS AND THE DOCTORS

Primo Conti





TRIUMPHANT GENIUS

Jean Delville

OUR ART SECTION

THE Art Section of THE THEOSOPHIST begins its third year with this number. I know there are many readers who will wish it many happy returns of its birthday. Each month has brought forth a distinctive contribution to the understanding of what the arts really stand for, and the relationship of Theosophy and Theosophists to the expression of creative beauty. East and West has had equal attention; and all the arts have had a place, with some differences in proportion that time will repair.

This month we are in good fortune in being able to give a translation (with some little omission to fit our space) of a communication to the Art Section of the Royal Academy of Belgium by Professor Jean Delville, a member of the Academy, likewise of the Theosophical Society, and National Representative of the Order of the Star in the East. The subject, "Modernism in Painting," is of great importance; and the utterances of one who is both an accepted master of the painter's art and a Theosophical thinker, are worthy of the closest attention. Readers will not have forgotten the study of his life and work that we published last year which was reprinted with a similar study of Nicholas Roerich, in the brochure entitled "Two Great Theosophist Painters". Readers will help our work by purchasing this brochure and passing it on to friends. Another brochure entitled "Indian Art and Art-Crafts" contains an article on Modern Movements in European Painting by Dr. Stella Kramrisch which should be read with Professor Delville's paper. Both brochures are published by the Theosophical Publishing House, Adyar.

Professor Delville's original paper is published without illustrations. As few of our readers "east of Suez" have seen a modernist



1971 - 1972

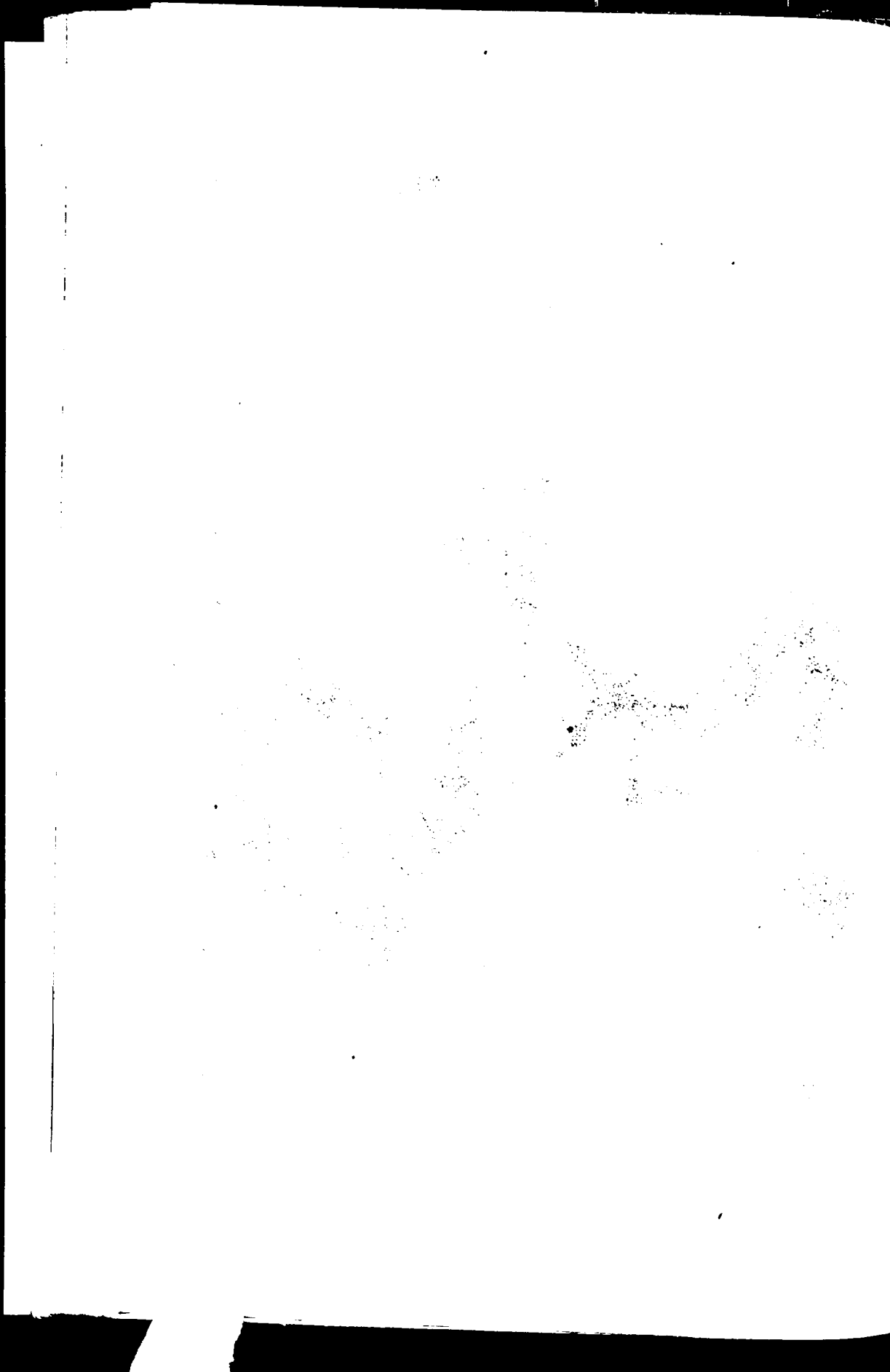
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painting, I am giving in this issue a set of reproductions which, though in black and white, will make clear certain of Professor Delville's verbal descriptions. No. 1, "Music," by the French Painter Louis Latapil, is a typical example of cubist painting applied to human character. No. 2, "A Portrait," by the same painter, is not a fanciful study, like No. 1, but a direct portrait. Both illustrate the modern use of mechanical forms, transferred from engineering to painting, which marks this school. The colours of the originals are as stated in the article, thick and muddy. The photographs from which our illustrations were made, were given to me by the painter himself, when I visited his studio in Paris in the summer of 1925. No. 3, "Jesus and the Doctors," by Primo Conti, is a stage between the classical era and modernism. The Young Florentine painter retains respect for religious tradition. With great sweetness, though with a touch of theatrical self-consciousness, he expresses the combined youth and age of the child Jesus. But he pays tribute to modernism in his heavy treatment of the three doctors who are bewildered by the wisdom of the child. Signor Conti was in Rome when I was in Florence and in Florence when I was in Rome. Under such circumstances, meeting is not easy, but he sent me through a friend a number of photographs of his pictures. No. 4 is an example of the art that survives all movements by beauty and significance. It is by Jean Delville himself. It is his vision of "Triumphant Genius," borne through the skies by the angel of imagination, and carrying the torch of the intuition to light the farthest corners of his adventurings. The canvas is a large one, like the mind and heart of the master who made it, and no words could convey the radiant glory and beauty of its colourings. The classical grandeur of the two forms is obvious; they have strength without rudeness, and beauty without sentimentality.

JAMES H. COUSINS

A STUDY IN BACKGROUNDS

By ELISABETH LOURENSE

AN artist painting a canvas, an architect designing a building, an author in planning his novel, a musician in composing a piece of music, all understand the value and importance of the background against which their subject, building, hero, heroine, or leitmotiv has to be placed and will see to it that their creation is not marred but improved by its colouring or tone.

When the individual has reached the stage where he has made the resolution to take himself in hand he starts like the artist with a work of creation, and a work of creation of supreme importance. He has to take the physical, astral and mental body in hand and begins remoulding them into the perfect shape which they ought to acquire. Different exercises are prescribed in the different religions to acquire the necessary control over them, which he follows stumblingly, until he begins to perceive that the actions of these different vehicles do not matter really, but what matters are the *motives* which impel them to action. And then comes also the time when he perceives that these motives have their root in a background, which he has been gradually building for himself.

The ordinary human being draws the motive power for his actions in the personality from a background of the well-being of the family, of the state or of an ideal, if he is nearing the point of "conversion". The man who has definitely taken to the *nivṛti mārga* will at first probably faintly endeavour to make himself more fit for service, and thus he will more and more let the motive power of greater and more perfect service towards Humanity determine the choice of his actions on the three lower planes of nature,—or else he will build these three lower vehicles into an instrument more fit to perform this service than hitherto.

As in all departments of life these backgrounds for our motives vary according to the temperament of the doer. The Seven Rays play herein the chief rôle and it is one of the ways which will enable the student to find out to what Ray he belongs.

Up to the first Initiation a study of personalities reveals to us that the Guru stands for most people at the background of their actions. They see Him as the strong Man, the wise Man, as the Builder, the Artist, the scientifically accurate Type, the Object of worship, or the

ideal Doer. He fires them to follow in His footsteps, to be martyred for Him, to be permeated to such an extent by Him, that all actions are "done unto Him," or they are filled to such an extent by love for Him, that all is done *In His Name*.

After this Initiation the Great White Brotherhood seems to be taking the place of the background against which the man builds his work of creation. We have to thank the author of *The Masters and the Path* for a clearer conception of many aspects of the Great White Lodge. The man has to learn more and more to play his part to greater perfection in this great Unity of Consciousness, and he lifts his background from the plane of Ideals towards the Buddhist plane.

Again comes a period of hard work in the completion of this task, until at or after the Initiation of the Arhat all his creative work is built against the background of Nirvāna—and in future he will be a Co-worker of the Logos.

Further and further extends thus the place of his activities, wider and wider becomes the circumference of his circle, further and further recedes the flame, but nearer and nearer approaches the stage, when he will realise, that the backgrounds to which he has been clinging so tenaciously in the course of his evolution are in reality in himself and not in himself alone but in everything animate or so-called inanimate, in fact are God Himself,—are That as he himself is That.

Elisabeth Lourense

BRAHMAVIDYĀ ĀSHRAMA, ADYAR

By the time this number of THE THEOSOPHIST is published, the Brahmavidyā Āshrama at Adyar will have entered on its fifth session. It begins its six months' intensive lecture season on October 2. The synthetical studies begun last session, and developed with great joy and profit to both lecturers and students, will be continued. They will take a specially scientific turn in lecture courses on experimental psychology (for which an equipment of materials is on the way from America), craniology, geography and geology. Lantern lectures will be a prominent feature of the new session, colour photography being used in the study of pictures and plants. An effort will be made to organise correspondence courses, but details cannot be settled until after the assembling of the lecturers and students now converging on Adyar from various parts of the world.

JAMES H. COUSINS,

Principal.

SEEDS OF INTERNATIONALITY

IN order that we may the better realise the diverse International Movements that are now being carried on, we hope to record, in a few lines, what takes place month by month. This may prove useful to those who have the opportunity either of attending the Conferences or of working with the Movements on their own particular line in any country.

FIFTH INTERNATIONAL CONGRESS OF THE ORDER OF THE STAR IN THE EAST

This took place at Ommen (Holland) in August.

"The Order of the Star in the East is an organisation which has arisen out of the growing expectation of the near coming of a great spiritual Teacher . . . It is the Object of the Order of the Star in the East, so far as possible, to gather up and unify this common expectation . . ."

There were present this year 1,930 members. (In 1925: 820. In 1924: 470.) The following countries were represented: Argentine, Austria, Australia, Belgium, Brazil, Cuba, Czechoslovakia, Denmark, England, Egypt, Finland, France, Germany, Holland, Hungary, Iceland, Ireland, Italy, India, Dutch East Indies, Lettonia, Lithuania, Norway, Poland, Portugal, Russia, Scotland, Spain, Sweden, Switzerland, United States of America, Wales, Yugo-Slavia.

Details of this very important Congress will shortly appear in *The Herald of the Star* and in *THE THEOSOPHIST*.

* * * * *

A WORLD CONFERENCE OF RELIGIONS FOR ACHIEVING UNIVERSAL PEACE AND BROTHERHOOD

From America comes this good news, that a World Conference of the eleven great religious systems of the World is to be held in the interest of international peace . . . The religions to participate in the Conference include Christianity, represented by the Roman and Greek Catholics and Protestants, Judaism, and the great religions of the Orient, Hindûism, Muhammadanism, Sikhism, Jainism, Confucianism, Shintoism and Buddhism. The Conference will not discuss doctrines or Church agreements or differences, but simply will consider what contribution each religion can make towards world peace. The Conference will probably be held at Geneva or Lausanne.

The keynote of the resolution was declared to be: "We believe that war should no longer be used for the settlement of controversies between nations. Without questioning the right of self-defence as inherent and inalienable for all individuals and nations, we believe that a combined and frontal attack for the overthrow of the war system, which is force and violence, by making war a crime under the law of nations, should be the unifying purpose and dominating motive of all peace groups. We recognise the need of embodying this outlawry of war in a progressive codification of international law."

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THE EUCHARISTIC CONGRESS

The Congress held this year in Chicago was the twenty-eighth. These Congresses are for the sole purpose of giving a grand demonstration of the love and devotion of the faithful towards Our Lord the Christ, enthroned on His Altar in the Sacrament of the Eucharist . . .

At this latest Congress, (in June) it is estimated that over a million visitors came into the city to attend the Services. Thirteen Cardinals, five hundred Bishops, five thousand Priests and twelve thousand Nuns took part in the various ceremonies. At one Solemn Pontifical Mass, celebrated by the Papal Legate in the huge stadium under the sky, over three hundred thousand people surrounded the great canopied altar elevated high above the ground. The pictures of these vast masses of human beings, and the eloquent accounts of those present, make it easy for us to believe that the Lord Christ made use of so extraordinary an occasion for the pouring out of His love and power upon His children, the sons of men.

It seems that Sydney has been chosen as the place for the holding of the Eucharistic Congress of 1928.

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INTERNATIONAL LECTURERS

At the Australian Universities Conference which was lately held in Melbourne many interesting matters were discussed, among which was the question of the interchange of lecturers between Australia and other countries, raised by an inquiry from the Australian Commissioner (Sir James Elder) through the Prime Ministers department, as to whether Australian Universities were able to advance any definite proposals regarding the way in which an Australian professor could be selected to visit America and elsewhere, and how he might be financed. It was also stated that arrangements were being made for a visit to Australia of Professor Pay of Toronto, a leading economist.

* * * * *

THE INTERNATIONAL STUDENT SERVICE

Donald Grant, M.A., writes a most interesting account of the International Student Service which is the new name under which

the European Student Relief organisation carries on its noble work, under the heading "An Experiment in Christian Internationalism" in the June number of *The Australian Intercollegian*. He gives some thrilling facts of the work and says that "It was the holding of International Student Conferences which first of all led the International Student Service into developing international work".

In order to study and discuss how best to carry on, to improve, and to develop relief work, self-help and co-operation between students of different nations, the I.S.S. has held already four annual Student International Conferences, *viz.*, In 1922, at Turnow, Czecho-Slovakia, about 90 present. In 1923, at Parad, Hungary, about 150 present. In 1924, at Elmau, Germany, about 150 present. In 1925, at Gex, France, about 240 present. In 1926, statistics not yet forthcoming. To bring home to us the importance of these International Conferences, it would be necessary to explain the background of national, racial, religious and political antagonisms, feuds, misunderstandings, prejudices and hatreds forming the setting for practically all the European Students present at these Conferences. Ukrainian and Pole, Pole and German, German and Czech, Czech and Hungarian, Hungarian and Roumanian, Greek and Turk, French and German, Jew and Gentile, all representing differences and dislikes which, to put it mildly, are in danger of becoming absolutely irreconcilable antagonisms.

But at these Conferences, held by I.S.S., students dropped these national labels, and got to know each other as *human beings*; discussed and studied together, became friendly, played games together (introduced by the ubiquitous Anglo-Saxon) and began to see the meaning and value of real International intercourse and co-operation.

At the Gex Conference, 1925, the German Flag, with the French, the British, and other flags, flew from the tower of the Town Hall, once more altogether.

There is to-day more understanding and knowledge among these students and more intercourse than there has been since the Middle Ages. The I. S. S. has pioneered this development and is now in the midst of it, carrying it on.

Observers of these developments say that a world *inter-collegiate consciousness* is growing throughout the various lands, where students are organised and take their share in these happenings. There is probably no field in which more thorough and lasting work for peace and international understanding is being done.

A careful study of the Conference reports, especially of the last one will show that students have passed beyond the stage of either waiving aside internationalism or blindly accepting it. One of the appointed commissions at Gex discussed the "Bases Necessary for a True Internationalism"; Another (and this too, is significant of a more questioning and also a more constructive mood) discussed "The Oral University". The former of these two commissions contained 80

students, representing 30 different countries, and was presided over by Gordon Troup, a member of the New Zealand Student Christian Movement, who is at present studying in Europe.

There is little doubt that in the student world we are on a tide,

“ Which taken at the flood leads on to fortune ;
On such a full sea are we now afloat.”

* * * * *

INTERNATIONAL FEDERATION OF UNIVERSITY WOMEN

By the courtesy of the Dutch, the Fourth Conference of the International Federation of University Women was held this year at Amsterdam.

The purpose of the International Federation is, by advice, research, discussion of social and intellectual problems, to educate and train an international point of view to the highest power. Only so can women accept and use for good the responsibilities of their present position in the world.

The value of the International Federation from this aspect is realised by Geneva and Paris, who are prepared to work with them and for them. It is not yet realised enough among University women in England. All University women, and all teachers especially, since they have the guidance of the next generation, should be proud to belong to a society as constructive and as useful as this is.

We who are members love it, as we are women ; honour it, as it is intelligent and practical ; will uphold it, since it seeks, not self-exaltation, but co-operation between nations, and, with men, for the future good of humanity as a whole.

* * * * *

ROTARY CLUBS, AN INTERNATIONAL MOVEMENT

The amazing growth of Rotary as an international movement was dealt with by Mr. A. Peters, of the Sheffield Rotary Club, England, during the course of an address to members of the Auckland Rotary Club yesterday.

The speaker said he had seen the Rotary movement in action in every continent of the world. On his present trip he had visited Rotary clubs in China, Japan and the Philippine Islands. He was greatly impressed with the movement in Japan. Some of the foremost men in the country were active members and from what he had seen he felt that Rotary would become a great influence for peace and good-will there. It was remarkable what the clubs throughout the world were doing in promoting friendship, service, and international peace.

* * * * *

THE WORLD ALLIANCE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

During the month of August a great Conference of Youth was held at Helsingfors in Finland under the ægis of the Y.M.C.A. The delegates came from over fifty Nations and included men and youth representing every outstanding human culture. They met to discuss and to take action on the central issues of life for youth in the changing world of to-day.

Amongst the subjects discussed were the following: "New Ideals of Youth in the Present World." "Freedom in Relation to Authority," "Conflicting Loyalties Confronting Youth." Relations between the Sexes," "Vocation and Business," "Patriotism," "Brotherhood," "Race Contacts," "The Source and Power of the New Life in Christ," "What is Christianity and its Relation to Civilisation".

As Basil Mathews writes in *The Daily Mail* the real heart of the Conference is in the belief that a corporate comradeship of search by the rank and file will give more promise of discovering a way of advance for the Youth of the World through the tangled jungle of its post-war problems.

The whole spirit of the Conference was impressively symbolised in the final ceremony of the camp fire where this pledge was taken: "I leave this fire with the vision of the great Christian fellowship, conscious of differences, but resolved to love."

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THE DEMOCRATIC INTERNATIONAL CONGRESS OF PEACE

This Congress was held on French Soil a few weeks ago. Large numbers, chiefly of young people, gathered together from Belgium, Germany, Holland, England, France, Annam, Azerbaijan, from China, from Africa and elsewhere. It was chiefly organised by the German League of Youth. Older people joined them and the Professor type and men with close shorn heads were among the number. The bulk wore blue and green blouses, were bare headed, bare chested, bare legged and some were bare footed.

Hundreds of women were among the number, and the whole camp consisted of some 5,000 people. Yet another gathering to declare that war shall be no more and demonstrating a determined will to bring about a mighty peace by reconciliation and a living friendly feeling that shall bind all the peoples of the world by a common understanding and good-will; a brotherhood that naught can break.

* * * * *

INTERNATIONAL CONGRESS OF PHOTOGRAPHY

About 240 members attended this sixth Congress which took place in August. A report which shows very satisfactory progress from all the centres of scientific photography has been published.

WAYFARER

A THEOSOPHICAL CARAVAN

A FEW Theosophist-Enthusiasts, I suppose it is the same thing to be a Theosophist and an Enthusiast (I wish it were—A.B.) are eager to buy a motor caravan and to present it fully equipped to the Australian Section of the Theosophical Society, in connection with the All-Australia Propaganda Drive which the Section is undertaking. It is intended that this caravan shall tour through the length and breadth of Australia, carrying everywhere our great Theosophical message, and so wing everywhere seeds of Brotherhood.

It is hoped that the caravan will penetrate into lonely places, and into small communities, spreading the Theosophical Message of Good Cheer. The caravan will thus be part of our great "Advance! Australia" Campaign. Already in connection with this campaign, a Theosophical Broadcasting Station is shortly being established at Sydney, with the hope that Relay Stations may, in due course, be established in other great centres. Then we have the Advance! Australia Publishing Company which is being formed to cheapen the cost of the output of the literature which the campaign involves. The Company will begin in a humble manner with a small press, just sufficient to turn out leaflets and small pamphlets, but it will endeavour to arrange for the publishing of much of the literature which it cannot itself print.

Four pamphlets, two of them written especially for Australia, the other two being written for general use, are ready for the press, and 10,000 copies each of No. 1. *A Pebble of Good-Will*, and of No. 2. *The Path to Happiness*, have been ordered. No. 3. *Theosophy and the Problems of Existence*, and No. 4. *Religion and Civilisation* are awaiting funds. Then we have the Fellowship of Pioneers taking up another side of the same work. The Theosophical caravan will be a wonderful channel for the distribution of the forces thus set in motion. We estimate the cost at £350 complete, good to look at, efficient.

Are you not eager to accompany the caravan all over Australia? Then help to buy it. Thus will you perforce accompany it wherever it goes. You will enter many homes, and help to give them Brotherhood. What an opportunity!

£160 has already been received, and Mrs. Osborne Wilson is going to give the last £50 if we can collect the rest within three months. Donations, however large or small, may be paid either to

Mrs. Osborne Wilson, Blavatsky Lodge, 27 Blight St., Sydney, N.S.W., or to myself. Remember it is an All-Australia Caravan with the Advance! Australia purpose.

Please!

GEORGE S. ARUNDALE

THE THEOSOPHICAL BOOK ASSOCIATION FOR THE BLIND

It is so hard, in this busy life of ours, for blind people to get any one to read to them, especially Theosophical reading, that there is a great advantage in being able to read and study for themselves and this should not be denied them for they are already deprived of so much. . . .

There are many blind people who are interested in Theosophy but cannot get books enough, embossed in Braille, for their own use and study. There are many more who would be interested in it if they knew about it and where they could get the books. These books must be made and put into the hands of the blind free of cost to them.

We now have a free circulating library of over two hundred volumes, printed in the raised Braille type, which are loaned to the blind everywhere, and we have a small plant equipped for copying these books, but our work is greatly limited by lack of funds. We have about fifty blind people reading our books and it is most gratifying to read the many letters of deep appreciation that we get from them. And yet there are so many more important books that should be made available to them, in their "own Language," that it seems a matter of great pity that more cannot be done for them in this way.

As we are wholly dependent upon membership dues, and donations, to carry on this work we are asking if you will not, as a matter of service, in His Name, send us a remittance, and then try and interest some others in this most worthy cause.

1544 HUDSON AVENUE, HOLLYWOOD,
Los Angeles, California.

F. A. BAKER

THE THEOSOPHICAL FIELD

THE use of words that mean so much in Theosophical literature are more and more creeping into use in the Orthodox Churches. For instance at the discussion on Sunday, at the Methodist Conference, the following expressions were used in the pronouncements made: "The cultivation of the highest and best that is in us should go further than the physical, and even the mental powers of our being. *Our spiritual evolution* must be taken into account." Once the Churches realise the truth of spiritual evolution, it will not be long before their theology undergoes a vast change of outlook. And again during the same session the words are used: We make an earnest appeal to all who believe in *the Divine Plan*.

* * *

THE GOBI DESERT

The following interesting extract is taken from a lecture delivered by Prof. Henry Fairfield Osborn, entitled "Methods and Results of the American Museum Expeditions in the Gobi Desert—1922-25".¹

The lecturer predicted in 1900 that the unknown high plateau region of Central Asia, rather than the well known Asiatic provinces on the south, such as the Siwalik Hills of India, would prove to be the chief centre of the origin and distribution of the mammalia from which waves of north mammalian life radiated to the continents of Europe and North America.

These expeditions in the three seasons 1922-25 have not only completely verified this prediction, but have also revealed the high Central Asiatic plateau region as the chief home of the terrestrial deinosaurian reptiles of Upper Jurassic and of Cretaceous time. In brief, these discoveries establish Mongolia as a chief centre of northern terrestrial life-history, from the close of Jurassic time onwards to the very close of Pleistocene time. The outstanding discoveries are: First, the Central Asiatic continent of Gobia was for several millions of years extremely favourable to the evolution of

¹ *Nature*, August 7th, 1926.

reptiles, mammals, insects and plants and probably birds as well, hitherto known along the low-lying forelands of western Europe (such as the Wealden of England and Belgium), and in less degree of southern Asia. Secondly, this now terribly desert region of Gobia, traversed only by the gazelle and the wild ass, and thoroughly uninhabitable in the summer season, was abounding in life throughout Upper Jurassic, and throughout all Cretaceous and Tertiary time, sparsely forested, traversed by streams and rivers, with a limited seasonal rain-supply like the high-plateau region of Central Africa to-day. Thirdly, these dry and stimulating upland conditions of Tertiary time, as compared with the densely forested conditions of the Asiatic lowlands, have led to the recent prediction by the lecturer, on returning from Iren Dabasu in 1923, that this region is the most likely one in which to search for the Tertiary ancestors of man, namely, those of Eolithic or Dawn-stone Age, though no traces of man have, as yet, been discovered by the expedition older than those of Lower Palæolithic age.

During the season of 1925 a great culture-camp probably of Azilian-Campignian time, was discovered on the eastern slopes of the Altai Range, where the now famous deinosaur eggs were discovered. In fact these Upper Palæolithic artisans collected the broken shells of the deinosaur eggs with which to manufacture necklace ornaments, these perforated fossil shells serving as well as the recent eggshells of the giant *Struthiolithus*, the great ostrich of the Stone Age of Mongolia.

No human fossils have so far been found: the industrial levels are not as yet precisely determinable, but the chief anthropological fact is established that the Stone Age tribes spread over the borders of the Gobi Desert region during the Ice Age, establishing their quarries near the large lakes bordering the Altai Mountains on the east and fed by glacial streams. Traces of this glacial age have been discovered along the summits of the Altai Range.

Eventually, the expeditions beginning in April, 1922, encircled the entire Gobi district in a 3,000 mile radius, and discovered no fewer than twenty-three distinct geological formations extending downwards from Lower Pleistocene time into Lower Cretaceous and Upper Jurassic. These have a thickness varying from 50 to 3,000 feet, and were deposited either in the great flood-plains of ancient riveral, or in broad river valleys, or at the base of mountain chains or in the torrents of great secular vicissitudes of climate, mostly of rainfall, terminating with the pluvial period of the Ice Age, followed by a long period of secular desiccation.

The climax of reptilian life is reached in the marvellous sand swept breeding grounds of Middle Cretaceous time, where nests of fossil eggs and innumerable shells and skeletons of Protoceratops are found in almost perfect preservation. This is the richest dinosaur deposit thus far discovered in Eurasia.

The wilderness of Mongolia now blossoms forth with its glorious story of prehistoric life, as the homeland of the greater number of known upland terrestrial vertebrates.

* * *

ON THE TRAIL OF THE DINOSAUR

From far-away Peking Mr. Basil Crump, late Editor of *The Law Times*, of London, writes :

"I was particularly struck by the article 'On the Trail of the Dinosaur' because it contains the first definite scientifically-corroborated evidence that man was contemporaneous with the huge antediluvian reptiles and animals, and hence is far older than science has hitherto deemed possible.

"Even the most daring of modern investigators, Sir A. Keith, has not ventured to give him a greater age than 4,500,000 years, but the evidence found by the Doheny Expedition in the Hava Supai Canyon more than doubles this. It may surprise many to learn that the only work which has dared to give an age to man enormously greater than science allows is *The Secret Doctrine*, by H. P. Blavatsky.

"This work is greatly valued by students of comparative religion, etc., but is not yet taken seriously by scientists. Yet *The Secret Doctrine*, written in 1888, anticipates most of the subsequent scientific discoveries, such as flying machines, radio, electrons, and so on.

"As regards the further evidence of the existence of the sea-serpent given in No. 334.¹ *The Secret Doctrine* says: 'In one of your issues last summer I read an account by a hunter in East Africa of a creature resembling an alligator, but with a long neck and smooth skin. Soon after I saw in the Allahabad *Pioneer* an account of similar creatures being found in the Sunderbunds, the swampy jungle of the Ganges delta.'"

* * *

¹ P. 332.

The sea-serpent is denied by the majority because it lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger.

THE LIMITATIONS OF SCIENCE

Ours is an age of wonders in a sense in which it is not possible to speak of any other age in the past. Man to-day has mastered earth, water and air to an extent which was not dreamt of even by his predecessors in the past century. We have annihilated time and distance in an extraordinary degree; we have also to our credit, speaking of humanity as a whole, many another achievement. The philosopher however says these marvels are vain and we have ourselves begun to feel that he is perhaps not altogether wrong. For, reason is on his side and experience supports reason. Here is what Professor J. W. Scott writes in *The Journal of Philosophical Studies*:

The merest tyro in social observation has always been ready to tell us that modern civilisation is only going faster and faster and wearing people out to no purpose. The difference is that there is no answering him any more. With the speeding up of the pace, the lag between expenditure and results has become glaring. It is becoming daily more evident that man can command everything except his own happiness.

If we insist on analysing the paradox, we shall find it only too simple. The trouble is not really with our achievements themselves. It is that we cannot retain our backgrounds. Every achievement simply disappears—it is no more—the moment the background is obliterated. The gas-jet is an achievement; so is the water-tap; so is the penny morning newspaper. Or they should be. But we have lost them all. The gas-jet has completely lost its background of paraffin lamp or tallow candle, and so it is gone—gone without rest or remainder—so far as human happiness, the end of social life, is concerned. And so with them all. We do not see the railroad against the waggon any more, the reaper against the scythe, the threshing machine against the flail. Achievement is release. Permanent achievement is permanently enjoyed release; and there can be no release where there has ceased to be anything to relieve. This is the pyrrhic victory which science is for ever gaining, and our plaudits and appreciation of which are bound to leave the detached spectator progressively more dumb and amazed.

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CHILDREN AND THE TOBACCO INDUSTRY¹

The employment of Children on tobacco farms in the United States is the subject of a report recently published by the U. S. Department of Labour, Children's Bureau. Typical districts were taken and 2,278 child workers under 16 years of age were interviewed—563 in Kentucky, 606 in South Carolina and Virginia, and 1,109 in the Connecticut Valley.

Nearly one-half of these children in the South and more than one-third in New England were under 12 years, and about one-fifth in the South and more than one-tenth in the Connecticut Valley were under 10 years of age. About one-third of the children included in the study were girls. Negroes constituted about one-third of child workers in Kentucky, and about one-fourth of those in South

¹ From *The World's Children*, July, 1926.

Carolina and Virginia. In the Connecticut Valley almost all were white but of foreign parentage. . . .

Most of the children, both in the South and in New England, worked long hours and were employed for a considerable length of time. Very few reported less than 8 hours and 10 hours was the usual length of the working for a number of them. Typical instances were those of an 11-year-old boy who worked a 12½ hour day beginning at 5 a.m. disking transplanting and suckering tobacco; a 12 year-old boy who had harrowed for 10 hours on one day, transplanted for 12 hours another day and suckered and cultivated as long as 13 hours on still another day.

* * *

CINEMAS TO EDUCATE IN THE APPRECIATION OF THE BEAUTIFUL

Those interested in the application of the Cinema to Education received strong support from Sir Bertram Mackennal when he recently addressed a gathering at the Education Department, Sydney. His remarks revealed new vistas which might open before pupils in the realms of Art if the Cinema were brought to bear on the development of the artistic and æsthetic faculties. He said: "Suppose you show a group of boys an Adams doorway, one of the most beautiful doors a house can have—supposing you showed them this gem of Georgian architecture, full size upon the screen. Then you might tell them not only the bare fact that it was beautiful, but exactly why it was beautiful. You might point out the exquisite proportion of the plasters to the fanlight, and the thought that had been lavished on planning the strips of wood between the panes. Supposing you showed them this only three times. You would make those boys see that the door was a poem in proportion. At present *you do not touch their soul.*"

* * *

The British team of University Debaters have caused much interest in Australia. Apart from the stimulus of the actual debates they have come on a mission to tell the students of Australia about the work of the National Union of Students, so that they could, if they thought desirable, form a national union of students in the Commonwealth which would be able to co-operate with that of Great Britain and with unions in all parts of the world, which are bound together in an international union confederation of students. In speaking to the Press the fact was stressed that in a country like Australia distance is a tremendous handicap to any close contact between Universities.

Mr. Paul Reed, President of the London University Union, as spokesman of the party, explained to an interviewer in *West Australian*, that two years ago an *Imperial Conference* of students was held in England, and was attended by representatives of all the dominions. On the suggestion of the latter it was decided to send a team round the Empire, and the present tour was the outcome.

In speaking of the *National Union of Students*, Mr. Paul Reed said that they had formed a *National Union* combining all Universities to be of very great value for internal purposes, and for bringing them into contact with the students of the world, and they thought that the *Dominions* might possibly find similar advantages in forming a like Union. Since the imperial Conference of two years ago, South Africa had formed a Union, and Canada and New Zealand were very likely to do so. They had formed a *National Union* in Ireland, which illustrated one of their principles. This *National Union* was the only body in Ireland where representatives of the North and South were in one organisation, were sitting together round the same table, and were working out their problems for the whole of Ireland. When they realised that the University men of the North and South would very likely be the leading politicians of the next two or three decades they would realise that for the sake of the future of Ireland it was a good thing for them to sit together and study their common problems.

J.

CORRESPONDENCE

THE SIGNS OF THE TIMES¹

WHEN will eminent members of the Theosophical Society cease to tirade in vague and general terms against Russia and her rulers? It is all very well to talk of "Russia ruined by revolution and her Czar, her nobility and men of intellect murdered by the assassin rulers who still usurp the age-long authority of the emperors," but putting rhetoric aside, "nobility," "intellect" and "age-long authority" are no substitutes for human rights and justice, so long denied to the Russian peoples.

The Revolution of 1917 was a regrettable thing, and no doubt the changes that had to come could have been effected in a less violent way, but the past cannot be altered, "nobility," "intellect" and "age-long authority" have been paid in their own coin for their atrocious crimes perpetrated against the peoples of Russia through many generations.

No doubt many of those who suffered at the hands of the revolutionaries were innocent of positive wrongdoing, but in so far as they took no steps to acquaint themselves with the crimes committed, and oppose those directly responsible, they were culpable. In these things as elsewhere, ignorance is no excuse.

Any who think and write about Russia in terms similar to those quoted are challenged to produce detailed parts and arguments in support of their contentions. It is admittedly difficult to find out the whole truth about Russia, but two missions of investigation from England, representing Labour and Conservatism respectively, brought back reports precisely identical in their main features. One of their conclusions was that Russia was emphatically not "ruined," but very much alive, and on the road to great prosperity. For obvious reasons the Conservative Government and its party ignored the report of their own members by a "conspiracy of silence" although they had been only too willing to pour abuse on the Labour report which appeared previously.

LEONARD C. SOPER

¹ See Vol. XLVII, p. 391-401.

TEARS AND LAUGHTER

MR. FOSTER¹ in suggesting that "the animal's snarl is descended from the human smile" has obviously quite missed the point I have tried to emphasise. My contention is that actions which have become habitual must at some time have served a definite and useful purpose. Now the smile is a sign of friendliness, but the drawing back of the lips cannot be shown to be a friendly act or in any way serve a friendly purpose. It can have but one material use as a purposeful act and that is a preparation to bite. But the action comes in the manner I have described² to serve the derived purpose of setting up friendly relations between human beings.

Perhaps a better example to illustrate my point is the wagging of a dog's tail. This action must at some time have served a useful object to have become a regular habit. But we have to go right back to the fish before we find this action of the tail fulfilling a useful purpose, namely, that of propulsion. Of course, the wagging of the tail is merely a modification of the wriggling of the whole body, the fish flexing its whole body or just its tail according to the speed it wishes to get up. This connects itself, as I have pointed out in an article on "Joy" in the August THEOSOPHIST, with the human action of wriggling the body or the side flexures of the head, when one experiences joy.

The question arises whether these actions are useful in any way other than that of serving as a vehicle for the expression of joy. Darwin declares them to be "purposeless movements," but it is surprising that he should have overlooked the very great physiological benefits, that they give, of stirring up and quickening the bodily organs. "Ageing" is merely a gradual dulling and clogging of those organs and the quick movements of joy serve to rouse up and enliven them. This accounts for the fact, familiar to everyone, that cheerfulness and vivacity prolong youth.

But, if the *Upanishads* may be trusted, they serve a still higher purpose, which comes properly within the domain of Occultism. The *Yogakundali-Upanishad* tells us that the shaking of the body has the effect of stirring up kundalinī. And *Pranava*, whether in the form of the child's undisguised squeal of delight or as those pleasing overtones of a "musical voice,"³ has the effect of rousing the chakra that is situated in the crown of the head and so of opening a passage for the influx of the benediction of one's higher being. This will all have to be re-discovered, or rather, re-observed, with or without the help of the *Upanishads*, and stated with the exactness and precision that the scientific methods of the West have taught us.

But let me add here—and too much stress cannot be laid upon this fact—that if any of these actions is forced or artificial or excessive

¹ See Vol. XLVII, p. 734.

² See the May THEOSOPHIST, 1926, p. 155.

³ See the August THEOSOPHIST, 1926, p. 544.

or selfish, with the deliberate purpose of prolonging youth or stirring up kundalini, they will certainly lead to neurasthenia, which in its turn may lead to insanity, the latter being avoided only by immediately dropping one's methods and having nothing further to do with them. Also, if one's stomach is congested, or if one is addicted to alcohol or tobacco, the actions of joy drive, not only *prana*, but also the poisonous gases from one's stomach, into one's brain. This tends to cloud, and may even overpower, one's reason.

The expression of joy possesses virtues of a very high order, provided it is (1) natural, (2) tempered, and (3) unselfish, radiating out from one to all around. That is, the thing that gives one joy must be regarded as belonging to all and not as personal. Whatever other effects the enlivening—or, rather, keeping alive—of the centres of the higher forces has, it certainly has this very important effect, that it maintains our capacity of enjoying existence, which is the sum and substance of "youth".

So, although these movements have long ceased to serve the purpose, as they did in the fish, of propelling one forward, they have come to serve a derived purpose which is far greater than the primary one that has been lost.

And thereby hangs a tale. It would appear as if that Intelligence that is at the back of all creation, conscious that man would not be likely to be readily cognisant of the benefits herein available to him, and still less of the means to attain them, to say nothing of the extreme unlikelihood of his showing sufficient pertinacity in availing himself of those means to make them the basis of a regular habit, provides for this contingency millions of years beforehand by causing the habit to be inculcated in the manner we have seen. The same is true of all those means for our uplift of which we find ourselves in possession and which I have spoken of elsewhere as Nature's Sacraments, and also of such "vestigial" organs as the pineal gland, which, having ceased to perform their original functions, have adapted themselves to the discharge of still higher functions.

It would thus appear that the whole of the physical life of this world were designed to lead up to man, who stands at the apex of all that physical life and is its finished product. Man may thus be said to precede the rest of the physical creation in the same sense as the running of the finished motor car from the factory out on to the road may be said to precede the most elementary stages of its construction, or the eating of a meal may be said to precede the obtaining of it. But, however things may appear to a higher consciousness, the avowed object of science is to observe things as they appear to our ordinary physical senses backed up by our ordinary mānasic consciousness and reason. In terms of those senses and that consciousness, science will always be perfectly right in treating a straight line as Euclid treated it, however it may appear to a higher four-dimensional consciousness, and common sense will be right in regarding the obtaining of a dinner as a necessary preliminary to the eating thereof.

In terms, also, of that consciousness, there is little doubt about it that the human body has been evolved out of the lower creation. The evidence of physical resemblance, of embryonic development, of the existence of vestigial organs and, lastly, of our inherent instincts and habits, is too overwhelming to be lightly brushed aside. So much at least is absolutely certain that we are somehow the heir by physical heredity of all the experience of the animal world and of the fruits of that experience.

ARTHUR ROBSON

SNAKES

SOMETIME last year I forwarded you an enquiry about the charming of snake-bitten persons, and you replied in detail. But your replies could not satisfy me, though I had no comments to make then. The question has again cropped up in my mind and I would be glad if you would let me have your explanation of the following occurrences, or get me the opinion of somebody better informed on the matter:

1. A friend of mine, who was posted in a town in the Meerut district had a snake in his house, he killed it, but nobody would remove the carcass. At last he paid one rupee to a scavenger who took it away and buried it. Early next morning, the proprietress of the house, who was a widow and lived in a village some miles away, came to him, greatly enraged, and demanded why he had killed her husband and had him taken away by a scavenger. She told him that she had a dream about it in the night and had hurried to him the next day. She got her house vacated the same day and performed proper funeral rites, etc., therein. She had absolutely no means of getting information about that snake being killed because the snake was killed late in the night and no information could have reached her, so far, in so short a time.

2. In the family of another of my friends, snakes are worshipped as the family deity and as a mark of reverence, the members of that family do not eat "Chachinda" a vegetable resembling in shape a snake. Now, the friend of mine who related to me this story, one day took into his head to eat this vegetable, and in spite of the protests of his mother, had it cooked outside the house and ate with great relish. The same night, when he was going to bed, he discovered a very big cobra on his bed. His mother scolded him for eating the chachinda and made him take a vow never to eat it again. She then requested the snake to excuse and forgive them. The snake quietly glided off the bed and disappeared. This was the first and the last occurrence of a snake appearing in his house.

3. You know I am a Kayastha and we have an "Al," which is equivalent to the "gotra" among us. Now my Al is Dasanya. I am told that either a snake would not bite a Dasanya, or if bitten he would

not die. I do not know how many Dasanyas have survived snake bites, but there is an aunt of mine who has been bitten by snakes twice and has survived without any treatment whatsoever. The fangs had perforated both times, and I do not know how she escaped the poison. Perhaps it was on account of being a Dasanya.

What I want to know is (a) whether a human soul can take the body of a snake? This is against all Theosophical teaching, but all these persons who get cured of snake bites by means of "Thali" (the magic treatment) and who appear to get possessed by the soul of the snake and speak, say that they (the snake speaking for the time being) are such and such persons, mostly the relatives of the patient, and at last forgive him, upon which he recovers. If not a human soul, how could it be the husband of the woman in the first incident?

(b) Can snakes discriminate, or can their poisons discriminate whom to affect and whom to spare? Can the snakes get displeased by mere intentional insults and threaten their votaries?

It is said that a person who dies of snake poison, does not actually die for some days, and if buried (inwardly alive) a wet cloth spread upon his grave would not dry up even beneath the sun. Many incidents of this nature are reported but they are not authenticated.

Of course the calling of snakes, by force of mantras and making them suck back the poison and the consequent recovery of the persons affected, may be possible under black magic, etc., and I can believe stories of that nature. I would only like to get a satisfactory reply to my questions.

K. P. VERMA

THE LIBERAL CATHOLIC CHURCH

MAY I crave the courtesy of your columns to request all those who were baptised or confirmed at Adyar in the Liberal Catholic Church during the period of the Jubilee Convention of the T. S., and before and after it, to send me the following information, as I find the records here are very incomplete. Name in full; date and place of birth; denomination of previous Baptism and Confirmation; date of Baptism in the L.C.C. and name of Minister; date of Confirmation and name of Bishop. The information should be addressed to

(REV.) D. H. STEWARD,
Adyar, Madras, India.

REVIEWS

Letters from the Masters of the Wisdom, Second Series. Transcribed and annotated by C. JINARĀJADĀSA, Vice-President of the Theosophical Society. (Theosophical Publishing House, Adyar. Price Rs. 3.)

The book contains 82 letters from the Masters, received by different people between the year 1870 and 1883, beginning with the first letter, of which we have record, received from a Master of the Wisdom; they are divided under five headings, the greater number being those to H. P. Blavatsky and H. S. Olcott. Some of the letters have been reproduced photographically and most of them, in some cases a set of letters, is preceded by a foreword from the transcriber and annotator. Dr. Annie Besant, in the preface to the book, says: "I am privileged to introduce to the world this priceless booklet of Letters from the Elder Brothers, who were the true Founders of the Theosophical Society . . . it will serve to deepen the sense of the *reality* of our Teachers . . . May it speak to those who have ears to hear."

J. I.

Heredity and Reincarnation, by Olive Stevenson Howell. (Theosophical Publishing House, London. Price 2s. 6d. & 1s.)

This small book ought to prove useful to two classes of readers; it should help those who are not yet convinced of the fact of reincarnation and who are trying to find a solution to life's problems, and those of us who being students of the "Occult doctrine" yet often are at a loss to clearly explain to non-students the need of the teaching of reincarnation for the understanding of human evolution. The book contains two chapters; the first on reincarnation, the author explaining it and showing how it gives an answer to the many problems of life. The second chapter deals with heredity, environment and the achievements of modern

science; the fact that the scientists have inferred "the presence of a force working in the inner recesses of all living organisms" will lead them ultimately, in the writer's opinion, "to the recognition of the fact of reincarnation."

J. I.

The Call of the Mother, by the Lady Emily Lutyens. (Methuen, London. Price 2s.)

In this small book of ninety odd pages, words relating to the greatest mystery of life are to be found; fortunate is he into whose hand the book finds place. On the surface little may be realised but he who hath a mind to probe further can learn much. There are great things to be discovered, great secrets to be unravelled, but it is the few who try to unravel this great mystery of sex, although the unravelling and the understanding in one of the greatest needs of the present day conditions of life with which all of us are faced. The author has written this book in singularly beautiful wording in many cases and shows a far-reaching knowledge that is not common in these days.

There have been many books on this subject but Lady Emily strikes the true note of freedom when she says:

Mothers, let your children go, and they will ever come back to you; never depend on them and they will ever depend on you. Until woman is free over her own body she has not acquired the preliminary of freedom. While she continues to sell herself for bread, while she enters marriage to acquire economic independence, while Motherhood is thrust upon her unwanted: she is a slave.

We hope that many will profit by this sweetly told book, dealing as it does with life's problems that all should consider, ponder over and then decide on what action to take. The day has come, nay is already belated, when the women of the world have to reply to "the call of the Eternal Mother" for that call "rings round the world and the Motherhood inherent in every woman must answer that call sooner or later, the time is urgent, the call must be answered." This book will help those who have not as yet thought on these questions and that will be its immense value.

G. H.

The Spiritual Universe, by Oswald Murray. (Duckworth & Co., London. Price 8s. 6d.)

There is a strange category of books into which this one falls, or is it a growing fashion, in the hope of arresting the attention of the seeker for the marvellous? It is the book that seeks to achieve distinction because written by an author confessedly ignorant of the matters whereof the book purports to deal. They all hail from some sort of séance room, and make much of the fact, if fact it is, that the intelligence giving the information is not "in the flesh". Why should the ignorance of the writer add to the value of what he writes? It all hangs on his veracity and judgment; is he true, is he conscious, does he really discriminate between his own thoughts and those sent into his mind by another mind? Those are a few of the questions that arise.

This book purports to tell of everything up to God's throne itself, the sub-title being: "A Cosmic Philosophy, based on Teachings by Beings in Supernal states." It begins with the origin of matter. "The condensation of life into matter and transmutation of matter into ethereal states," is the heading of Chapter IV. We do not quarrel with the information of the book as a whole. Though we wonder at the naïve dismissal of reincarnation as a mistaken influence of atoms previously used by human and other forms. It is too childish. All the facts are evidently unknown to the writer. They are also evidently unknown to the "supernal states" of the mind dictating to the author. That shows that the entity was still within the sphere of the personality, and had not transcended it. When the next sphere is reached then only is the re-incarnating ego aware of its full power and glorious career through many lives. To bring that knowledge back is an achievement, especially in a land, and a community, that is as firmly prejudiced against the truth of reincarnation as are the English-speaking spiritualists. In South America all the "controls" teach reincarnation, we are told.

In Theosophic literature we have the information as to these supernal states first hand, from the observers themselves. They tell of their discoveries as Columbus did, and some tell all that they know; some know all that they tell.

KAHUNA

Āscharyachūdamani—a Samskr̥t drama, by Shaktibadra. (Sri Balamanorama Press, Mylapore, Madras. Price Rs. 2.)

This is a drama in seven Acts by an ancient poet of Malabar, who is known as a disciple of Shrī Shankarāchārya. When we are told that the original manuscript was lost and that Shankarāchārya was able to reproduce the whole drama from his memory, it shows that the drama had the blessing of the great saint and philosopher, and no further recommendation is needed for the enthusiastic acceptance of the drama by those interested in Indian literature and Art. The subject matter of the play is the famous story of Rāma and Siṭā. The author's unrivalled mastery over the essentials of Art and his originality is quite evident in the play from beginning to end. It is written in a lucid and elegant style, free from all artificialities so common among some of the Samskr̥t authors. The drama deserves to be placed by the side of Shākuntalā of Kālīdāsa, and to be counted as one of the masterpieces of the world's literature. This is the first time that the drama appears in print, and the book contains an elaborate annotation, which is of great help in understanding and appreciating the drama. The print and the get up are fairly good.

C. K. R.

The Holy City, by Dorothy St. Cyres. (Longmans, London. Price 5s.)

This drama is called by its author, a tragedy and allegory and is in three acts. The scene of the play is an imaginary city in the plain in an imaginary period. A prophet arises, has a vision which reveals to him where Truth and God are to be found. He gathers a band of followers, among them a young girl who goes against the will of her parents and her lover. After many misfortunes and a long period of fruitless wandering the prophet, who is called the Master by his followers, is fatally injured. Dying, and deserted by his disciples as a failure and a fraud, he still maintains his faith in the reality of his vision. The young girl is the only one of all the band that remains with him and believes in him till the end; and it is she to whom the Truth is revealed; for, as the prophet falls back dead, the mists which had hitherto obscured the mountain heights are dispelled, and there, above her, the long sought Holy City is revealed.

He looked for a City which hath foundations, whose builder and maker is God.

The play is well written, and there are passages of considerable beauty, instinct with deep religious feeling. The last scene is one of fine dramatic possibilities. We should like Miss St. Cyres to write a mystical drama for the stage with shorter lines, suitable for performance in "little theatres". Long declamatory speeches are not suitable for these.

NAIDA

Every Man's Life of Jesus, by James Moffatt, D.D., LL.D. (Hodder & Stoughton, London. Price 6s.)

The great need of our time is the awakening of the power to see and understand a great spiritual Figure, to feel His spirit, to see how He regards all mankind and nature, to perceive the inwardness of His life amidst the externals of political factions, religious and race prejudices and traditions that kill the spirit of God in man. Man is so much a bundle of social, racial and personal predilections that the common divinity which breathes so mightily through such lofty personalities as the Christ and the Buddha and so faintly and all unwittingly in all men is, in everyday life, generally lost sight of. This little volume is a scholarly but clear, vivid and simple narrative of the swift course of the life of Jesus who became the Christ. With that vivid imagination which scholarship has simplified, clarified and illumined, we have put before us in one small book the movements of events in the life of Jesus, the Christ, His methods of teaching, and the teachings themselves.

There are little introductory summaries and expositions of the gist of each chapter with additional historical and geographical details which are exceedingly fine. They serve to intensify what the choice of Biblical narratives presented in the book already brings out vividly to one's imagination, *viz.*, the radiance and purity, the greatness and divinity of Jesus, a man made perfect, the Son of God, amidst the party jealousies, national aspirations to independence from a foreign yoke, the intense religious bigotry and ceremonial hypocrisies and learned futilities of the priestly aristocracy, all of which were factors in His death.

In whatever way the gentle spirit of Truth is fostered that is to be welcomed even when there is an intellectual or spiritual blindness which sees only one true religion in the world. In this little book,

though both are present, the former fortunately predominates over the latter. That man lives by the word of God and not by the breath of political interests and orthodoxy alone many may learn who read this book.

M. W. B.

The Free Spirit, by Henry Bryan Binns. (A. C. Fifield, London. Price 4s. 6d.)

In this book of verse, the poet tells us, he has tried to express certain realisations with regard to life that have come to him with middle age. He has adopted unmetred rhyme as the most suitable form of verbal expression for his purpose, which is rather to convey to his readers an impression of an attitude of mind towards life and death than to present formally a system of philosophic thought. There is a very long note at the end which gives his meaning much more in detail. This note in itself will provide the thoughtful student of life with much helpful material. It is so earnest, so direct, so true, so real.

The Free Spirit of Mr. Binns is what the Theosophist would speak of as the freedom of the Self.

We appreciate the quiet humour of the following from "The Slave":

My whole life long I've tried to be
As other folk expected me;
Meekly and lovingly I've sought
To think as other people thought;
In other people's paths I've trod,
And served the other people's god.
Upon my feet, upon my knees,
My holy office was to please;
For who, in Heaven's name was I
The other people to deny?

And when to-day somebody's eyes
Suddenly did a self surprise
That struggled fearfully to be
Nobody in the world but me,
So shocked I was, I bade it then
Never to venture out again
—So different from other men!

The Wizard's Mask and *Out of the Deep Dark Mould*, by Harindranath Chattopadhyaya. (The Kanara Printing Works, Mangalore. Price As. 10 each.)

Two volumes of delightful verse. Maybe it is true from the formal critical point of view that Mr. Chattopadhyaya cannot fulfil all the literary requirements of English prosody, maybe he often falls below even his own highest standard as inspirational writers are apt to do; but it is also true that he *is* a poet and he sings because he cannot help singing.

Being in tune with the currents of modern thought, he has also a message—for his own people first, but also for others, in that he voices the urge for international understanding and brotherhood, without which further evolution on this planet is impossible. And there are no “stunts” about Harindranath Chattopadhyaya; musical singing is as natural to him as it is to a bird and he makes just as little fuss about it. Very charmingly he repays a debt to two friends—one Irish and the other Japanese and both poets, J. H. Cousins and Yone Noguch. To the latter *The Wizard's Mask* is dedicated and to the former *Out of the Deep Dark Mould*.

The “Wizard” is the Great Spirit and the mask, the māyā of this world, its passion, its mystery, its pain, its sorrow; and from which rises the poignant cry of humanity—Why? Why? This small book might well be described as a book of flowers, full it is of the fragrance of nature and of life. We quote one mystical poem, *Blue Verge*, a short one only, because of exigency of space:

The golden day is growing dim,
Soft winds come winging the wild sea
Wandering over some vague blue rim
Of quiet evening mystery.

Now in the centre of my mind
A perfume breaks in this pale hour
Flooding my heart while eyes are blind
To the unfolded mother-flower.

Out of the Deep Dark Mould is, in a sense, the poet's answer to some of the questions of the other book. It is a book of hope, of promise. *The Deep Dark Mould* of earth, of pain, of sin, of death, of ignorance, from this and this alone springs the immortal flower of Beauty, of Resurrection and Eternal Life—the Flower of the Spirit. We shall quote again two poems, the introductory, which gives the name to the volume, and another, surely one of the most graceful appreciations ever written by one poet to another.

Out of the deep dark mould
Arose a flower of gold
And in its hour of birth
Lost the blind source of earth.

Out of the deep dark mould
Of me, a dream of gold,
In whose first gleam the clay
Was swiftly purged away.

Out of the deep dark mould
Of all things, as of old,
Arises the pure flower
In solitary power.

And the dedication to J. H. Cousins :

Two separate lamps . . . two separate flames
Until the ending of the night,
And then we'll know that we, dear James,
Were just one lamp, and just one light.

To earth our separate songs we bring
But soon our little songs are done.
It is when we have ceased to sing
We hear the real song begun.

We sing until we reach the sky
Where friends become the single Friend,
For I am you and you are I
In the lone silence at the end.

Ten annas each, such, a small sum to risk for happiness, the happiness that poetry brings in its train as the sun gathers the beauty of evening clouds at his setting! Risk them.

A. E. A.

Municipal Efficiency, by Shewaram N. Pherwani, M.A. (Price 6s.)

This book contains a fount of knowledge on its own particular line with regard to Bombay Presidency specially. It will serve a most useful purpose rather as a book of reference than one that can be reviewed in the ordinary meaning of the word. It is more or less a history of the development of what we know now as the municipality (again specially regarding Bombay Presidency). It is very useful to have before us so complete a book on the subject, it will be found of great value for other parts of India and induce others to work to bring their efficiency on a line with the ideals set forth so ably by Shewaram Pherwani.

The author has managed to write his survey in a most interesting way which in itself carries enormous weight with a book which may not be of interest to the "all". This book however is of immense

value and worthy of a wide sale which we hope that it will get. We should like to see it in all the Libraries especially where the people will be able to get it to read, for it can be read by everyone, the author has abstained from technicality which is such a boon in these days. It is written for the people and we hope that the people will enjoy it and gain efficiency and knowledge, for in the simple rendering of the book there is a treasure of common-sense information which should appeal to all.

He gives us many very informative statistics and perhaps the one on the "triumph over death" is the most interesting, showing the way in which many cities of the world have been able to decrease the death-rate by taking severe measures in all that constitutes the wide area of "health conditions".

With great confidence we commend this book *to all* who love their fellow men.

S. S.

The Heart of the New Thought, by Ella Wheeler Wilcox. (L. N Fowler. Price 2s. 6d.)

This small book is full of beautiful thoughts put to us in a new way and cunningly put. The author has the art of putting a new life into simple words and making them appear in a new light. This is practically what she has accomplished here and we are grateful to her that she has presented us with such a charming whole which we should like to place in many hands in many lands.

One of our best known millionaires, born to opulence, complains that he has been robbed of the privilege of making his own fortune.

He is no happier than you. His confession betrays his weakness of character just as your repining and fault-finding betrays yours.

The real worth-while character thanks God for its destiny and says, I will show the world what I can do with my life.

W.

The Psychology of the Servant Problem, by Violet M. Firth. (C. W. Daniel Company, London. Price 3s. 6d.)

Cartoons in "Punch" and similar literature in which prospective domestic servants are made to ask for testimonials about the behaviour of their prospective mistresses are meant to indicate the difficulties of the servant problem in England. But there is apparently another side to the problem—the disabilities of the servants—and

this side has been lucidly dealt with in the book. The supply of the servant class is plentiful, but there is in spite of it a reluctance to take up domestic service. The reason is stated by the author to be not so much one of wages as that mistresses fail to ignore the existence of common human feelings in their servants. The author suggests several solutions of the problem: two of them are given below.

1. Middle class families which cannot afford to, but do, imitate the ways of wealthy people should cease to so imitate them, and begin by making themselves independent of domestic servants.

(This lesson may be usefully noted everywhere.)

2. Not treating a servant as an inferior. This appears to be a heroic proposal, but it is by no means an impractical one: any one who happens to visit the T.S. Headquarters (Bhojanasala section) can have a demonstration of this method and its effects.

S. S.

Our Many Lives Here and Elsewhere, by J. H. M. (C. W. Daniel & Co., London. Price 6d.)

The object of this book seems to be to draw attention to a future life. It is pointed out that many people believe in reincarnation, but others do not. The author draws attention to the soul and body as distinct from one another and also that we all have our subtle bodies. It is pointed out that we all have a different outlook on life and reasons are given for it, also that we can choose, and we have to take the punishment of our mistakes, such punishment being only the working out of the Great Law.

Hints for Renewed Health, by Hugh Wyndham. (C. W. Daniel & Co., London. Price 1s.)

This little book claims to be written to help sick people cure themselves by simple methods. Nature Cures, Herbs, Fasting and Milk Diet, are all passed in view before us, in turn. Then comes Sun Baths, and last, but not least, Auto-suggestion. This book has a wide range and should be most helpful to those in need of self help.

S. W.

BOOKS RECEIVED

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

Character Builders, by Kharshedji Cawasji Desai; *An Introduction to the Study of the Kabalah*, by W. Wynn Westcott Supreme Magus of the Rosicrucian Society (John M. Watkins, 21 Cecil Court, Charing Cross Road, London); *The Ego and Spiritual Truth*, by T. C. Tsleyam; *The Religion of the Future*, by Rev. C. B. Johnson, F.R.A.S.; *Observed Illuminates*, by W. Winslow Hall, M.D.; *Blood and Superman*, by Valentine Knaggs, L.R.C.P.; *Marvels of Modern Medicine*, by Elliott Fiksgibbon; *Towards a New Era in Healing*, by Sheldon Knapp; *Health Food Recipes*, by Cathic Semple (C. W. Daniel Co., Graham House, Tudor St., London, E. C. 4); *Psycho-Analysis for Normal People*, by Geraldine Coster B. Litt., Oxen (Oxford University Press, London); *The Apocalypse and Initiation*, by Daisy E. Grove (The Theosophical Publishing House, London); *The World of Dreams*, by Havelock Ellis (Constable & Company Ltd., 10 Orange St., London); *Madame Blavatsky*, by G. Basedon Butt (Rider & Co., Paternoster Row, London.); *Fortieth Annual Report of the Bureau of American Ethnology* to the Section of the Smithsonian Institution, 1918—1919 (Washington Government Printing Office); *Āscaryacūdāmani a Drama*, by Saktibhadra (The Sri Balamanorama Press, Mylapore, Madras); *Concerning the Inner Life*, by Evelyn Underhill; *The Call of the Mother*, by the Lady Emily Lutyens (Methuen & Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Canadian Theosophist (July), *El Lolto Blanco* (August), *The Theosophical Review* (August), *Light* (July, August), *The Herald of the Star* (August), *Modern Astrology* (August), *The New Era* (July),

Theosophy in South Africa (June), *Isis Revista*, *Theosofico* (June), *The Servant of India* (August, September), *The World's Children* (August), *Mexico Teosofico* (July, August), *League of Nations* (June).

We have also received with many thanks :

Sanatan Dharma College (of Commerce) Cownpore (April), *El Mensaje* (June), *Revue Theosophique* (July), *Evolucion* (May, June), *Ordre Des Etoiles D'Orient* (July), *The Cherag* (July, August), *Theosophical Bulletin* (June), *The Beacon* (July, August), *Theosophisch Maandblad* (August), *Pewartia Theosofie* (August), *Theosophical News* (July), *Alibmowalamal* (August), *The Vedic Magazine* (August), *The Vedānta Kesari* (July), *Nature* (July, August), *Whispers by the Ganges* (August), *Pentalfa* (April, May, June, August), *La Stella*, *Sanatan Dharma College* (April), *Annual Report League of Nations Union*, 1925, *The Indian Naturopath* (July), *Nature's Path* (July), *Annual Report National Auto-Vaccination League* (May, 1926), *The Buddhist Annual of Ceylon*, 1926, *The Phoenix* (August), *Nagari-pracharini Patrika*, *Gnosi* (July, August), *Asian Buddhist Mission Burma*, *Theosophy in India* (August), *Prabuddha Bharata* (July, September), *Paschimandhra*, *The Maha-Boḍhi* (September).

WHO HAS LOST A BROTHERHOOD BIRTHDAY BOOK?

DURING the last Jubilee Convention of the T.S. at Adyar some of the delegates gave a number of Birthday Books for Bishop Leadbeater's autograph. Just at the moment of the Bishop's leaving for Australia, Mr. Maung Maungji gave me a bundle of such books to be restored to their respective owners.

Among them is a "Brotherhood Birthday" book without any name to indicate who is the owner. Since I am not able to find out the owner, may I therefore let him know, that on request to Mr. S. R. Krishnan, Theosophical College, Adyar, Madras (South India), the book will be sent to the delegate to the address given.

S. R. KRISHNAN

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

CONTENTS

	PAGE
On the Watch-Tower	119
The Work of Star Members. DR. ANNIE BESANT	127
Peace and War. J. KRISHNAMURTI	139
The First Theosophical Broadcasting Station in the World: An Auspicious Opening. G. S. ARUNDALE	147
Paṅmapāni (Poem). ANON	163
The Theosophical Society: Seven Phases. WAYFARER	167
The Mysticism of the North American Indian. SENTA SIMONS	179
Physical Force and Spiritual Opportunities. R. J. ROBERTS	195
Clouds (Poem). M. BRIGHT	209
The Enjoyment of Tragic Drama. D. JEFFREY WILLIAMS	210
The Art Section:	
The Last of the Impressionists. JAMES H. COUSINS, D.LIT.	217
Heroes To-day. WELLER VAN HOOK	224
Seeds of Internationality. S. S.	226
Correspondence	229
Order of Service, for the Defence of Theosophy and the Theo- sophical Society	231
The Theosophical Field. J.	233
Reviews	237
Book Notices	244
Magazines	245
Books Received. Our Exchanges	247
The All-India Theosophical Convention of 1926	249
Supplement	v

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SECTION

1. U. S. of America
2. England
3. India
4. Australia
5. Sweden
6. New Zealand
7. Holland
8. France
9. Italy
10. Germany
11. Cuba
12. Hungary
13. Finland
14. Russia*
15. Czechoslovakia
16. South Africa
17. Scotland
18. Switzerland
19. Belgium
20. Dutch East Indies
21. Burma
22. Austria
23. Norway
24. Denmark
25. Ireland
26. Mexico
27. Canada
28. Argentina
29. Chile
30. Brazil
31. Bulgaria
32. Iceland
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36. Poland
37. Uruguay
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39. Roumania
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- ORPHEUS.
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- ISIS.
- NEWS AND NOTES.
- PRZEGLAD TEOSOFICZNY.
- TEOSOFIA EN EL URUGUAY.
- HERALDO TEOSOFICO.

THE THEOSOPHIST

ON THE WATCH-TOWER

A cable has just been received which tells us that Dr. Besant's and Mr. Krishnamurti's plans are uncertain. They will remain for the present in America and will therefore not be able to attend the Convention to be held at Benares in December.

Acting Editor

appeared, a lonely road in establishing and founding the Society. C. Thurston writes of Madame Blavatsky as—"One of those Great Souls who, from century to century, again and again, appear among men as benefactors of the human race."

Pres

Monthly

SECT

1. U. S. of Am

2. England

3. India

4. Australia

5. Sweden

6. New Zealand

7. Holland

8. France

9. Italy

10. Germany

11. Cuba

12. Hungary

13. Finland

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15. Czechoslovak

16. South Africa

17. Scotland

18. Switzerland

19. Belgium

20. Dutch East I

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24. Denmark

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27. Canada

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30. Brazil

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HEOSOPHICAL REVIEW (NEW AND NOTES).

OPHY IN INDIA.

OPHY IN AUSTRALIA.

RISK TIDSKRIFT.

OPHY IN NEW ZEALAND.

HEOSOFISCHE BEWEGING.

ETIN THEOSOPHIQUE.

OPHISCHES STREBEN.

TA TEOSOFICA.

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IK.

AND ESPERO TEOSOFIA.

OPHY IN SOUTH AFRICA

AND NOTES.

OPHE.

ETIN THEOSOPHIQUE BELGE.

OPHE IN NED. INDIE.

MESSAGE OF THEOSOPHY.

OPHISCHES STREBEN.

TEOSOFISK TIDSKRIFT.

SOPHIA.

OPHY IN IRELAND.

EXICO TEOSÓFICO.

CANADIAN THEOSOPHIST.

SOPHIA EN EL PLATA.

STA TEOSOFICA CHILENA.

TEOSOPHISTA.

EUS.

ETIN TRIMESTRAL AND SOFIA.

S AND NOTES.

GLAD TEOSOFICZNY.

OFIA EN EL URUGUAY.

ALDO TEOSOFICO.

THE THEOSOPHIST

ON THE WATCH-TOWER

ON the seventeenth of this month every National Society will be celebrating the birthday of our beloved Society; loved by us all in many different ways, for it is limitless; therefore it can appeal to all in their many-sidednesses and has a place for everyone within its all embracing fold. It is due to the Theosophical Society that the Theosophical Movement has influenced the thought of the world to-day and through that thought has brought a vision of the Truth to thousands upon thousands of souls, blinded by the empty forms that was all that seemed left of the erstwhile beauty of the ritual in many religions, and by the help of that vision they have re-entered, as it were, into their own religion with eyes awakened to the glory and truth therein contained.

We naturally look to the founders on this anniversary of the great Theosophical Society and call to mind the wonderful faith of those leaders when they started out to tread, as it appeared, a lonely road in establishing and founding the Society. C. Thurston writes of Madame Blavatsky as—"One of those Great Souls who, from century to century, again and again, appear among men as benefactors of the human race."

We call to mind also what Colonel Olcott said of his co-founder :

“She was the teacher, I the pupil; she the misunderstood and insulted messenger of the Great Ones, I the practical brain to plan, the right hand to work out, the practical details. Under the Hindū classification, she would be the teacher Brahmin, I the fighter Kshat̥triya; under the Buddhist one she would be the Bhikshu, I the working Dayaka or lagna.”¹

* * *

On December 17th, we expect the President with Mr. Krishnamurti to arrive in Bombay and we plan for them that they go direct to Benares, this however is not definite, sometimes she does not agree with the plans that are laid out for her and frustrates them for better ones of her own making. Bishop Leadbeater arrives in Calcutta on December 19th, by way of Java which he intends to visit *en route*, he will be accompanied, as at present arranged, by Messrs. Harold Morton, Theodore St. John and Capt. Balfour Clarke. Bishop Arundale and his wife arrive at Colombo on December 1st and come straight to Adyar *en route* for Benares.

The arrangements for the Convention to be held at Benares will be found on page 249 of this issue.

* * *

From the pen of our President we have just received her latest book *India Bond or Free* published by G. P. Putnam's Sons, London. Price 7s. 6d. A most important work on the present-day problem with reference to India and to England; so important is this question that it may be counted amongst the greatest of the world problems of the day.

* * *

The report of the Convention at Chicago is exhilarating in the extreme and we give extracts² from the enthusiastic

¹ *Old Diary Leaves*, Vol. IV.

² *The Messenger*, September.

account which is delightful to read. It fills one with zeal, with joy unspeakable, with a living sense of Victory to the world, a glimpse of cessation of pain, the unburthening of the load of suffering, a cloud dispersed and the Sun shining in its Glory, in our midst once again.

How can it be described! There is nothing with which to compare it. We have had great Conventions but none that even approached it. In some respects it surpassed even the Adyar Jubilee celebration. According to Mr. Schwarz, Treasurer of the T.S. from Adyar, who was present, there were about 3,000 at the Convention in December—2,600 Orientals and 400 Occidentals . . . There were not quite so many in attendance as at the Jubilee Convention, to be sure, nor did we have any unusual occurrences, but the enthusiasm was unquestionably greater and the harmony nothing less than marvellous. We have had Conventions in past years without a ripple of ill feeling, and they can therefore be rated as entirely harmonious; but this time there was something more than mere harmony—there was a deep, tranquil undercurrent of personal friendship and good will of each to all. . . .

The arrival of the party in Chicago evoked a great demonstration. The La Salle Street station was densely packed with people including apparently hundreds of Theosophists with floral offerings. When Dr. Besant and Mr. Krishnamurti finally escaped from the camera men and got through the gates, they walked over a literal path of flowers that had been thrown before them and, finally reaching the waiting motor cars, were whisked off to the Convention hotel.

The reception hall and balconies, which will seat 2,000, were so densely packed at the Reception, people standing, that the distinguished guests could pass about only with great difficulty. The hall designed for such use is a palatial structure and it was beautifully decorated with flowers, palms, and the flags of many nations.

Next day seven special trains took the great throng to Wheaton in the afternoon for the laying of the cornerstone by Dr. Besant, with full Co-Masonic rites. The solder-sealed copper box placed in the cornerstone contained copies of *The Secret Doctrine*, *Old Diary Leaves*, *The Ancient Wisdom*, *Man: Whence, How and Whither*, *At the Feet of the Master*, *The Golden Book of the Theosophical Society*, the parchment (a facsimile of which has appeared in *The Messenger* and which Dr. Besant signed before the procession started), *Building Fund Bulletins*, Nos. 1 to 6, and a programme of the 1926 Convention. Dr. Besant and Mr. Rogers made brief addresses after the stone was placed. Meantime, the motion-picture men cranked their machines from the time the procession began to move.

Monday, August 30th, the Convention opened with a welcoming speech by Dr. Beckwith followed by an Address by Dr. Besant. Greetings from delegates and the reading of telegrams and cables followed. One from Australia was of unusual interest. It read:

"Australia sends loving greetings American brethren in Convention assembled. Congratulations on inspiration of presence of beloved President to whom convey Australia's heartfelt loyalty and devotion. You have deserved her as we hope to do next year. Good luck to Headquarters Fund. Sending a tiny offering of hundred dollars. Forward with Blavatsky, Olcott, Besant, Leadbeater and other messengers, and deepest homage to Elder Brethren for glorious gift to the Theosophical Society of the Great Mother of many brotherhood movements.

ARUNDALE."

After the Annual Report came the Resolutions, and the following cablegram was sent to Bishop Leadbeater by unanimous vote of the Convention:

"American Convention, with two thousand one hundred and eleven delegates, by unanimous vote sends greetings and heartiest good wishes to Bishop Leadbeater and invites him to attend next Convention. Sends Australian Section thanks for gift which is regarded as a new tie of brotherhood, and congratulates Australia on first radio station."

Greetings were also cabled to Mr. Jinarājadāsa.

. . . A resolution was unanimously adopted thanking the President for coming to America and another resolution unanimously adopted the Annual Report of the National President. The Hotel Sherman was thanked for services rendered and by unanimous vote the following legislation was enacted:

Resolved: That November 17 of each year be known hereafter by members of the Theosophical Society in America as Anniversary Day and be officially recognised as commemorating the founding of the Theosophical Society at New York City, November 17, 1875; that each Lodge affiliated with the Theosophical Society in America be requested to hold exercises on this day appropriate to the occasion and that a collection be taken for the benefit of the American Headquarters General Purposes Fund. . . .

The President closed the Convention with the following words:¹

You are now entering on another year of life. This has been your Fortieth Convention, and you enter it, I feel sure, under the happiest auspices for a year of successful work. We exist as a Society for spreading abroad over the world those great teachings familiar to everyone of us, but in order that we may exclude none from our Society, since we call it a nucleus of universal brotherhood, we keep our platform free and broad so that those who disagree with us may enter if they will. Our platform must be broad enough to include them, whatever their opinions may be. For this Society is really in

¹ Extracts from stenographers unrevised notes. (*The Messenger.*)

the nature of a prop which is to be used in the future. Universal brotherhood is a fact in nature, but it is one of those facts that are not yet universally acknowledged. In Palestine the great apostle St. Paul declared that the bonds of nationality were overleapt. In the great Teacher, he put it, there is neither Greek nor Jew nor Roman nor any other people, bond nor free. And yet that forecast of his is not yet realised in the outer world. And in that great truth—that there are many facts still unknown although existing in the divine thought, many laws yet to be discovered which are only at present demonstrated by the destruction of those who have acted in disregard of them, realising that that is true and is part of the great truth of evolution, that all is in the mind of the Supreme and in space and time appears in succession, realising that we also as a Society should understand that the great seeds of the coming truths are lying latent within that all-embracing truth of universal brotherhood, and that gradually, as we advance from one point to another, gradually as the sub-races of each great root-race appear on the stage of history—we look forward, not backward, only forward to those that are still unmanifested but will surely in due course of time appear in the world of manifestation. For all worlds, as universes, appear to have, inherent as it were, within them all possibilities of the Spirit Himself, and they are manifested and they grow and appear in the outer world in due succession; and that great truth has many exemplifications. Some of us are learning to apply it to education and to realise that the true education should help to fructify the germs of the useful powers that the child brings with him and to starve out of existence any germs of vicious tendencies that may be there.

Those of you who are well acquainted with the successive theories of society may remember that many efforts have been made out of date—too soon for the average progress of evolution, and therefore not successful when first they were proclaimed abroad. I quoted to you, I think, in speaking at this Convention, those great words of St. Ambrose: "Become what you are." Divine in your innermost nature, a fragment of God Himself, that fragment is covered over with many a sheath of matter, obscuring its brilliance and dimming its light. Nevertheless, it is ever there, and all progress means the unfolding of the spirit and the gradual evolution of the vehicles of that spirit to more and more complicated forms, expressing more and more of the illimitable consciousness of the spirit. And you who have in charge so great a duty, you of the United States of America (and before the world spoken of as America more than as the United States of a larger continent, since we, who do not belong to your nation, when we use the word "America" always mean you, we quietly ignore the great Dominion of Canada, we ignore the Republic of Mexico, and we ignore the whole of South America and allow you to appropriate the name of the whole of the lands in this hemisphere), great as is your possibility, so great must be your responsibility also. You have started so many new things that others of us have imitated and I happened to say this morning to a fellow-member, that you had the great credit of

starting the children's courts, so that a child committing some childish piece of mischief, some naughtiness growing out of ignorance, is not to be brought into a police court, not to be touched by a policeman, but to be brought to a place unconnected with all the paraphernalia of the law, brought before some kindly elder and then placed in the hands of some young person willing to be a friend to that little one who for want of friendship was slipping away from good citizenship. I think you would like to know that, becoming familiar with that great institution of yours many, many years ago, I have longed to see it introduced into my adopted Motherland, India, and I have just had the joy there of seeing established in Madras the first children's court, and there there are three women, women who have been mothers, and they are the magistrates in that court, so that every little child who falls into trouble will not be arrested by a policeman, or if for the moment taken, then handed over at once into a home and not a police court, and then will come before one of these motherly women, who know the ways of children and will easily win the confidence of one who might otherwise become a criminal and enemy of society; and when that was started and when I pressed that the magistrates should not be men, but women, mothers of children, and that was granted by the Government, then I sent over a thought of thanks to you in America who had that nobler idea for the saving of children which we were able to plant on the great continent of India.

You are not so surrounded by conventions as we are in the older world. I confess I look with some anxiety to certain movements amongst you that seem to be more reactionary than going along the path of progress, but I know the spirit of your great Republic, that no movement will ultimately succeed that is not based on love and on liberty and intended for the welfare of mankind. And standing among you here to-day in this great assemblage of members of the Society, seeing how ready you are to help, how generous of your gifts, how officers and members alike are working together for ideals that will serve the future, I feel that I may well say to you Godspeed on your road. Show us as much as you can, by going before us, that way which we should tread, and we of the older world on our side will strive to emulate your energy, to keep all that is good in the civilisation that is passing, and build nobly in the civilisation whose foundations will soon be laid. We know each other the better for the days that here we have spent, and in going back to your homes, back to your separate states, you will carry with you the light of Theosophy that here we have striven to serve. You are building your houses on the rock of truth, and will hold up the torch of truth high so that all may see it. So may the Divine strength with you, the Divine love encompass you, the Divine wisdom inspire you, until you spread that wisdom far and wide over the whole the hemisphere in which you live, until, to use the words of ancient Hebrew, the Divine Wisdom shall cover the earth as the waters cover the sea.

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All will be interested in the accompanying notice issued in *The Herald of the Star* (September) by the General Secretary-Treasurer of The Order of the Star in the East. (Note that Eerde is the castle, Ommen the village.)

The Congress of 1926 will become an historic date for the Order. From now onwards we shall no longer speak of the coming of the Teacher for He is already in our midst.

This year, and this Congress, have become for us the starting place for a new life within the Order. Here and now Krishnaji has definitely begun his public work. He has laid the foundations of that Kingdom of Happiness which the Teacher will establish upon earth. In future years, the laws of that Kingdom, the practical ways in which that Happiness may be realised, will probably be worked out for us in greater detail, but the fundamental principles have been given here at Ommen.

And as the spiritual message has first originated from this Camp it seems to follow naturally that Eerde should become the spiritual Centre of the Order for the world. And being the spiritual Centre it must also become the temporal Centre, the pivot of the Star organisation, the dynamo which will galvanise the world into activity.

Krishnaji has decided that Eerde shall become the world Headquarters of the Order. He will himself spend three months in every year there, which is a guarantee of spiritual life and inspiration.

* * *

We are once more grateful to Bishop Arundale for writing another letter which tells us of the various works that are going on in Australia so that we may all share the ideas that are rife in his brain.

I at last have ready the two copies of my new book entitled *Nirvana* for despatch to the American and Indian Theosophical Publishing Houses respectively for simultaneous publication. The book is the fruit of experiences of a most interesting nature and was piecemeal written down during many nights. Bishop Leadbeater has been so good as to look through the whole manuscript and to write a most kindly preface. The book will be about the size of his own *Textbook of Theosophy* . . .

We have had the first of a series of vegetarian dinners to which we invited a number of leading Sydney men and women, those interested in reform generally, of whatever kind. The dinner was not a success, for the food was badly cooked and insufficient in quantity. So we determined to repair the error, which was likely to do much harm to our cause, and on Wednesday, September 8th, gave

another, with the help of Miss Clarke, one of the most respected members of the Australian Section, who supervised it from start to finish. The dinner was a triumph, and out of it we expect to develop an "Advance! Australia" dinner Club, with monthly dinners and all kinds of other things appropriate to the Advance! Australia spirit. We hope in this way to provide a common meeting ground for a number of people who are interested in practical idealism along various lines. More of this in subsequent letters.

Interspersed among all these activities were the usual routine duties of numerous kinds, and many broodings over the future. We feel we are not nearly doing enough. Our Cause is so wonderful and the need of the world is so great, that no effort should be spared. Were I Australian I should be much more effective. As it is I have to feel my way along. Fortunately there are most competent colleagues, and as soon as possible the Australian Section must have an Australian General Secretary who really knows Australia. Then we shall *really* move. In the meantime we are just sowing a seed here and there . . .

* * *

From the International Secretary (Miss Esther Nicolau) of the International Correspondence League (Theosophical Order of Service) we receive the following few words with reference to the Camp at Ommen.

As even those of our Secretaries who are not members of the Star may be interested to read some impressions of one or two who were present at the Camp, I quote the following from letters sent to me personally, with the special request that none of it be sent to any paper for publication :

"The one outstanding feature of the Camp Life is the evening round the camp fire, the lighting of the fire by Krishnaji and his mystical chanting of the Vedic Fire Chant as an accompaniment and invocation of the fire elementals. It is weird and magical. Then we have half an hour's heart to heart talk from J.K., his theme for the whole week being 'Happiness and the attaining of it,' very simple, very fundamental and very searching. Last night was really a climax, and he felt—as others of us feel—the utter insufficiency and incapacity of the 2,000 to rise to the level necessary for even the minimum of preparedness for the coming of the World-Teacher. He lashed us, he whipped us, he poured scorn on our miserable little cliques, our pretensions, our groups of this, that and the other, our badges, anything and everything, except the one real thing—the living of the Life. Nothing else mattered. Under the whip we squirmed and felt as the Pharisees must have felt of old under an earlier castigation. There was a world of sorrow in his voice; from anyone else I would have said "bitterness". To him it must have seemed all so hopeless. This motley crowd of mediocre people, crammed with faults, foibles and oh! such littleness, how could they form the vanguard for the

Master's army which is to regenerate the world? They could not, it was hopeless. I believe he was nigh breaking point, when came a dramatic (how J.K. detests that word—'you are all looking for the dramatic,' he said) intervention, and the Master Himself took possession for a brief period of His medium and pleaded with those present for a real sign of love and fidelity from those who claimed to be His adherents. 'I love you all, give Me your love in return,' He said, and there was a melting tenderness in the tone with which He spoke to us. It was a dynamic moment followed by fifteen minutes utter silence in which one scarcely breathed. Then J. K. broke into a Vedic chant, mournful at first but ending in a triumphant note. No one spoke and the hushed crowd melted away almost soundless, mainless and speechless. . . ." (F.W.R.)

"Ommen was very refreshing. To be amongst about 2,300 people who thoroughly believe in anything was invigorating in itself, and then Krishnamurti was wondrously sweet in himself, and it is just such sweetness that is wanted in life . . . Then when the Lord Maitreya spoke, the power and quietness conveyed by His presence was very wonderful indeed. The mighty sense of peace which radiates from Him in some extraordinary way tunes up one's bodies until one for the moment understands and is inspired by the Voice of the Silence which, under such conditions, is real, and conveys very much more than words ever can. It is most abundantly clear to me that scoffers must find it extremely difficult to make any impression upon anyone who has experienced such an upliftment—it really makes one proof against all arguments . . . His presence evidently momentarily lifts one into Buddhi, and one feels the vast peace of real union, and—He teaches union. 'I love, therefore I want you to love; I protect, therefore I want you to protect' it is the Spirit of Brotherhood, and in order to become an Elder Brother, one can see it is necessary to become that rare being—a Spiritual Aristocrat." (H.S.)

* * *

We heartily congratulate Ceylon in once again having a National Society of the Theosophical Society. We read in *The Golden Book*¹ that from 1888 to 1891 there was previously a National Society in Ceylon and that Bishop Leadbeater was its General Secretary for one year, 1888 to 1889.

In a letter addressed to the President we read that at the inauguration the following Resolution was passed :

The Theosophical Society in Ceylon, which from to-day (October 1st) has become a National Society, the 42nd on the Parent Society's Roll of National Societies, assures you of its firm loyalty to you as the President of the Society, and expresses the sincere hope

¹ P. 257.

that you may be long spared to guide the Society, and make it a still greater organisation working in the world for Tolerance and Brotherhood.

The Vice-President sent the following message to Ceylon:

Heartiest congratulations to all brothers on auspicious work begun to-day for the helping of all races and religions in the Island. May you always be living examples of Theosophy, leading men to the Light by your brotherhood.

In the same letter the members congratulate the President on her birthday and convey the message in the following terms:

The Theosophical Society in Ceylon also offers to you its hearty congratulations on your eightieth birthday and assures you of the deep affection and gratitude of all its members for your tireless efforts as a worker in the cause of Freedom and Truth.

* * *

The following suggestion was made by Roumania (Miss Cotvici-Ghilevici) at the business meeting of the International Correspondence League held at Ommen which we think is well worthy of note:

(a) That on International News Nights some time be devoted to the study of the great men in every country.

(b) That a kind of "International Lodge" be established, consisting of members of every country with the same sphere of interest.

W.

ERRATUM

We cordially apologise to Alpha that in his article "The Penal Theory of Karma" on page 33, line 12 of the October Number the word "eugenics" should have been "engines".—ED.

THE WORK OF STAR MEMBERS¹

By DR. ANNIE BESANT

I am speaking to you, as you know, this morning as members of the Order of the Star, and I want, if I can, to suggest to you certain points which seem to me to be important for the future. Very much of the Star work will naturally develop itself after the World Teacher has left us, and has placed in the hands of His more immediate followers—those who have joined this Order before His Coming—the duty of carrying on over the whole of the world that which He will have founded, which will be started by Him. Now there is one difficulty, for probably almost all of you, when you are considering work which has its origin and is carried on in the method of the Great Hierarchy Itself, and that difficulty turns on the enormous periods of time over which They work. We, living with a very limited horizon, expect to see the results of our work soon after any particular part of that work has been accomplished. They, with Their enormous horizon stretching forward over tens of thousands of years and more—I cannot put an outside limit to it—They work for an object which is so far away, that to our more limited vision it seems almost vague and misty, and, with our fashion down here of turning things upside down, it seems to us unreal, while it is, as a matter of fact, very much more real than the things which we regard down here as practical. You remember that old parable of the Greeks, that we live down at the bottom, as it were, of a well and we can only see just a little bit of the sky above our heads and we only see the things of what was the outer world, in this story, as shadows, while we seem to be to ourselves solid, and that indicates a very great and very

¹ A Lecture addressed to the Members of the Order of the Star in the East on July 27th, 1926, at the Third International Congress held at Ommen. [*The Herald of the Star.*]

important truth. The values of the world of the Hierarchy are so different from the values which we make for ourselves down here. Quite naturally, in fact inevitably, we are working for objects which are much nearer to ourselves when we have planned them out. We planned them according to our vision, and we proportioned our work according to that part of the future which we are able to recognise. When we pass into the other world, the world which seems unreal to many who are down here, I think the most striking thing in that passage is the change of relative values. The things that seemed so important here fall away into the background, and the things that seemed, from the standpoint of this world, so far off, assume an enormous importance. And that is a thing, which even if it be not realised, it is well to bear in mind, because gradually we can try to assimilate our idea of the real and the unreal to the true view which prevails in that greater world beyond. I have so very, very often quoted an answer of the Masters to one who desired to be a pupil: "He must first come from his world into ours." And that is one essential condition that we must realise, that the things that seem to us so important, the things that show themselves in the outer world, that their inner importance has really very much disappeared in the manifestation. Just in the same way that a thought is more important than an action, because thought is generative power, whereas the action, except as an example, loses its value as it takes place. I am obliged to put in parentheses "except as an example," because we have to remember the reaction upon others of what we do, those others being only a little less blind than we are ourselves; but looking at it in the clear light of the real, we see that those things really matter that are seeds of the future, whereas the things that are actually happening are showing themselves in their latest stage in our world.

Now looking for a moment, as I want you to do this morning with me, at the Star Organisation, you will find, if you think over that general notion I have just put to you, that your own actions with regard to your work in the Star would be very greatly modified. Let me take first an instance of that which is obvious because we are all here gathered in a Congress of the Order of the Star. If we have come together specifically for one great purpose, the less we scatter our energies over a number of things on which we may be working in the

outer world, the better it is for the work we do as members of the Star in this Congress. It is far more important that we should think over, prepare for, the work of the future than that we should bring into the Congress our particular interests in the outer world. Those interests may be extremely useful in their own place, but it does not follow that the best place for working at those interests is within the limits of the Star Camp. Supposing that I had thought of various things beforehand I should not have had a meeting particularly here of the Theosophical Society. The Society has its own work, has its own Annual Meeting, has its own Federations, has all its activities which we label Theosophical. Frankly, to me everything that helps human kind, done in obedience to the Divine Will for the helping of evolution, comes within that great word Theosophy; it only means Divine Wisdom, and clearly Divine Wisdom—to quote a Hebrew scripture—“Mightily and sweetly ordereth all things”.

The Star Organisation, above all others, I think, is working more for the future than for the present. Its present work is a work of preparation and this is nearing its close. Its future work will be determined by the teachings of the World Teacher, and the spreading of those and the organising for those, the building of the civilisation which will be founded upon those. There we have, I think, a very, very rough outline—I should not venture to do more—as to the work of the Star in the days to come. And as the future influences the present quite as much as the past, which is a thing that many people forget, but it is very important to remember it, the very fact that we have not yet the teachings that the World Teacher will give, while we allow Him to remain in the world, a longer time, I hope—as the preparation has been far greater—than was allowed to Him when last He came in Palestine. Thus looking at it, I think it is quite clear that we ought not to try to mark out too definitely a work in the future, which naturally belongs to Him to mark out when He is fully enthroned in possession of His chosen vehicle, which He is now adapting for His habitation with that wisdom which does not act in a hurry and so may sometimes destroy, but carrying on the preparation that only He can carry on, of gradually using, increasing in frequency, increasing in power, so that the vehicle itself may not be broken by too sudden an outrush of that tremendous force which we cannot imagine, which only He Himself knows in its fullness.

Now, realising to some very small extent, through one's own experience, the immensity of the work of the World Teacher, having the teaching of the world on His shoulders, one hesitates very much at even attempting the smallest outline of a plan which He alone can know, of the proportions of which He alone can judge. We know from the past how He laboured to build for the future that succeeded His retiring from the vehicle that He chose; we know that He is to give the ancient truths in a new form. He has done that, He and His predecessors every time that They came to our mortal world, taking a mortal body, using it to the great purpose for which it was chosen. And we know that on each such occasion He has not taught a new truth, but the old truths in a way which made them seem new, and so we talk about a new religion. We speak, for instance, of Christianity as the religion founded by the World Teacher when He came to Palestine. If we study the records that He left we should have very little idea of how those teachings would work among the people who were attracted to them; how they would permeate the whole of the thought of the generations of that fifth sub-race to which He specially came, and how all the religions of the world would be altered to some extent by the influence spread out from the new presentment of the ancient truths which He gave us. We can see now from history, throwing its light, as it were, back on the Gospel story, and applied to the teachings that He gave, not merely to the multitude to whom He spoke, as He said, in parables; but, if you have noticed what was laid great stress upon by the early Fathers of the Christian Church, the teachings that He gave to his disciples in the house, during those last three years. You may remember how He said to them "It is given unto you to know the mysteries of the Kingdom of God," but "unto the multitude in parables". The others not being ready to receive, even He could not press the truths Himself on their attention. He veiled them in parables, veiled them in allegories, veiled them in symbols, but to those who were to carry on the work after His mortal body was slain, to them it was said that He taught in the house in privacy; that is, these mysteries of the Kingdom of God.

Pausing for a moment then on that thought, we realise that it was in those private conversations of His with those whom He chose as His first messengers to the world, it was to them, in these conversations,

that He gave the knowledge which, vivified by the power of the Spirit which was sent down upon them, enabled them to spread abroad some of the teachings; and there were others of them, as those of you who have read the writings of those early Fathers will remember, which were called the Mysteries of Jesus, those were only open to those, who—to use the phrase that guarded them—“for a long time had been conscious of no transgression.” In this careful way the great truths were gradually spread abroad; spreading from within as it were, they reached those who were able to catch a glimpse of their truthfulness, and so spread outwards and outwards, further and further over the world. We know, as I have just said, from the light of history, reflected back from those teachings, that there were two great services that that religion He was founding was to do specially to the Western world, that is what we call the fifth sub-race, spreading as it did continually westwards. One of these, as we know, was the great value of the individual, because it was necessary to develop a greater strength. The second of these was the way in which the strength that made a person great was to be used, and that was in service. The first has been developed very strongly in the Western nations, and their policy, their civilisation, their general environment, have all tended to strengthen that sense of individuality, which makes, on the side less desirable, for self-assertion, when an imperfect nation, in building it, can only progress, I think, by exaggeration. The middle path, narrow as the edge of a razor, is difficult as a matter of balance for the untrained one; on either side an excess becomes a vice. Taking then what we see in history, this tremendous development of the individuality and the exaggeration of it in most unreasonable self-assertion, making it very often offensive, we get also the other great teaching coming in that “the greatest is he that serves, behold I am among you as he that serveth”. And it is because of that, I think, that in Western countries with all their self-assertion, there is more of what we may call the social conscience developing than is developed up to now in the East; that sense of subordination of strength to serve, which was the second great essential teaching of the Christ when last He came.

Now obviously, to His own disciples that future would not be very clear. Presumably, He outlined that in the teachings which

became the Mysteries, for as Origen said: "The knowers were necessary for the walls and buttresses of any Church." And we are in the position to-day, remember, of the Hebrews and Greeks and Romans of His time. We are likely to show the same kind of general characteristics they showed, colouring those by the characteristics of the sub-race, to which we may happen to belong. But our general attitude, the general attitude of the crowd everywhere, would be that same uncomprehending of teachings that appeared to them then strange, because they were the flowering out as it were, not hitherto seen, of the eternal spiritual verities, they never change; but they send up into the outer wilderness, as it were, shoots from time to time, each one with its own flower which it adds to the evolution of humanity.

Now we do know enough to realise that intuition is going to be the great quality which will show itself in the new human type which we call the sixth sub-race, but we do not know exactly how this quality is going to work; some of us may be able to guess how it works in very favourable surroundings, but how it will work itself out with an environment hitherto based on reason, logic and the civilisation built thereon, the civilisation of human rights, how it will develop itself in the future can be known only to a few whose vision has been extended by entering into the world of the Masters. Hence it behoves us to be very, very careful how we speak too positively of the future work of the Star; that will have its great impetus from the Teacher Himself, and He will lay, as before He laid, underground somewhat, the great foundation on which the new temple of humanity is to be built. Only the Master Builder can lay that foundation accurately. Our work is gathering the materials together which He can use, and those materials come from many countries, from many different types of humanity, each gathering up the best of its own in order to present that as the offering of that particular portion of humanity to the Teacher of the World, the Founder of a new Civilisation, based on His presentment of the ancient unchangeable truths.

Looking at it, then, in that way, it seems to me that in a Star Congress our attitude should be very largely one of an attempt to understand each other, and to understand the difference of each other's point of view, but not to multiply the activities of each part that we carry on when we are not in this Congress, but rather to seek a point

of unity beneath the diversity and rely upon that. Take for a moment the Theosophical Society; we have not in that, what you may call definite belief, except that which is implied in the first object, that the Society at large is a nucleus of the universal brotherhood, and a nucleus only means a centre from which organising forces go out, the organising forces of life. There is no object then in bringing in a special Theosophical meeting into a Congress which is to seek points of view of all and leave the differences outside. Supposing, for instance, to take an example outside our special organisation here. suppose you take the work of a Masonic Lodge, it has its own way of working. It does not want to popularise that way of work here. There would be no particular object in having a meeting of Masons from which all others are excluded. What the Masons ought to do who are here—I do not doubt there are many of them—is rather to find out what are the conditions of those with whom they talk, quietly and in a friendly way, so that they may gather from all these conversations the kind of work which is wanted to be done by a Masonic Lodge in their own country, not here. And our meetings here, it seems to me—I am only putting my own view—our meetings here ought not to be for the purpose of a propaganda of our own particular work in the organisations to which we may belong outside the Star, but rather how we can carry the Star-spirit into those organisations; that is the thing on which we ought to unite as Star members. So that, as I often say to my Theosophical brothers: Go out into the world and Theosophise everything. What does that mean? It means, carry the spirit of the Divine Wisdom to the organisations which you find in your own environment. I was interested the other day to see a phrase from my Brother George Arundale in which he said: The work of the Society was to Theosophise Australia. That is his good vigorous way, his fashion of putting whatever he is doing, and the way he will do it is by advising Theosophists to enter every other organisation and to spread the spirit of Theosophy within the form provided by the various organisations. Not to make those organisations part of the Theosophical Society but to take the spirit of Theosophy into them so that the people who may not specially care about the Society, as an organisation, may be infused with its spirit of brotherhood, its spirit of width, its spirit of free exercise of the intellect and of the lower mind, and in that way help to develop each human being

so that his specialities may be applied to his own surroundings and that he may be able to influence those surroundings with the wider thought, the brotherly feeling, which should spread through society and change its antagonism into friendship; the partial views of each recognised as partial and fitted into the larger and wider plan of the whole. For notice that the Divine Wisdom is said to work not only mightily but sweetly, not by dominating but by inspiring, not by saying: You must label yourself Theosophical, but by saying: Let the spirit be that which is nameless, because it is universal. In that way the Theosophical Society can do a magnificent work, and is doing it. If you take the religion of the day for a moment as an example, whatever the religion may be, you will find that the Theosophical Society has not made converts from one religion to another or into itself, but has said to every religion: You have all you want, go and live it, do not quarrel with your neighbours. Now the result of that teaching, put roughly for the moment, has been an enormous increase of tolerance in religious work. Missionaries used to go out definitely to convert people from being heathens into becoming Christians. Now they are being told, as the Archbishop of Canterbury, the ecclesiastical head of the Church of England, told them recently, to remember that every religion was a revelation from God, although, quite naturally, he added that Christianity was the best of them; naturally, otherwise he would not be what he is. While a person may belong assuredly to one because it suits his temperament—which means it suits his past lives, for he has many lives behind him, in which he has been in one faith after another, he has gathered something, from each of them in which he has been, and he has probably missed some great truth in the different religions to which he has belonged—if he comes into touch with the spirit of the Divine Wisdom in this life, he will not leave his own faith, because for the most part people come into the faith that suits them. Sometimes that they may help other faiths to which they have more affinity by learning one which they know less of. Take a personal example for the moment to illustrate this point. I have not been Christian in my past lives; I have come into Christianity sometimes, but my experiences have, on the whole, not been very joyful ones in those lives, and they

have been apt to finish up with a rather sudden ending. Now my affinity—my natural affinity—belongs to that particular faith in which I have been born most often, and that happens to be the Hindū. I find in its philosophy, its metaphysics, the subtlety of it, an immense intellectual satisfaction; but I also realise that while the Mother race has kept in it the seeds of different faiths, they have been manifested at different times. Now I cannot be a Hindū because I have a white skin—that was not part of the original Hindūism otherwise it could not have spread, but nowadays that is one of the rules, if you are a Hindū you must have a brown skin—although it is quite true that a very orthodox Hindū spoke of me as a Hindū inside; it is rather like talking of a round triangle, still it was accepted and my servants were not outcasted, because I lived the Hindū life; that is to say, I did not eat a number of things which people in other countries do eat, I never touched alcohol, meat or fish, therefore the servants were not in anyway likely to be led away from their own faith. Because of that, because I was born over here in order to get a Western training I was able to help India immensely against the materialism which was over-spreading her, because of the influence of foreign countries, and especially of foreign science. I became a materialist for that reason, a scientific materialist, and I knew exactly how it affected the mind, and also later how you could answer the mind which was thus affected; and then I went over to India. You will not find so many Indians now who are materialists, because I was able to teach them their own faith in a form which suited the particular difference made by a Western education. We do not hear much now of materialism in India.

On the other hand I was able to supply them with things they had forgotten. There is the special work, I think, of the Society everywhere, that is why it has no boundaries of belief. Every religion has lost something in the course of time, and Hindūism has lost the true doctrine of karma, although it has talked about it a great deal, and lived in the words, so to speak, that one's life depended on previous lives; but I pointed out to them, that in one of their great teachings, from the mouth of one of the greatest of their teachers, it was said: Exertion is greater than destiny. I just put what was wanted to make karma not an undue submission but a reasonable acceptance, without discontent, of whatever

comes, joined to a tremendous effort to change it, whence comes the endeavour for human evolution. And in that came what other religions have lost. The early teaching, in similar fashion, may have been different. The duty of the Theosophist is to give them back what they have lost, and to ask them to live their own faith.

Similarly, you who are members of the Star, when you go amongst other organisations, your duty is to carry into them the Star spirit, which is the spirit of preparation for coming changes; an openness of mind that means a readiness to receive ideas that seem new; not to make ruts into which your thoughts run in common, so that when the stream takes a different direction, you cannot follow because it does not run along your particular line. You want to spread the open mind more than anything else, together with the idea of the coming of the supreme Teacher, who is coming as He has come before to give us a fresh presentment of the ancient truths on which a more brotherly civilisation will be founded. The work of the Society has been to spread the idea of brotherliness, it has done it very, very effectually. What its special work will be after the World Teacher has given His teachings, remains for us to learn. Your special work as members of the Star, is to spread everywhere the fact of the coming, in your own surroundings; that is your chief work, and you will find, that there are many useful organisations in your own land which can be helped by becoming more open-minded, which can be helped by adapting themselves to the new conditions that are coming. One of these is the development of intuition above logic and the reasoning faculty—the recognition of a truth at sight—that is really what intuition means—it is the development of what we call the Buddhi, the discrimination between the real and the unreal, and the intuition sees the real and puts aside the unreal. That is the true discrimination which they call Viveka in the East, discrimination between the real and the unreal, not by a process of reasoning—which is inadequate, although useful as a preparatory—but by the direct answering of the spirit within to the truth presented, above all reasoning. But remember, it is developed after the reason has been developed. It is not the blind credulity that is superstition, taking the unreal for the real, the very reverse of true discrimination. And the work of the Star member for himself is, I think, this cultivation of discrimination, the use of his very best

intelligence, his best powers of judgment, gaining all the knowledge he can of the world around him and being more effective not less efficient, because he is a Star member, because he realises the accuracy in Nature. It is his business to make order where there is disorder, concord where there is discord, and to know how to resolve discord into a richer concord, and so make fuller melodies out of each human life. The Star member, I think, should look on every human being as an instrument and try delicately to assist the music within the heart of each in the tuning of his instrument to respond. That is a delicate and beautiful work, but remember always that you can do it better by example than by deliberate teaching, because the spirit of the time is to rebel against authority and exaggeration; but that is a thing that is very useful if it can be turned to rebel against unreasonableness and inaccuracy; then very much is to be gained. Each of you ought to be a pattern of accuracy; your bodies ought to be accurate; if you will only take the trouble to train them you will find that they work automatically; your body will take up the work, and you will be accurate without trying. You create then the automatism, the natural automatism which continues of its own accord something that you have made it repeat over and over again. I will give you an illustration which may seem very absurd, but which has been of value to myself; it came from H. P. B. I was asking what I should do. You know the strange way people ask, thinking you should know what they should be better than they know for themselves. I generally say "My dear Sir or Madam, I don't know what you can do. How can I tell you what you ought to do?" Sometimes that truth strikes the person as a little absurd.

Now what H.P.B. said was quite a shock for the moment, but as I was her pupil I tried to do it, she said: My dear, you had better learn to stick your stamps on straight on the envelope. I thought when I got over the shock: What on earth does it matter how the stamp is stuck on, whether straight or crooked, but then, I thought, she would not have said that if there had not been a reason for it. I began to try it, and if I stuck a stamp on crooked, I pulled it off again and stuck it on straight; my fingers soon learnt to do it, and my eyes soon learned to expect it, so that I had to attend less and less to the sticking of stamps on envelopes. When you have a large correspondence such

as I have, you have to have somebody to help you and as I do not like to ask them to stick them over again, if you receive a letter from me with a crooked stamp, do not think, Mrs. Besant puts on her stamps crooked, for somebody else's fingers will have done it. I stick my stamps myself straight, and really all this makes you accurate, you cannot bear a crooked thing and you do not do things therefore in a crooked manner, you do them as well as you possibly can, but remember it must be your best, not the second best or third or fourth best. The Master once said: "He who does his best does enough for us." But doing your best always, is a very high level of attainment, and it is in these little things that you must train your body, then you can leave it alone, and it will do them automatically. If it gets a little slack, put it back again to the right attitude.

In the same way you have to train your emotional body. You think I feel so and so. Why? you do not. It is very often an impact from somebody else on your astral body which makes you feel a thing. You have to train your emotional body only to repeat the vibrations that come to it if they are good, and if they are bad, to answer with the opposite, and then you distinguish the bad. When there are two rays of complementary light you find they extinguish each other and you get a black spot; it is rather startling to anybody who has not expected it, they have extinguished each other's vibrations; to experience light vibrations is to be in the dark. In all these things you can get help by the study of the laws of Nature and applying them in the ways in which science does not apply them to the training of character, and along these lines, it seems to me, you should find your special Star work. Work in other organisations, in your own country, in your Star Congresses, in order to take the Star spirit into them, seek the Star spirit, assimilate it and go out of the Congress much better messengers of the Star than you were when you came into it.

Annie Besant

PEACE AND WAR¹

By J. KRISHNAMURTI

I think that most of you who have studied, who have looked around and considered, must realise that each nation has something particular and peculiar of its own which it wishes to give to others who are willing to understand, willing to sympathise. If you go into an old church or into one of those museums where ancient things are preserved and you look at a beautiful mosaic and see how intricately it is worked, you are rather surprised that a man should have taken so much trouble, given so much time, so much energy to produce something that may crumble and fall away. If with that simile in mind, you examine the various nations of the world, you will see each nation closely fitting into its place, each nation giving something to the others, and you will realise that no nation, as a nation, has any particular right of domination over another, it only has a function to fulfil in creating that pattern. If I am a brown man, living in a country where there is plenty of sun which has made me dark, where I have peculiar customs, where I have a peculiar dress, it does not mean that I am not fitting into this particular mosaic, this picture which the great Artist has drawn. It does not mean that I do not contribute to the colour scheme; as a matter of fact I do, because every colour is wanted to make a perfect picture. You cannot push me aside and say: You are not civilised. You cannot push me aside and say: I am now going to civilise you in a particular fashion whether you like it or not. Why should I, possessing my own opportunities, my own particular development, tendencies, aspirations, why should I destroy all those and adopt the peculiarities and idiosyncracies and ambitions and economic theories of another nation? And yet that is exactly what is taking place in every country. You do not want the colour of the mosaic to be any different from that of the special little corner that you have preserved

¹An Address given at the Third International Congress of the Order of the Star in the East at Ommen on July 28th, 1926. [*The Herald of the Star.*]

for yourselves. If I bring some peculiarity of my own, as each individual must, for the beautifying of the whole, you must examine it, you must take a sympathetic interest in it, and you must give me the full enjoyment of my own development. Yet every one of you, whether you be Theosophists or Star members, or anything else, is trying to dominate the other. Your slogan is: You are wrong, but you will be right if you follow me. That is the general attitude of the world. Every nation has a sense of superiority, every nation thinks that the God of Creation has specially chosen it and given it an opportunity to beautify and civilise the world, forgetting that a poor heathen like myself desires the same opportunities, desires the same thing, but along a different line. If you can possibly escape for a moment from all these prejudices—economic, national, colour, and so on—if you can escape from all these you will see the thing as it is, you will see the picture as it should be.

I want for the moment to paint a picture in which every colour is used, in which every technique of painting is employed. (I am taking for granted for the moment that I am a great artist.) You say: No, do not do it that way; I want you to put in colours where they do not suit, where they clash. That is what each nation, each individual, is trying to do. You do not realise that each nation must develop according to its own environment, its own ambition. You do not know what the architect, the painter, the artist, wants to do with all his colours and yet you interfere. You think white is better than brown, and you are going to have white! I am not creating colour hatred or colour distinctions, I am just wanting to impress on you that few of us are really artists and that the artist who has something to create and has great ambition in creating, cannot be interfered with. You do not go to your gardener and tell him what to do. Your gardener has much more experience, he knows where to put special flowers, what kinds of flowers to cultivate, what arrangements will be most suitable to give real beauty to the garden. Yet you take the responsibility of saying: You must do this and you must not do that. That is what you are doing with regard to the direction of all nations, and that is why I feel a particular horror when I hear people say that such and such a nation is under the power of the Reds or the Blacks or the Purples—that such and such a nation has lost its opportunity—that such and such a nation can progress much better than another. All are wanted to make a whole.

You cannot set me aside and say: You are not wanted. I have something to give and if you like to look at it, look at it without prejudice, with understanding, with sympathy. And the older the nation, the more perfect, the more cultured, the more is it the duty of that particular nation to act as a guide, philosopher and friend to those that are young.

I do not want to generalise, because it is very easy on this subject to talk vaguely; but at the present moment, if you look around and consider and if you read the newspapers and the books that are being printed—and I hope you do read them, as Theosophists and Star members I hope you take a general interest in all the things that are happening in the world—you will find that there is a tremendous discontentment, a great unrest, a great seething, which can only be solved, according to my particular way of thinking, in one way, and that is by a change of heart, a change of mind, a change of attitude which each one of you must adopt and not leave it to the politicians. Unrest and discontentment are as necessary for nations as for individuals. Without that unrest, without that discontentment, there is no evolution. It is that unrest which gives the freshness to a fast running stream, which enables it to exhale pure air, without that there is a sense of deadliness and poison. It is exactly the same with individuals and nations. Wherever there is stagnation, there is not production, and wherever there is vitality, unrest, there is creation. I am not saying that this always holds but that it generally happens. This unrest can be utilised for benefit or for destruction and you must realise that each nation has its own particular flower to produce, its own particular colour to give, and consequently it must go through its particular form of unrest. If you go through a form of unrest it does not necessarily mean that I must go through that same form. If you are having strikes, if you are having class wars, it does not mean that I must copy you, for I may have a peculiar unrest of my own. But for all there must be unrest of a certain kind, the unrest that produces beauty, that gives something to the world; that is essential.

I was talking some time ago to a passenger on the boat and in the course of conversation he said: We are civilising certain peoples. It sounded very grand. "We are civilising those peoples by throwing bombs—that was his explanation—by going over their villages with aeroplanes and making them disappear from the face of the earth," and

he said that they were establishing peace by this means and giving them the opportunity to develop. That is one way of looking at it—the military point of view. I have got the power and you have got to accept my civilisation in the way I want to give it. My friend went on to explain that civilisation was a purely business matter. He wanted the people to have shops, motor cars and all the other things considered necessary for an ugly civilisation. I asked him if, in his view, civilisation meant only the outward appearance, clothes, manners, the superficial refinement? He answered that it depended a great deal on the superficial, and that you must have the outward things before you could have the inward. It is difficult to argue with a military person, but as I am a pacifist by nature, I immediately went to the opposite extreme and we argued and argued, but we got nowhere near a solution, because I wanted him to see my particular point of view and he wanted me to see that the only way to alter things was by killing. That is exactly where you are. All civilisations in the world want to dominate over other nations, want to civilise them, to make them cultured along their own particular line. As another friend of mine said to me: Why do you want Home Rule for India? We have been civilising you through all these years; why do you want Home Rule? He thought I was a kind of animal to be tamed, a kind of vicious creature that required the rattling of guns. That is happening everywhere. In all the papers, in all the books, you may read the same arguments. They never put forward the question of what is human, what is right or wrong. I was reading the other day a book by a French pacifist—Massis—who has been through all the Near East examining the religious problems of those countries. He is a Roman Catholic, and he was all the time patronising the other religions, all the time trying to prove that his own was better, and all the time forgetting that there should be real friendliness between all peoples. That is the attitude from which you must escape if you are to understand this tremendous question; because you cannot leave politics on one side and religious life on the other. Politics, religion, love, they are all the same thing under different names; they all exist for the benefit of humanity; they all help to guide us along the right lines. That is why you must take an interest in politics and not say: I leave it to the politicians, let them fight it out. They generally do fight it out!

I was talking the other day to a prominent person in the League of Nations and he told me that the problems were so complex, so innumerable, and that each country was so eager to get everything for itself, that they were losing the sense of the vital purpose for which the League of Nations was founded. He ended by saying: The only way it seems to me, is to have a war; the problems are so complex, are so immense, and the only practical way of escape is to have a war. We have just had a war; you know what it was like. The papers were full of it, books have been written about it. But if there is another war you will all jump into it with equal excitement, with equal belief in the justice of your particular cause, because you have not thought of the opposite side of the picture. Which is the more practical? To have a war or to change your attitude towards life? Is it more advisable to kill each other or to be real friends? Which is more comprehensive, which is simpler, which is easier? You must solve that problem; you must have a definite idea about it and not leave it to the politicians to settle. You must think out these things—whether wars are necessary, whether they are to be continued, whether they are the correct medicine for our present diseases, or whether we are to have absolute peace and tranquillity, which ultimately means a change of heart?

If you read and if you discuss the question you will see that the problems of each country are getting more and more complicated. We have in India our own seething unrest, we have our own matters to settle. In Europe each country is in a ferment. There is general unsettlement, a general worrying over the problem, without arriving at any solution. The complications increase more and more if you follow that particular line which is far away from the really simple solution. My military friend, to whom I have previously referred, ended the conversation by saying: You know that Christ was the most unpractical person, so consequently we cannot follow His teaching, it is impossible.

Why is it impossible? Why not rather make war an impossibility? Surely it is much more complicated to hate, to feel antagonism? You must work yourself up into a state of hatred before you can kill. It is much easier to feel friendly. That is why you must change your attitude, that is why you must change your mind and your heart if you would understand this problem and get away from all the economic

difficulties that every newspaper raises when you suggest a simple answer. Leave them aside and look at the question from this simple point of view—whether kindness and friendliness really pay or not? Whether it is not much easier to advance, and make progress together, than to shoot at each other? And if you agree, if you are willing to examine these problems from that point of view—they cease to exist. All the social struggles, the economic struggles, the struggles of each nation really cease if you look at them from this point of view. You may bring up the thousand problems which trouble each one of you and as a matter of fact they will disappear because you will be looking at them from a totally different point of view.

When you consider the problem as to why certain nations dominate other nations, why certain classes dominate other classes, you will see that each nation, each class is trying to copy the other. The uncultured classes, the unlearned classes, those who are the workers—if I may use the word for the moment in this sense—are trying to imitate those who have a little more money. “I have a Ford, but I must end up with a Rolls Royce. I have a little room, but I must have a bigger room before I finish, with a piano, with this and with that.” It is the people who have the authority, it is the people who have money, it is the people who are cultured who must set the example. You must be satisfied with the simple and not want the complex. If you go to America—and I am saying it with great admiration of the Americans, because I like America and I like the Americans very much—you will see there that practically every person demands the highest standard of living. I have been to those houses where working people live, and I have noticed that they have a piano, a gramophone, a radio, all the modern conveniences which you and I would desire. But does it produce greater culture, does it produce greater refinement, does it make the mind and heart really simple, does it solve any of the problems which are troubling us? I say that you are going about it the wrong way, not that I want you to put on the yellow robe and take a begging bowl—to go to the other extreme—and become mendicants, but that, being the elders of the race, you must not make the physical things necessary for your evolution. They are necessary inasmuch as they give leisure, they give opportunities, they give time to develop your mind and your heart; but you must not surround

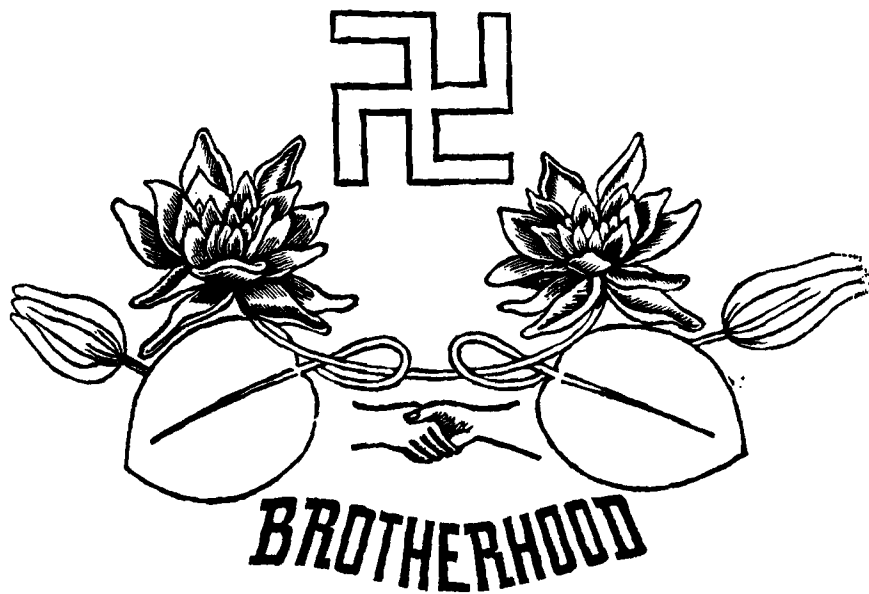
yourself with all the luxuries, with all the useless things of life. The more you have the more you want of these useless things. And the problem that each country has to face, that each individual has to face, is this: Are we working for the perfection of the whole or for the perfection of the one; are we working for the happiness of a certain individual or for the happiness of the whole; do we want the whole world to walk to a certain goal, or that only one nation shall advance and leave the rest behind? It is an individual problem, a problem that each one of you must settle for yourselves; and that is why I say that you must have this change of heart, which makes you really Christian, really friendly, then you will cease to be confronted with innumerable problems that you cannot solve. What would any sane and cultured person say if you brought all the problems before him; the fall of the franc in France, the strike in England, the troubles in Germany and every other country? He would say: Leave all that aside and look at it from a different point of view, from a point of view that is simple, that is natural, that is based on real friendliness, real co-operation. But you answer: Oh no, we want something practical, my dear fellow, practical. That was said to me when I brought this argument forward. You want something practical, which may lead you to another war. You have had experience of this point of view, you have had practical demonstration of its result, you have had a magnificent war, then why not try the other experiment? Why not let every individual develop according to his temperament, according to his desire, his intuition, according to the standard which he has set for himself?

I am, as I said, a pacifist. I think it is ugly to kill anybody even if he has injured my mother, my sister, or my friend—you know all the arguments for war that people bring forward. If I resist every time that you try to dominate, you will continue your domination and we shall, fight, fight, fight. But I say: All right, take what you want and see what you can do with it. You have had this civilisation in your hands for so many generations, and what is the result? There is trouble all over the world, there is chaos all over the world, then why not try the simple method of being friendly, of trying to understand a foreigner like myself. I assure you it is so simple that I do not see the difficulty. The difficulties which we create, emotionally and mentally, all disappear if you look at them from this point of view, and I assure you that those

who have this grasp, this feeling of real friendliness for all, of real sympathy for all, have a much better life, much more excitement, and much more fun than those who are always quarrelling. When I go about from country to country I enjoy the greatest pleasure because I am always watching. I do not say India is the biggest country in the world and the most beautiful country (probably it is), that Indians are much more beautifully dressed, that they have much more sunshine (probably they have) but it does not blind me to the things that you have in Holland or in England or in America or in any other country in the world. We all have to learn, and you do not learn if you want everyone to copy you.

How simple it all becomes. There is no question of war or peace; there is no question of struggling to dominate one another. If you have this change of heart, if you have altered your outlook on life—your hope that you have—then you will be able to prevent wars, then you will really follow the one path, the one Truth—which is “Kill not.” You do not want to make more complications; you do not want to bring more unhappiness, and that is why you, as Star members, must settle this question for yourselves. I have settled it for myself long ago; you must settle it for yourselves; you must think out these problems and find out if you have altered, if your heart is changed and ask yourselves whether if there is a war you will be the first to jump into it and get excited or whether you will stand aside and say: That is not the way which leads to understanding, which leads to life, which leads to sympathy. It seems to me that if Star members really understood the question and really worked for it in such a way, we should not have any more wars. There are so many organisations to prevent war all over the world; join them if you will but you must have that change of heart. You may join organisations by the hundred and pay subscriptions every year, but you will not be the real strength, the real centre of those organisations if you keep the old proud heart that is perverted, that is crooked, that is not simple. Then, instead of helping you will only make more complications, you will give more trouble. That is why I feel that more and more we must come back—or go forward, or any other phrase you like—to this simplicity, to this understanding, to this real friendliness.

J. Krishnamurti



THE FIRST THEOSOPHICAL
BROADCASTING STATION IN THE WORLD

2 G. B. SYDNEY

AN AUSPICIOUS OPENING

By G. S. ARUNDALE

As I begin to write this record of the triumphant inauguration of one of the Theosophical Society's most important activities in the course of its present half century of existence, the words

"Something attempted, something done,
To earn a night's repose,"

enters irresistibly into my mind, for our principal workers had been literally working day and night for some considerable time in order to be sure that on Monday, August 23rd, 1926, at 8 p.m. at Adyar Hall, Sydney, Australia, the Theosophical Broadcasting Station, the first of its kind in the world, might be successfully opened. Especially Mr. Beard, our engineer, and Mr. Bennett, our general manager, worked unceasingly, loyally supported by all other members of the Station staff. Upon Mr. Beard, of course, lay the main responsibility, for he had determined to make this, the second station he has erected in Australia, second to none, with all the latest improvements, together with a few of his own, so that it may be one of the most powerful stations in the world, able to contact most countries of the world, and entirely up-to-date. Upon the shoulders of Mr. Bennett lay the organising responsibility—in its own way equally onerous, for there are a thousand and one things to attend to, and some of them always go wrong. By 10 p.m. on this eventful Monday, both of these tireless workers knew that something had been accomplished, "something done," and I trust they enjoyed the night's repose, indeed the many nights' repose, they had so thoroughly earned. Perhaps they were too elated to rest, for during the course of the inauguration of the station numberless telephone messages poured in testifying to the unqualified success of the transmission, and to the admirable "radio voices" of some of the speakers.

However great the care, however expert the worker—and those of us who have watched Mr. Beard at work consider him to be a genius at his business—one can never be certain about the results. At the last moment connecting may go wrong, even the best regulated arrangements; and in the case of transmission there is always the bogey of "static interference" about which it is easy to discourse most learnedly so far as regards the first word, but when it comes

to "interference" even the most learned of discourses are left impotent. So, at 7.55 p.m. on this memorable Monday, our workers were surely trembling in their shoes, or they ought to have been, unless a stoic external calm concealed a vibrating, inward perturbation.

I, too, confess, to a certain amount of trepidation as I saw before me in the hall a large and distinguished audience of Sydney's citizens, and on the platform our guest of honour himself, Mr. Mutch, M.L.A. (Minister of Education in the Government of New South Wales), the Director of the Sydney Conservatorium of Music (Mr. Arundel Orchard) Dr. Arthur, M.L.A., Mr. Sproule, K. C. (Solicitor-General in a former Ministry), and other personages, all expecting, and everything, depending upon Mr. Beard and his tiny representative in the hall—the microphone, a forlorn looking little thing standing sadly on one slender leg, all alone and conscious of isolation pierced only by the cold curiosity of hundreds of pairs of eyes. Of course, Mr. Beard was far away on the other side of the harbour, at The Manor, Mosman, where the transmitting Station is situated, and where lives a colony of Theosophists with Bishop Leadbeater as their head. We knew we had Mr. Beard's moral support. We knew he was watching over us with anxious care, and that there were telephonic communications between him and ourselves. He was present in spirit, yet we should have liked the more palpable support of the flesh.

8 p.m. strikes, and our general manager drags me to the microphone, which, I have no doubt, was just as much afraid of me as I was of it. Accustomed as I am, when I lecture, to wander aimlessly about the platform, I found most irksome the restriction of being forced to speak into that little box. One seems to lose all freedom of speech, and to be reduced to pouring in words one by one into a receptacle which never becomes full. One is in danger of becoming stilted and

mechanical, especially when there is no responsive audience. I have broadcasted many times, and usually, of course, in a close and stuffy room hermetically sealed on all sides; and the more I become eloquent and fervent, the colder everything seems to grow. My habitual gestures, my eager solicitations and exhortations, my most appealing efforts—all seem to fall flat. I seem to hear the wretched microphone, upon which I am expending so much energy, coldly and cynically staring me in the face and quietly saying: "Well, and what about it anyhow?"

On this occasion, however, the microphone did not have everything its own way. There was an audience, and I felt my gestures and other tricks of the oratorical trade would for once not be "wasted on the desert air". Before beginning my speech proper I explained all this to my audience, for I wanted the microphone to know—and I am in a position to assert that it did know, for it not only took it all in but reproduced it faithfully—that for a brief space of time it was a slave and not a master.

Having thus relieved my feelings, I proceeded to deliver my address as Chairman of the Board of Directors of the Theosophical Broadcasting Station.

BISHOP ARUNDALE'S SPEECH

I count it a high privilege to speak on what I verily believe to be one of the most memorable events in the history of broadcasting and, I earnestly trust, a landmark in Australia's progress to the destiny some of us know, and all of us believe, to be awaiting her.

The occasion is memorable not so much because the Theosophical Broadcasting Station is the first of its kind in this country as because it represents an offering in the cause of Brotherhood to this great land on the part of hundreds of

comparatively poor men and women throughout the country, who, being members of the Theosophical Society, believe in brotherhood and strive to make their belief active and constructive. Needless, I trust, to say that we are eager to work in friendly co-operation with all Stations in this and in other countries. We should all be engaged in the same mission of uplift—National and International.

The Theosophical Broadcasting Station is established to broadcast brotherhood wherever the friendly air will take it; we hope in many parts of the world, for our engineer, Mr. Beard (to whom I should like to pay a very sincere tribute for his unrivalled knowledge united to untiring devotion,) hopes that our Station will in course of time sound the note of Australian comradeship to many places beyond our seas.

All that can be made a channel for this broadcasting of brotherhood will be utilised by our Station, bearing in mind the fact that the nearer we can approach the Good, the Beautiful and the True, the nearer are we approaching true Brotherhood. All that goes out from this Station will be as good as we can make it, as beautiful as we can make it, and as true as we can make it. I do not say we shall always succeed, but I do say that we shall always try. And I ask those who do us the honour to listen-in to remember that behind every sound they hear is the deliberate force of good-will, for the Station is of the sacrifice of men and women whose experience it is that what the world needs more than anything else in every department of life is good-will. With good-will our myriad problems will vanish. Without it they can but increase and multiply, to yet another undoing of the worlds, greater perhaps, more disastrous than the undoings already recorded in the pages of her history.

I cannot, of course, in the time at my disposal, give you a detailed statement as to the programme we have in view, but I may at least say that music—as is fitting in this music-loving

Nation—will form its heart—good music, beautiful music, true music, though not necessarily always classical music; often light music, dance music, for such music may be no less beautiful than its sterner sister. We shall rely much on good music for our broadcasting of brotherhood. For the rest, we shall utilise every means in our power to interest always, to amuse often, but always (we most sincerely hope) to inspire. We trust that it may some day be said by listeners-in to our Station that our programmes always make them happier, always kindlier.

But there is more for us to do than this. This Theosophical Broadcasting Station must become, if it has any right to existence at all, a force for Australia's uplift on these very foundations of happiness and kindliness. What is our Theosophical Society here for? What is any one of us here for? That we may leave this Motherland, for Australia is our Motherland whether we have been born here or have come to her from afar, the better for what we are and do.

Australia needs more sacrifice from her sons and daughters. Australia needs better citizenship from every one of us without exception. Australia needs more true comradeship as between class and class, sect and sect, party and party. These things we must give her, those of us who believe in her, and who believe, too, that our own happiness is bound up in her contentment and prosperity.

The work of individual citizens who believe in Australia and in her great future, this Station, therefore, is dedicated to those ends. We are frankly idealistic. We believe in men and women who have at heart some great principles and great causes. Australia needs such men and women, and we hope they will soon come to realise that all that comes from the heart in a spirit of sincerity, goodwill and loyal patriotism may be spoken from this Theosophical Station. The Station itself has no politics, no creed, no dogmas and no doctrines.

But political talks, religious talks, talks on Australia's problems and questions will be heartily welcomed, provided, as I have said, they come from the heart as much as from the head, and are uttered in a spirit of perfect tolerance, good-will and sincere respect for those who may happen to differ. The more all men and women who love Australia and whose joy in life is to serve her, are heard by their fellow-citizens, the better for Australia. Let them infect Australia with their wise and experienced enthusiasm. They may differ. Conflicting views will be heard from our Station. But behind, and perhaps resolving the differences, will be a common homage to brotherhood in the name of which all must speak. The one thing the Station will not tolerate is lack of that chivalry which is too often lacking among us in these modern days.

We want the air to vibrate with Brotherhood, so that Australia may become bathed in it and rise a great and united Nation ready and eager to promote that world-brotherhood which sooner or later shall dawn upon the Nations and the Faiths and make them know themselves as one.

And now I have very great pleasure in asking the Honourable the Minister for Education, Mr. Mutch, to be good enough to declare this Station open, consecrating us in the name of our Government to the service of Australia both here and, as I hope, in other parts of the world as well. The Directors of the Station are very grateful to Mr. Mutch for finding time to come to us this evening. As an educationist, and myself a former Minister of Education in an Indian State, I know well the great educative value of broadcasting, and I can assure him that we fully realise both the opportunities and the great responsibilities which lie before us with regard to young Australia. All that we can do to help Australia's youth to find their greatest happiness in loving and serving their great Motherland shall, I need hardly say, be done, for upon Australia's youth depends Australia's future.

I now ask you, Sir, to be pleased to declare open this Theosophical Broadcasting Station.

Then appeared on the scene our announcer, Mr. Burton who informed the invisible hosts that this was "2 G.B. speaking, the Theosophical Broadcasting Station, 29 Bligh St., Sydney, Australia". The hosts were then told to whom they had just listened, and they were adjured to listen to the Honourable the Minister for Education, Mr. Mutch, who gave us the following most kindly encouragement :

SPEECH OF THE HON. T. D. MUTCH

It is at once the particular privilege and the duty of a Minister for Education to advance every movement that has for its object the promotion of human knowledge, understanding, and brotherhood.

In the exercise of my official duty I have opened many public schools in this State, and indeed I hope to retain the privilege of opening many more, and if I may be pardoned for so expressing myself, I admit the possession of a spirit of exultation when as Minister, I find myself in a position to extend the facilities for learning to the children of New South Wales.

In a direction that cannot be followed, at least, as yet, by the Department of Public Instruction, wireless had provided a means of education that can further or retard, if not destroy, much of that good work which is commenced by my Department. A great responsibility therefore is cast upon the directors of broadcasting Stations—a responsibility they must not lightly regard.

It was because I had received an assurance of the high purpose of the promoters of this Theosophical Broadcasting Station 2 G.B. that I accepted the privilege of officially opening it. The declaration of the aims and policy appeal to me

strongly, as I believe they will to that large section of the public who realise that no country can be great among the nations of the earth if the spirit of its people, their philosophy of life, is merely materialistic.

“What shall it profit a man if he gain the whole world and lose his own soul.” It is declared by the promoters:

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 stand for clean and honourable politics; for religious liberty and mutual respect between faiths; for social reforms; for educational reform; for the rapid development of Australia's resources and manufactures; for an Australia-first policy; for the spread of culture through the arts and sciences, including, of course, music and literature.

May those messages be expressed in the spirit of Petrarch, with whose words I will conclude:

Above all, let us be Christians. Let us so read philosophy, poetry and history that our hearts may be ever open to the Gospel of Christ. The Gospel is the one sure foundation on which human history may securely build all true knowledge.

We then had the privilege of listening to Mr. Arundel Orchard, Mus. Bac., the Director of the State Conservatorium of Music, who is specially interested in our endeavour to broadcast really good music.

MR. ARUNDEL ORCHARD'S SPEECH

I appreciate the privilege of being amongst the first to speak from this new Broadcasting Station. I gather from the Directors that their ideals are high and that nothing but the best will be put before you. This is clearly as it should be, for makers of programmes have a great responsibility and such a marvellous invention is worse than useless if it disseminates anything that is inferior. Both Gramophones and Broadcasting Stations have much in their favour and a

few things against them. At the best they are substitutes, though very excellent ones. After a tiring day in town, it is rather comforting to know that one can have some good music without making a tiresome journey to town and back, to say nothing of the possibility of an uncomfortable seat such as the Sydney Town Hall provides. Yet even at the expense of a little discomfort, it is generally worth while (in the case of good concerts or opera) to be within sight of the singer or instrumentalist, for however good the artificial system may be, there is always something lost to the listener if he does not have the artists before him. Yet both Gramophones and Broadcasting Stations are an inestimable boon to those living beyond the reach of Metropolitan Concerts. This applies also to those who live near but who for some reason cannot travel. Therefore, by all means let there be Broadcasting Stations or Gramophones, and so long as the selections and recording are good, there the double purpose of education and amusement will be served. My very good wishes for the success of this new venture.

Then spoke Mr. Sproule, K.C., Solicitor-General in a former Labour Ministry.

It was with great pleasure I received an invitation to be here to-night with you at the opening of the Theosophical Broadcasting Station. You may not know it, but anyone in public life has to be very, very careful where he goes and what he says. I was pleased to see that other speakers read their addresses, but I am not under any responsibility to anybody so I can say what I like. I have known many good people associated with the Theosophical Society, and I know those who have had the enterprise to establish this Station. There are wonderful possibilities in a radio station. It may be a great power for evil and it may be a great power for good. It is going to take the place of the press largely, and we know what the press is in New

South Wales and in Australia. The main thing to my mind in a Broadcasting Station is to preserve the keynote of refinement and purity and culture, and I am convinced that that keynote will be always maintained by this Station. I join with my colleagues in wishing success to your new enterprise.

THE GENERAL MANAGER

Mr. Bennett, our indefatigable General Manager, then spoke stressing the fact that our Theosophical Station was in no way started in competition with existing Stations, with which we hoped to co-operate. He thought that the Theosophical Station had a special line of activity more open to it than to other Stations. It would specially appeal to the cultured, to the artistic, to the idealist, to the pioneer, and would continually stress the supreme importance of civic service.

Mr. Bennett pointed out that our Station could not be expected immediately to reach the standard towards which we strive. As in the case of other Stations, it takes time to reach a certain level of excellence; and he asked listeners-in to be good enough to be patient with us until we had a little more experience. As for the power of the Station, it will as soon as the large valves reach Sydney, be one of the most powerful Stations existing, and will be quite capable of putting on the air the licensed 3,000 watts. For the time being, we have to work at a lower power, but even with things as they are, reports have been received by telephone from various parts stating that there has been most satisfactory transmission. Mr. Bennett then read a number of these reports.

As regards the wave length, the first official intimation was 326 metres. Shortly afterwards, this was altered to 316

metres, on which wave length we are for the time being transmitting. It may be, however, that the length will be still further reduced. The call sign is *2 G.B.*

Mr. Bennett then paid a glowing tribute to Mr. Beard, the engineer, whose services were lent to the Station by the United Distributors of Sydney. The Station was only conceived and decided upon last April (1926), yet within the space of a few months the Station was designed, the contracts signed, the plant erected, and programmes put upon the air. All this is due to the devotion of Mr. Beard, who has given himself heart and soul to the work in the most admirable manner, and with results which must be as gratifying to him as they are to the Board of Directors. The design of our plant is, Mr. Bennett believed, quite original and a distinct departure from recognised methods. Mr. Beard is a very valuable asset to Australia, and it is to be hoped his services will be extensively used in adequately equipping Australia with a complete wireless service.

PROGRAMME OF MUSIC

The musical programme from the Studio on the seventh floor commenced at 7.35 with a piano solo, "Songs without Words" from Mendelssohn by Miss Betty Stuart, a violin solo, "Minuet," from Edgar Maddocks played by Chas. Boulton, and "Andante" from Haydn's "Clock" symphony arranged for three violins and piano and played by Lloyd Davies, Monica Horder, Chas. Boulton and Betty Stuart. The addresses in the hall were interspersed with violin music by Lloyd Davies (violin solos from Brahms and de Heriot), song group from Wagner by Robert L. Harper, Sydney's brilliant tenor and teacher, and concerted music from Schubert, Boccherini and Haydn by the string quartet above mentioned. Mr. Harper's numbers were the "Prize Song" from the

Meistersingers, "Spring Song" from the Valkyrie, and the "Farewell" and "Narration" from Lohengrin.

DESCRIPTION OF THE STATION

The Station is designed for a power of 15,000 watts and will therefore be the most powerful Station in the southern hemisphere when completed. At present the license issued by the Postmaster-General only authorises the use of 3,000 watts, but it is hoped to be able to use the full power at intervals or on special occasions. Until the large valves arrive a power of about 800 watts is being used, and judging from the results that have been obtained with this power no difficulty will be experienced in receiving the Station in any part of Australia.

The design of the Station is absolutely unique and in accordance with the latest developments of both receiving and transmitting Stations. It differs from that adopted in all other Australian Stations in that the wireless and sound currents are combined while both are of very small power and the combination is afterwards amplified until the power required is obtained.

The main Studio is fitted on the seventh floor of Adyar House in Bligh Street, Sydney, the Headquarters of the Theosophical Society, Australian Section. Adjoining the Studio is a comfortable waiting room and accommodation for the office staff. Adyar Hall itself, which is renowned for its acoustic properties, is used as a studio for band items, etc.

An auxiliary Studio is also fitted at the Manor, Mosman, for the convenience of various lecturers and artists who may find it inconvenient to travel to the city studio. Both Studios are used during an evening's transmission.

Carbon microphones are at present being used in the Studio, similar to those in use at the other Australian stations,

but it is hoped to supplement these by a different type in which all "hiss" will be eliminated. This has been found to be essential for the satisfactory broadcasting of church services, conferences, etc.

The sound currents from the microphone are magnified by a six-valve amplifier before being passed through a telephone line to the actual transmitting Station and a receiving set is fitted so that the actual quality of transmission from the station can be controlled from the Studio.

The transmitting Station is picturesquely situated in the gardens attached to the Manor, the residence of Bishop Leadbeater and Bishop Arundale at Mosman. The transmitting aerials are supported by two wooden masts, one at the front of the Manor being 100 feet high while the other is at the rear and is about 80 feet above the transmitting plant which is located in a building overlooking the tennis court. The magnificent view of Sydney Harbour from the Station is well appreciated by the operating staff.

The sound currents from the Studio are fed into a connection board where convenient arrangements are made for supplying the Station with sound currents from either the Studio in Bligh Street, that in the Manor itself, or from any hall situated in North Sydney. The sound currents from this connection board are first reduced in strength as may be necessary for clear transmission and are then fed through a one stage amplifier to the modulating valves which have a power of about 10 watts.

The wireless currents are generated at the correct wave-length of 316 metres by a small receiving valve which will later be replaced by a quartz crystal, ensuring absolute constant wave-length. These small wireless currents are fed through a control valve to a third valve, which, working in conjunction with the modulating valves, combines them with the sound currents to form the actual wireless telephony currents

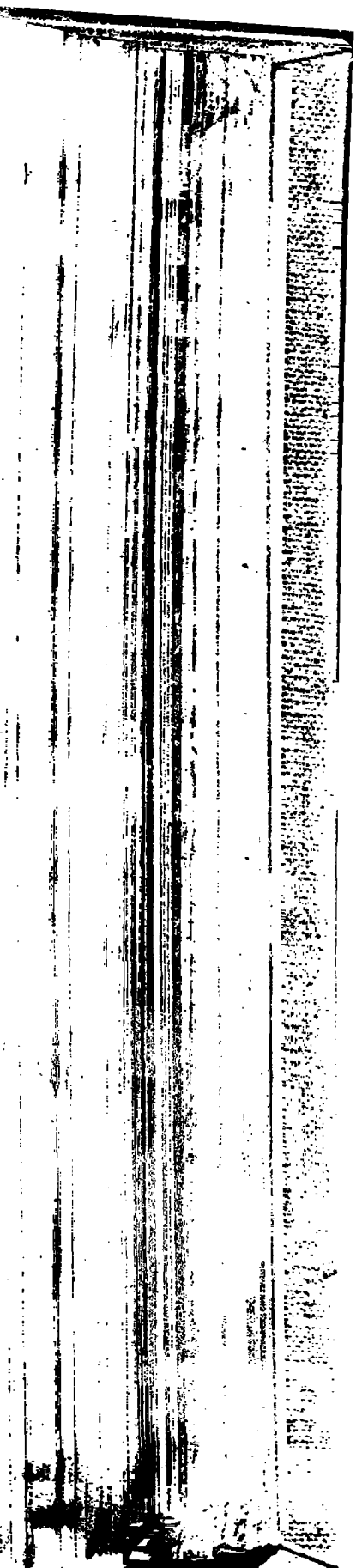
which are necessary to actuate a receiver. At this stage the power of the currents is only about five watts.

These currents are then amplified by three stages before being put into the aerial. The first stage uses a 240 watt valve, the second stage a 480 watt valve and the last stage a large water-cooled valve capable of handling 35,000 watts without being in any way overloaded. All the valves have been supplied by Messrs. Phillips. The water-cooled valve is a most interesting piece of apparatus. It requires 200 gallons of fresh water an hour to keep it cool in addition to powerful air blasts.

The high voltage supply for the small valves is obtained by stepping up the ordinary lighting current of 240 volts to 1,000 volts which is then converted to direct current at about 450 volts by means of small rectifying valves. That for the large valves is obtained by stepping up the 415 current from the power mains to 25,000 volts and converting this to direct current at about 10,000 volts by means of two water cooled valves.

The method of combining the wireless and sound currents is very interesting to a technical person because no iron-cored chokes are used in the process. It is possible to adopt this improved method because the combination is effected with such very small powers. This method also results in considerable economy both in capital cost and running expenses. Thus whereas certain Stations have advertised the fact that they require 35,000 watts to maintain an input of 5,000 watts this Station only requires 19,000 watts for an input of 15,000 watts. It is quite fascinating to move a small dial similar to that on a broadcast receiver and watch the power of the Station vary from nothing to its maximum.

The design also permits of the inclusion of various devices for the limitation of unwanted sidebands and thus prevent the Station from unduly interfering with reception



from other Stations on nearby wave-length. With regard to the installation of the quartz crystal drive to ensure stability of wave-length, a recent international wireless conference recommended the compulsory adoption of this method of wave-length control as being the only way to solve the interference problem.

The wave-length of the Station is 316 metres. This can be received on any set, the tuning position being almost exactly midway between 2 BL and 2KY. Similar coils to those used for 2BL should be used. That Station should be on full power by the middle of September.

The Station and Studio equipment has been built by the Theosophical Broadcasting Station Ltd. Mr. E. G. Beard, the designing and constructing engineer, being loaned by United Distributors Ltd. for the erection of the Station. The Station was opened eight weeks after actual work was commenced, thus nearly equalling the record for speedy erection established by the same engineer during the construction of 2 KY, the latter Station taking seven weeks to build.

Despite the low power at present being used very favourable reports as to strength and modulation have been received from Hobart, Melbourne, Adelaide and Queensland. Thus listeners-in have another Station of high power with high grade programmes to listen to and will doubtless appreciate the efforts of the Theosophical pioneers who have made the erection of this Station possible.

PADMAPĀNI

OUT of the world-old silence where I live,
Where Dhyāni-Buddhas sit contemplative,
My voice resounds among the startled worlds
That men may know the comfort that I give.

I who have borne the sum of human woes
And all your birthing and your dying throes.
Since that first dawn when like a ruby ray
From Amitabha's splendour I arose.

I who have wept with all my sons that weep,
I who have waked while human spirits sleep,
I who have travailed in the hearts of men
Lest love should perish in the darkness deep.

I who must watch until the last dawn break
Speak with a voice as never mortal spake,
That those who stray amid the cosmic mists
May tread the perfect pathway for my sake.

I am the bridge between the loftiest goal
Of Spirit and its earthly nether pole ;
Yea, in the vilest of the vile I shine,
The Jewel in the Lotus of the Soul.

With watchful wisdom till the end I wait,
Standing forever in Nirvāṇa's gate,
And from the region of the peace I bend
Over my weeping babes, compassionate.

Though I remain in that celestial height,
In conscious union with the Boundless Light
The all-refulgent effluence of my love
Shines downward in the Mother-deep of Night.

Around the light that mind can never win
This ghostly web of gossamer I spin.
Alone beyond the veil I meditate,
Transfusing all with glory from within.

Throughout the epoch of the worlds I seek
To pour my life in forms so cramped and weak.
In the torn hearts of my beloved ones,
Where passions rage, I vainly strive to speak.

When cravings goad them onward with their whips
And all the stars of Spirit know eclipse,
Amid the storms my lamp may flicker dim,
The seal of silence be upon my lips.

Yet when desires and mocking doubts depart,
And all the dwelling place is dark with smart,
Into that gloom in mercy I descend
And bring my comfort to the lonely heart.

The thousand gods before whose feet men pray,
Gods of the fiery flesh that smite and slay :
These are the faint reflections of my face
That flicker on the astral mists a day.

The Blessed Buddhas to each race I send
That all my children to the Light may tend,
That seeds of Wisdom sown in every soul
May find fruition ere the ages end.

Yea, one by one, derided and denied,
Mocked by the little children they would guide,
They reach the termination of their toils,
Returning unto me at eventide.

Slowly my children who in darkness pine,
Approach the summit where the beacons shine,
And slowly rise above the shades of earth
Into the heights and know themselves divine.

And to the gates of peace from time to time
The servants of the holy Masters climb.
Their weary passions flicker out in calm,
And they attain the silentness sublime.

E'en those who toil for ages without cease,
The piteous Bodhisattvas, seek release ;
To other hands they leave their task of love,
And pass beyond into the perfect peace.

But as they vanish in the dim unknown,
O'er which the impenetrable veil is thrown,
The souls that struggle in the toils of sin
Tremble lest they at last be left alone.

But, oh my children, be ye not afraid ;
Before the meanest sinner is betrayed
The filmy fabric of the worlds shall tear,
The white star-blossoms into darkness fade.

Others may seek the Peace, but not in vain
I bear the heavy burden of your pain ;
Unto the last Nirvāṇa I renounce,
Unto the last your Guardian I remain.

When chaos travailed with the cosmic morn
I sacrificed myself for things unborn,
And till that darkness shall engulf the spheres
I shall not break the vow that I have sworn.

For by the promise I have made I must
Never relinquish nor betray my trust,
Until the portals of Nirvāṇa close
Upon the utmost grain of cosmic dust.

ANON

THE THEOSOPHICAL SOCIETY: SEVEN PHASES

By WAYFARER

A few days ago I had a letter from a well-known official in the Theosophical Society who has been travelling through several of the countries in which a National Society has been formed; he expressed himself happy in having started on his tour and finds that he has inbibed another aspect of the Society as a whole and a distinctly wider and more extensive vision of the vastness of the work of the Society and a still more extensive view of the Theosophical Movement all over the world. It is sometime now since I have been puzzling out to myself the growth of the Society and the receipt of this letter made me think that possibly the result of my thought (though insignificant) might be of some small value to those who have just come within its influence, either as a member, or as a listener, or enquirer only.

A gardener knows that when he first plants out a seedling he cannot guarantee the exact way in which that seedling will develop, he has a certain vague idea of what has happened to others under certain conditions but the effect of the weather, wind, storm or tempest, hot or cold, dry or wet have all to be taken into consideration and are to a certain extent uncontrollable from the gardener's point of view. Yet not altogether uncontrollable as he can shelter the plant from storm and from heat and he can temper the wind and tempest from playing havoc with the undeveloped growth of the tiny seedling. Moreover he watches day by day what treatment

the plant requires to fit it for its struggle to live and grow and flower according to the plan laid down for it. It may some days require certain food or certain chemicals to help it to bring forth and grow to perfection.

The Masters of the Wisdom are the Great Gardeners of the Theosophical Society, under Their instruction it was founded as we all know and we also know that :

the idea of the Masters has been as a trumpet call to sacrifice for most of those who have worked for the Theosophical Society.

The beginning of the Theosophical Movement centres around H. P. B., a pupil of the Masters and a wonderful example of what a servant of theirs should be. *The Golden Book of the Theosophical Society* which was published just in time for the Jubilee Convention, 1925, brings us a fount of knowledge of the first happenings in the Society which, in time, would otherwise have run the risk of being forgotten. To those of us who have not travelled in the car of the Society from the beginning these records are invaluable and specially now, when one feels that the Society is developing almost quicker than we can "travel"; the book is invaluable in another way too, and even more so, and that is that in reviewing the history of the Society one realises how the seedling planted by the hand of H. P. B. and Colonel Olcott under the direction of the Great Gardeners has been guarded in storm, guided in tempest and protected in strife. Pruned when the growth tended to develop abnormally on one side or the other, tended, fed, cared for, loved.

As regards the Theosophical Society every circumstance tends to show that it has been a gradual evolution, controlled by circumstances and the resultant of opposite forces, now running into smooth, now into rough grooves, and prosperous or checked proportionately with the wisdom or unwisdom of its management. . . . All things show me that the movement as such was planned out beforehand by the watching Sages, but all details were left for us to conquer as best we might.¹

¹ *Old Diary Leaves*, p. 24.

It appears to me to have passed through seven phases :

1. The necessity of phenomena.
2. Period of special study of religions which may be termed the intellectual age.
3. The influence of Mrs. Besant. The Secession of W. Q. Judge. The attacks on C. W. Leadbeater.
4. Proclamation of the news of the Coming of a World-Teacher.
5. Sundry attacks on the leaders and on the E. S.
6. Proclamations at Ommen.
7. The publications of various books relating to the Masters and other Occult realities.

1. It has been made quite clear that H. P. B. worked definitely from 1867 under the orders of the Masters,¹ and that very early in the history of the Society much investigation was made in spiritualism and that spiritualistic phenomena was of very frequent occurrence ; added to that, several series of materialisations, etc.

Then you will of course, aim to show that this Theosophy is no new candidate for the world's attention, but only the restatement of principles which have been recognised from the very infancy of mankind. The historic sequence ought to be succinctly yet geographically traced through the successive evolutions of philosophical schools, and illustrated with accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists. The alternate breakings-out and subsidences of mystical phenomena ; as well as their shifting from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. And lastly it will appear that the present tidal-wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity. The only problem to solve is the practical one, of how best to promote the necessary study, and give to the spiritualistic movement a needed upward impulse.²

It would appear that this phase was very necessary, maybe to attract the notice of the outside world, maybe to establish the verity of phenomena to the successive generations.

¹ *The Golden Book of the Theosophical Society*, pp. 4 and 5.

² *The Mahatma Letters*. Letter No. VIII received through Madame Blavatsky about February 20th, 1881, p. 34.

It is of course impossible in a few pages to give anything like an adequate idea of the first interesting pages of this part of the Society's history and to those who would know more and really study it I refer them to *Old Diary Leaves* and other early writings. I am inclined to think that it is of paramount importance for us all to know and understand how things "happened" at the beginning and in so doing one is able to gauge more certainly the reason for some of the happenings to-day. Perhaps it would be better to put it in this way, we should be able to understand without misgivings the way in which the leaders of the Society approach the work of the Society and their attitude to it. We are so often in need of a background to our expressed opinions, they seem uttered without knowledge very often, knowledge that is, of all that has gone on before in the last fifty years and even a few years previous to that, in the life of H. P. B. Specially is this warning necessary to those who follow blindly that which has been termed the "Back to Blavatsky" movement; the more one studies the history and workings of the early days of the Society the more is one convinced of the progressive nature of the movement in all ways. It was never meant to be a stagnant movement, nor was the plan laid before any of us ordinary members, I do not know if the present leaders have a plan laid out for the future (by future meaning a century or two) but I venture to doubt it for in each age or each year plans develop, grow, expand and the Theosophical Movement is nothing if it is not expansive and liable to growth. The Leaders must have planned for it long ago according to *The Masters and the Path*. One cannot ally H. P. B., as pictured by any of her own words or by any of the utterances of her immediate followers, with stagnation, nor with a non-progressive nature, it is unthinkable!

2. This period which I have put under the second heading began in the early days of the Society, greatly encouraged

by both the Founders, and dovetails into the third and fourth period to a great extent and must not be taken to end in the third period of the history of the Society. It is a very important landmark from many points of view, chiefly, perhaps, because it laid the foundation so very definitely for the emancipation, if so I may term it, of the brotherhood side of the Society from the *intellectual standpoint* which was a vastly important standpoint. It seems to me to be a firm rock fixed within the Society and carrying with it a stability that no storms can shake. It enabled the first drawing together of East and West on a common ground, a common footing; it unearthed a spectre of division which proved only a spectre and not a reality. There is no fundamental division in any religion and the study of comparative religions largely, if not entirely, due to the Theosophical Movement, proved this to the world and few can gauge or understand the enormous widening of opinions and tolerance that this realisation brought about. There is much still to be done in this way of study but it has been well begun through the power of Theosophy. This was, and is, a very essential part of our work.

3. The Passing out of the Society of H.P.B. in 1891 marks the third great period, when Mrs. Annie Besant became one of the outer world leaders with Colonel Olcott as President. She had, as all know, been a pupil of H.P.B. and never does she forget to pay homage to H.P.B.'s greatness and sacrifice for humanity.

The services of H.P.B. to the world in general are manifold, but one especially stands out. This is the unification which she has given through her writings to the various departments of truth in which men have laboured throughout the ages.¹

The E. S. was at that time divided into two Divisions, Eastern and Western. Mrs. Besant being the Head of the Eastern and Mr. W. Q. Judge the Head of the Western. In

¹ *The Golden Book of the Theosophical Society*, p. 126.

the year 1895 Mr. Judge seceded from the Theosophical Society (the whole account of the Judge Case has been fully published and is to be read in *The Golden Book of the Theosophical Society*) and formed his own Society; became the President of that Society and died within a year. For the next ten years there seems to have been a rather more peaceful time, and the Society grew both in the East and in the West.

In 1906 in America the accusations began with reference to Bishop Leadbeater and a storm arose in the Society which is one of the worst that it has faced. The next year Colonel Olcott died at Adyar in February, 1907, and Mrs. Besant became the President of the Society, elected in July, 1907. She had no easy task, for the Society was very storm-tossed, neither was the storm quickly abated but on and off the same accusations have been hurled at Bishop Leadbeater ever since; with very little effect so far as the work of the Society is concerned. It is true that after each of these storms the weak have left, the strong have stood by the Society and remained within it; the work has grown and extended, remarkably more after each storm as if the storm had had a unifying and cleansing effect.. This is one of the most remarkable features in the history of the Society.

In, or about, the year 1909 the President of the Society gave out to the world the statement that a World-Teacher was coming before very long. She gave no actual time, but spoke of a possible twenty or more years. In her lectures given in London, in May, 1909, a clear statement is there made :

. . . that we are on the threshold of a new manifestation, and that the mighty Teacher again will appear as man among men . . . And yet He came before; why not again? If at the birth of the fifth sub-race, why not at the birth of the sixth? . . . For an expectation is spreading everywhere of the coming of some mighty Teacher, and here and there on earth the expectation has taken voice, nay, has even had a human messenger and herald to proclaim it. . . why should we have eyes open to see a greatness that has never been recognised in the

past? That is the problem that may well exercise our minds, in order that we may try to develop in ourselves the power to recognise should He come in our own day . . . If in ourselves there is some opening up of the spiritual nature, if in ourselves there are some of the qualities which shine out so gloriously in Him, if in us there is some touch of that nature which in Him has risen to divinity, ah! then it is possible that we may throb responsive to Him when He comes, hidden, as He ever has been, beneath the veil of flesh.¹

There is a very remarkable feature about the members of the Theosophical Society, which is the fear that a certain section always have that the neutrality of the Society will be violated by its President. I daresay the same happened in the times before Mrs. Besant became President but of course one has to remember that the work of Society varies from one age or year to another. If one looks back the first scare of the violation of the neutrality of the Society was over Hindūism, the same may have occurred with Colonel Olcott when he became a Buddhist, though I cannot put my hand on it; the second was over Free-masonry, others follow in due course; scares about the Liberal Catholic Church, the Order of the Star in the East, about her political work and her Indian work generally, as if the Society were not large enough to accommodate all works that hold the ideal for the helping of humanity and all workers who are ready to give their lives for those ideals. Nothing can be outside the Wisdom of God. The proclamation of the Coming of the World-Teacher caused many heart burnings amongst those who would curtail God's Wisdom and stultify the Society that works for the spreading of Theosophy.

5. In 1910 Bishop Leadbeater brought out his wonderful book *Man: Whence, How and Whither*. The following year the Order of the Star in the East was founded. *The Lives of Alcyone* was first published in THE THEOSOPHIST in 1913. A series of attacks followed on these, among other events, and these attacks have been renewed intermittently for the last ten

¹ *The Changing World*, pp. 149 to 152.

years. The work however has gone on as before, those that fear have gone out and those with hope eternal have stayed in and work on under the unfaltering leadership of the President. This marks however a very definite period and one that we may say shows great progress, for the type of storm changed considerably from the type of storm that overtook us in 1906 and previously. The difference being that the trouble is on the surface and has not touched the heart of the Society, so in one sense has passed by with very little result except to make the Society stronger and as a help to *consolidate it* for the sixth period which was about to come.

6. This is a period of altogether another aspect, to a certain extent unexpected by the large majority of members. It happened at the Second International Congress of the Order of the Star in the East (1925) when the leaders gave out certain very special announcements which altered their status as leaders and proclaimed them to be advanced people in the world of the spirit. It is not necessary to write much with reference to this; all of us knew that the two leaders who had borne the brunt of all the scandals and profanity within the Society were the specially chosen leaders by the Masters themselves, though many may not have known their occult rank. Those who have a little intuition and who can read between the lines will find a fount of knowledge and wisdom in the accounts of the lectures and statements written of this Congress. But they must be read with an open mind, a mind untainted by suspicion or doubt. Read, with an open mind! They are the most wonderful accounts of a great great happening. The happening that began there will alter the face of the whole world for those who are ready to receive the news of it. Those great events make a preparation for the launching into the world of a ship load of wonders in the books which have just been brought out and

which event constitutes the seventh stage or period of the Theosophical Society.

7. As I have said this stage is a period when great truths have been given out to the world at large; truths that only those who have ears to hear can hear. It will be difficult for the world to grasp these great truths, that have been hidden within the secrets of the earth among the mysteries that are from time to time revealed but which are ever there for those who can read. Now we have the books before us, the knowledge plainly written in black and white. Who will read? Who will learn? As of old it will be the wise men who are ever ready to absorb knowledge, those who can see the Star when it shines in the heavens.

They are possibly the few, but it is *only the wise men* who see the Star, that can take the Star for a guide to bring them to where the young Child is; or it may be that shepherds will again be "in the fields" listening to the Message of the Angel and the Song of the Heavenly Host who herald the "Good tidings of Great Joy that shall be to all people" in the birth of the Child of Happiness and Compassion in a world of sadness and of pain.

At the Convention at Adyar we recognised the Birth of the Child of Compassion; at Ommen, at the Third Congress held last July there were greater revelations. The accounts are recorded in *The Herald of the Star*.¹

The Theosophical Society cannot disassociate itself from these happenings, possibly some of its members will have to revise their ideas, their preconceived notions of *their idea* of what the work of the Society should be. It requires thought as to where each stands, and what is his belief or knowledge. It is of great significance that the President in her lectures at the Queen's Hall last June, entitled "How the World-Teacher Comes" speaks of *knowledge* on these matters, not of

¹ September and October numbers.

belief as formerly. Though no one is asked to believe *only to listen*.

I have tried in this short article to show the very definite phases through which the Society has gone, it is of necessity scrappy, but it may induce some to read up the history of the Society before passing a hasty judgment which they may have cause later on to bitterly regret. Nothing that is false can live for long and the pathway of the Society is strewn with doubters, but no harm has ever come to the Society through them. The path of the Society has had the guiding hand of the Masters and the very beautiful Message given by an Elder Brother shows us how They regard the work already done and with what hope They tell us we can go forward under Their appointed leader *who is lent to us* by Them for yet another period of time.

Something in me resents accepting such sacrifice, for I feel that we should have been able to take over and carry on some of her work, to free her for other work which we gather waits for her until such a time comes that we can be left to carry on successfully. The thought of this inspires us to further work, deeper work, and to gain more knowledge, so as to fit ourselves to press forward, to make ourselves more efficient, stronger, bolder, more responsible, to carry some of the burden.

A great feature of the present work is the establishment of centres in certain parts of the world, each has his own characteristic which is profoundly interesting to watch.

In 1891 Colonel Olcott visited Australia and he is recorded to have prophesied the great centre that would be shortly established there in the following words :

It would not surprise me to be shown that fifty years hence Theosophy will have one of its strongest footholds in the hearts of those dear, good people.

Australia is now one of the most important centres, expanding day by day in all parts of the continent. Of the

centre at Ommen (Holland) we give a short notice where the General Secretary-Treasurer says :¹

The Congress of 1926 will become an historic date for the Order. From now onwards we shall no longer speak of the coming of the Teacher for He is already in our midst.

This year, and this Congress, have become for us the starting place for a new life within the Order. Here and now Krishnaji has definitely begun his public work. He has laid the foundations of that Kingdom of Happiness which the Teacher will establish upon earth. In future years, the laws of that Kingdom, the practical ways in which that Happiness may be realised, will probably be worked out for us in greater detail, but the fundamental principles have been given here at Ommen.

And as the spiritual message has first originated from this Camp it seems to follow naturally that Eerde² should become the spiritual Centre of the Order for the world. And being the spiritual Centre it must also become the temporal Centre, the pivot of the Star organisation, the dynamo which will galvanise the world into activity.

Krishnaji has decided that Eerde shall become the world Headquarters of the Order. He will himself spend three months in every year there, which is a guarantee of spiritual life and inspiration.

In Holland we might almost speak of a twin centre, as Huizen is only a short distance away (a hundred miles at most from Ommen) and they are so evidently the complements of each other doing quite different aspects or sides of the same Great Work. We must look upon it as *one* centre even if we allow it the name of Twin-Centre, which fully describes it to my thinking.

At Ojai in California another centre is growing apace, and I gather it is still another type and will work from another aspect. The centre at Adyar scarcely needs a word here except to show that in naming others we have the older centres vividly in our minds. If each continent is to be the objective for centres we must work hard in South America and in Africa. There are signs of great

¹ The September number of *The Herald of the Star*, p. 399.

² Eerde is the Castle. Ommen the village and district. ED.

activity in many parts of South America. One of the signs for instance is in Mexico where the people are determined to throw off the yoke of religious domination and claim freedom of thought and of life. This type of action literally means the clearing of the jungle in the Theosophical world of being.

The approaching new phase of the Society is heralded by the opening of the Theosophical Broadcasting Station at Sydney.¹

Thus the Great Society spreads her life over all the world, gradually, surely, splendidly, like a great archangel spreading wondrous wings, or like the Great God of the thousand hands and the thousand eyes, who has Hands to help all and Eyes that pour out love to all for aye and for aye, seeing all, understanding all, in a perfection of Love and Compassion through the guidance of the Inner Leaders.

Wayfarer

¹ See p. 147



THE MYSTICISM OF THE NORTH AMERICAN INDIAN

By SENTA SIMONS

THERE is perhaps no race on earth which has suffered more from the misunderstanding of other peoples than the Red Men who once owned this continent. Our earliest historical records picture them as savage brutes, without humanity, religion, or any of the gentler attributes.

How false this convention was can be readily realised by a study of the legends handed down by word of mouth in the

various tribes, the only records available of their early history. The only method of writing known to this people was the pictorial representation of incidents and events, and for the majority of the tribes the only form of this that had any great permanency was the wampum belt, a strip of deer-skin ornamented with beads, small shells, and tiny stones worked into pictures and conventional figures.

Naturally, this method of expression occupied a great deal of time, and as only those members of the tribe who had reached a certain stage of progress were fully instructed in the preparation and reading of the wampum, such records were confined to the most important events in tribal history. Had even these been preserved, they would be invaluable, but in the wars between the Indians and the encroaching whites, extending over centuries, most of them were destroyed, or irretrievably scattered, thus meeting the fate of the Indians themselves.

Occasionally, here and there, some old belt of wampum is unearthed, and, if anyone capable of interpreting it can be found, it throws a fitful gleam on the dim vistas of the past—yes, the glorious past of a race of poets and orators and heroes, now rapidly becoming only a memory.

The deeper legends of the Indians were not related like ordinary stories, but repeated at certain seasons, with something of a religious or sacramental spirit, as though the tales imparted an especial virtue to those who learned them from reliable sources. The same legends are found in slightly different forms among all the tribes, from the Atlantic to the Pacific, and from the mouth of the Mackenzie to the sunny valleys of Mexico and the forests of Central America. These were maintained not so much by the tribes, as by the clans, who belonged to all tribes. Of these the furthest advanced in mystic lore was the Turtle clan, to which the majority of the great shamans and peace chiefs, or statesmen, belonged.

Through the legends of all the tribes runs a story of a former race, a mighty white people, who were similar in most respects to the red men, and who inhabited the south and south-east.

The story of them, told by the Iroquois, is that a portion of this race found a home on the other side of the Bitter Water (The Atlantic) and there became the progenitors of another mighty race, the whites, who were one day to return to the land of their origin, to overthrow and destroy the red men. This legend was recorded in wampum far antedating the formation of the Iroquois confederacy, and, of course, centuries before they first came in contact with any of the white race.

There are also stories of a race of giants, who were at war with these white Indians. These were malignant beings, who defied the forces of nature, and the great Spirit, the All-Father, or Ruler. They were wiped out when their land sank to the level of the sea, and they were swallowed up in the earth. The origin of these legends is clear enough to anyone who has studied what we know of Atlantean times.

There is a general legend, which is no doubt already familiar to you, of the destruction of the world by a flood or deluge. This varies very much with the nature of the country and its inhabitants. The Micmacs say that at the time of the flood, Glooscap took pairs of all the more valuable animals into a mighty canoe, which drifted about for some time, and when the waters receded, came to rest near the head of the Bay of Fundy. During the voyage Malsum, the principle of evil, as Glooscap was of good, undertook to destroy the ark by turning himself into a log, which knocked a hole into the bottom of the canoe. Glooscap, in order to stop the flow of water, seized the nearest animal, which happened to be the dog, and thrust his nose into the hole. The ark came safely to land, and the faithful dog was released, but ever since his nose is cold and

moist, and is always thrust into the hand of his friend, to remind him of the time when this great service was performed.

In the Iroquois legend the animals saved themselves by swimming. The muskrat had a great desire to find a bit of earth to rest on, but was unsuccessful in his search. At last he dived down and brought up some earth, which he placed on the Turtle's back. He dived again and again, until he brought the earth up from the bottom of the sea, building it up on the Turtle's back. Here we have a picture of the Turtle supporting the world, a picture found also in the sacred writings of India.

The Indians of the British Columbia coast have a very exalted version. When the waters rose the tribe retreated to the highest mountain. Here a Great Council was held, and it was decided to build a giant canoe. The men toiled night and day at this, while the women were engaged in fashioning a cable of cedar bark, the longest and strongest ever made. And still the sea crept up and up. It was the last day. Self-sacrificing hands fastened the cable, one end to the giant canoe, the other about a vast immovable rock. The same noble hands placed in the canoe all the children of the tribe. The canoe was stocked with food and fresh water, and to act as guardians of the children, the ancients of the council selected the bravest, most stalwart and handsomest young man, and the youngest mother. These two were placed, she at the bow of the canoe to watch, he at the stern to guide, and all the little children crowded between.

And still the waters rose, but of all the doomed adults not one attempted to enter the canoe. The waters reached the summit, and the canoe floated. The rest were gone.

After many days the top of Mount Baker appeared above the waters, and the canoe landed there. As the waters receded, they moved down the slope, and founded a village,

where the little children grew and thrived, and repeopled the earth.

In all the beliefs, the Great Spirit, under his various names, had no actual anthropomorphic existence. His Seat of Power was in the Sun, and even among the less instructed of the tribes, the Sun itself was venerated, not as the God, but as his symbol. The Being himself was present in all things, animate and inanimate. All entities--men, brutes, plants, bodies of land, bodies of water, stars and clouds, were considered as creatures, each with a soul of its own. The souls were tenuous existences, creatures of mist, inhabiting firmer bodies of matter. These souls, or ghosts, were considered to have a more enduring existence, and a much greater measure of freedom than the bodies which they inhabited, or if they discovered bodies that had been vacated, they could take possession of them. Force and mind belonged to the soul, fixed form to the body.

There are seven worlds, of which this present existence is the physical centre. The others are placed, one above, one below, and one at each of the four cardinal points of the compass. All bodies and all attributes of the bodies in this world have a home, or proper place of habitation in one of these six outer worlds, from which they come to the mid-world, for some specific purpose, or through some chain of circumstances.

The seven priests of the Zuni, of Mexico, or at least, six priests and one priestess, represent the seven regions or worlds. At the great feast of the Harvest they appear before the people, garbed in their sacred colours, and receive a present of corn, of the same colour. The white of the Dawn represents the East, the yellow of the aurora, the North, the blue of the twilight, the West. The red, colour of fire or heat, is the South, to mark the sun at its meridian, and black, the underground regions of darkness. The priest of the

upper world wears a many-coloured robe, dotted with scales of silver and gold, and receives a present of corn with many colours in one ear, while the priestess-mother, who represents the mid-world, wears a garment which is a composite of all the others, and her tribute is made up of speckled grains. Over all these is the soul or spirit of the Sun, who visits all the worlds, and the priest of the Sun is the spiritual and temporal head of the tribe.

In the Zuni mythology the universe is supposed to have been generated from haze, or steam, produced by light out of darkness, and they see this creation exemplified every morning, when the world appears out of a haze, or mist, at dawn, and as the Sun rises, takes shape and form. The soul or vital principle, of every being, passes through successive stages, beginning as a haze-being, and passing through the raw or soft, the formative, variable, fixed, and completed or ripe stages, then falling into decay. The gods may assume any of these at will, without losing their own exalted condition.

In the legends there are no natural phenomena. All happenings, from the growth of the plant to the roar of the thunder, the trembling of the earth in an earthquake, or the darkening of the sun in an eclipse, are due to the operation of some magical cause, and can usually be modified by some stronger magic, if there is sufficient time for its operation. It was not even considered necessary for this magic to be stronger than the original cause, if its operation could be carried out in secret. Thus the Iroquois say that when the Manito was planning the streams of the world he arranged them to run down on one side and up on the other, a decidedly convenient arrangement, as any paddler can testify. However, a malignant power interfered with this forecast of our present traffic arrangements, and made the streams run down on both sides. The Manito was not aware of this change until he had left the task as finished and could not change it again.

Everything in nature has its story to account for its existence. The peculiar markings of birds and animals, their distinctive habits, the colour and fragrance of flowers, the curative or harmful effects of the roots and leaves of plants, each has its tale to account for its magical origin. As these tales vary among the various tribes, it can be understood that an inexhaustible mine of legend and fairy tale is waiting the investigator. Fortunately, there have been some investigators. Fortunately, there have been some efforts to preserve a few of these tales, and there are a few good collections to be obtained, but these only touch the surface. Had our forefathers been as anxious to study the Indian's romance and poetry as they were to cheat him out of his furs and to steal his lands, we would not need to fall back on the folk-tales of Europe to amuse our children, nor need we travel overseas to visit the scenes of the brave deeds of old, when deeds of equal courage and equal skill have been effected almost at our doors.

One of these legends may not be out of place here. The Iroquois tell us that when the Spirit of spring came forth from a contest of wills with the Desolate Manito, the Spirit of Winter, in which she had been victorious, she took from her bosom some beautiful white and rose-white flowers, which she hid under the leaves all about her, and as she breathed with love upon them, said: "I give to you, O precious jewels! all my virtues and my sweetest breath, and men shall pluck you with bowed heads and on bended knee." Thus the arbutus came into being, and no one may pluck the arbutus save in a position of adoration to the Spring-giver, whose footsteps are marked by this most wonderful of our native flowers.

I ran across, not long ago, a legend explaining the formation of the Bad Lands, a horrible plateau in Arizona. The Indians say that when the Evil Spirit was young, he created a world upon the world, as a playground for himself. After the way of children, he soon tired of it, and wrecked it with

a sweep of his hand. This is true. None but a Spirit could have made this land, and it is certainly not the work of the Great Spirit, who never made anything useless or ugly.

The Iroquois say that when the Great Spirit brought men to live on this earth, they were filled with fear lest they should not be able to communicate with Him, to tell Him of their wants, and make Him aware of their joys and sorrows. So the Great Spirit created for each one of his children a second self, to whom he gave a home in the air. To them he gave the secret of the entrance to his home, and made them guides to his children whom he had called on the long journey to the Happy Hunting Grounds.

He told these creatures of the air that they should be message-bearers for his children, and convey their words, exactly as spoken, from one point to another, until they reached his ears. They must be ready at all times to answer the calls of the red men, so that none of their words should be lost, and no appeal or thanksgiving be unheard. Not only messages for the Great Father, but those intended for friends and loved ones who had gone before were to be carefully transmitted. Now, when the spokesmen of the people go to the bank of a river, or among high rocks, to speak to the Great Father, they hear in the echo the voices of the message-bearers, shouting from one to another the messages, and growing fainter and fainter in the distance until they reach the ears of the ever listening and loving Father. And the warriors dying in battle, or seeing the approach of inevitable death, sends forth his death-shout, to warn his friends already in the peaceful land, that he is soon to appear among them, knowing that the messengers, provided by the Great Father, will carry the tidings to their waiting ears, faster than his newly released soul can be conducted over the new long trail opening out before him.

There was among all Indians, so far as I have been able to ascertain, a distinct belief in a life after death, in which the same pursuits would be followed as in this life, but more successfully by those who had closely followed the teachings of the elders, and the laws of the Great Spirit.

An old chief of the Crees once told me a story which illustrates this point. In the old days a renowned and wealthy warrior, who had plenty of everything he needed, attacked a fellow-member of the tribe, and seized some of his ponies. The old man's sons came to his assistance, and in the ensuing scramble the thief was slain. After a period of suffering in the spirit world, he returned to earth in the form of a tame crow, and lived near the abode of his former victim.

The young man who had killed him, had, in the meantime, become possessed of magical power, by which he was able to recognise him and carry on conversation with him, but could not release him from the body of the crow. However, after some time, the old warrior fell ill. No cure could be found until the crow brought from a great distance a magic herb, which, when sprinkled with blood from his own breast, was effective in recovering the old man. By use of the same herb, the young magician was able to help the crow to again become a brave. In his man form, he had great courage, but was always very poor.

A great deal, and I am afraid a great deal of nonsense, has been said and written about the magic powers of the medicine men. These were the doctors of the tribe, and like some other doctors, whose ways are not totally unknown to us, believed that to impress their patients, it was necessary to cloak their knowledge of healing in a great deal of hocus-pocus, strange sounding words, and weird gestures.

The men of true mystic knowledge, the shamans or initiated priests and high officials of the clans, were not given to advertising and in consequence it is very difficult to

get any authentic information as to their powers, these powers were seldom exhibited to the vulgar gaze, and often the results were credited to the dancing, drumming, and howling of the medicine men, who were not slow to claim the credit.

I myself have seen things done by shamans that could not be explained by any natural causes, but those feats were performed in a spirit of good-natured condescension, much as a dignified stockbroker might make shadow-pictures, or do tricks with a piece of cord, to amuse his grandchildren. I do know that the higher initiates have the power of leaving the body, and I believe, of entering other bodies, or materialising at long distances from where the body lies. This power, however, has to be very carefully used, as any use of it for personal profit is bound to result in its loss, if not in the death of the user.

The power of death is also given to the initiate at a fairly early stage, so that he can sit or lie down and die in a very short time, if he has pressing reasons for wishing to leave this world. This has always seemed to me to be a physical rather than a psychic phenomenon, and I may say in passing that this power was seldom given to warriors, probably lest they should disgrace the tribe by using it to escape torture at the hands of an enemy.

The Aztecs of Mexico, and the Incas of Peru, had a great deal more of this sort of knowledge than is given to the Indians of to-day, but it must be remembered that the Aztecs and the Incas, were, and still are, a much superior race to any others of the Indians.

Current literature on the subject will give you to understand that these wondrous nations have disappeared, or that their descendants have fallen to the level of the other tribes, or the still more degraded whites, of their respective countries. It may be so, and it may be difficult to prove that it is not so. Those who know least about the subject have

most to say about it, while those who are in the circle of knowledge are linked in a bond of silence, but I will venture to predict that this round will see a great deal of their former glory restored. They have had a mighty karma to work out, but I believe that they, as a race, are getting very near to the light of the sun again, and that they are going to have a great influence in the future, in moulding the right thoughts of generations into glorious deeds, for the good of humanity.

It is a notable fact that the tribes of red men who have retained the greatest degree of independence and national spirit are the tribes which were the immediate servants of the Aztecs and Incas. Among these peoples may always be found certain others, lighter of skin than their neighbours, who are treated with great deference, although they take very little part in the tribal life, and, as far as the casual observer can see, none at all in the tribal government.

It is, however, just as well to remain a casual observer. I can imagine no more dangerous experiment than to evince undue curiosity regarding these people of mystery, unless it be curiosity of the earnest seeker after higher knowledge. For him they have a message of power, veiled in allegory as lofty as that of any of the great minds of any race, and probably better protected from the vulgar than any other. The Hieroglyphic records of Egypt are no longer a sealed book, the cuneiform writings of Assyria are now almost as clear to some of our servants as if written in their native tongue, but where will we find the white man who is able to read the *quipus* of the Aztec, that arrangement of knotted cords of different colours which, centuries before the Christian era, had superseded writing among the forbears of this race? Yet there are men in Peru and Mexico and Central America to-day who are spending their whole lives in renewing and annotating these records in preparation for the day when the knowledge can again be given to the world.

We have kept our eyes to the East, as the fount of all occult lore, but I believe that our children or our children's children will find an even deeper source of knowledge in the field I have just mentioned. Remember that if the speculations and discoveries of the occultists are true, the territory forming the home of these people is practically the cradle of the whole great Aryan race, which now owns and rules the greater portion of the world.

But to go back to the actual red man. One common point in all the tribal legends was the story of a representative of the Deity, who was sent to the central earth to act as ruler and instructor to the human race. Probably the best known to us is the Hiawatha of the Iroquois, the inspiration of Longfellow's great poem. There was an actual person of the name, man and yet more than man, who first conceived the idea of the Iroquois confederacy, and who, in spite of the most violent opposition on the part of the tribal medicine men and the warlike chiefs of some of the tribes, carried it into effect. There is very little doubt in my mind that he was an initiate of a very high order, with mystic powers that enabled him to make a very deep impression on the savage minds with which he had to deal.

Very many wonderful tales are told of him, and in the country formerly inhabited by the Iroquois, many of the physical features are credited in legend to his efforts to improve the condition of his people. He is said to have opened a passage between two lakes to permit free travel by water between the tribes, and by some is claimed to have raised falls and dangerous rapids in the streams that flowed towards hostile tribes, as a defence against invasion. He cleared the Hudson and the Ohio of rocks and sandbars, levelled rough mountains to fill in enormous swamps, and changed the whole face of the country. These, of course, are campfire tales, and other earlier heroes are represented as

assisting him in his labours, but I believe they have a deeper mystical significance. They may be interpreted as meaning that Hiawatha, aiding his own power by the example and teachings of his predecessors, taught his people how to overcome the natural difficulties with which they had to contend, and made them realise that a stout heart and a sure trust in their ability to advance, would enable them to surmount all obstacles in the way of their progress, and that the same unflinching faith was the best defence against the attacks of enemies from without.

One of the most wonderful scenes in Indian history is the founding of the Iroquois confederacy, the Five Nations, or People of the Long House, as they still call themselves.

A vast assemblage of the people of the five tribes—the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas—had met together at the call of Hiawatha. Already the principles of the League had been placed before them by their chiefs, and the arguments pro and con had been set out by rival orators at the tribal councils. For a long time these tribes had been more or less friendly, sometimes helping one another in the wars with the Hurons and wild Algonquins to the north, and sometimes, for want of other warfare, attacking one another. Among the many men gathered together in the great beaver meadow designated as the place of meeting were many old friends, and some who had met more than once in war. But for the time the pipe replaced the tomahawk, no man wore war-paint, and all were encircled by a figurative band of white wampum, the token of amity.

A house was prepared in the centre for a Lodge of Silence. Into it, for six successive days, the leading chiefs and shamans entered. They remained within, in silent meditation, until sunset, and all around, with hushed voices, and awe-struck faces, the braves waited for the final decision.

On the seventh day Hiawatha called the people together, and they established the League, in the presence of the Nations. And this was the constitution of the League, in the words of Hiawatha; handed down in tradition to this day: "Ye shall make a chain of silver, of five links, ye shall build a Long House of five families, whose doors shall be towards sunrise and sunset. The doorkeeper of the Dawn shall be the Mohawk. The doorkeeper of the Sunset shall be the Seneca. And lest the chain become dimmed or the House decay, ye shall renew them every year at an appointed time. The meeting place shall be at Onondaga, under a Pine whose head is in the clouds. No nation shall oppress another or move it against its will. Ye shall be a chain of silver. Thus shall your tree grow great of girth, and put forth spreading boughs. In wampum shall the story be kept, and never shall it fade from your memories."

So was founded one of the finest political and social unions of ancient or modern times.

Another of the great characters in Indian history is the Glooscap of the Abenaki, the Indians of the Atlantic coast. His home was at Blomidon, in the Evangeline country, on a towering cape which overlooks the beautiful Annapolis valley, but his influence extended from Newfoundland to Florida. In the words of a Nova Scotia Micmac "Glooscap loved mankind, and wherever he might be in the wilderness, he was never far from any of his children. He dwelt in a lonely land, but whenever they sought him, they found him."

To him the Micmacs gave thanks for all their knowledge. He taught them to hunt and to fish. He told them what animals and fish were suitable for food. He taught them the hidden virtues of plants, roots and barks. He showed them how to weave baskets, prepare the skins of animals for clothing and make bark canoes. He gave names to the stars, and taught his children to use them as guides. The stars, by

the way, were lights held in the sky by the servants of the Great Spirit, from whom Glooscap received his knowledge. But these lesser spirits have other duties to perform, and in consequence their lights are always on the move. The North Star, which always appears in the same place, is held by the Great Spirit himself, so that his red children should always have one sure point as a guide.

The Micmacs believed in sorcerers, giants, and other monsters, most of whom were destroyed or rendered harmless by Glooscap. These monsters were always men who had been transformed into their terrible shape on account of their wicked deeds. Most terrible of all was the Chenoo, a giant with a heart of ice, who could not be slain by mortal means. There are, however, stories of certain Indians who were able to defeat the monster by true kindness, which in time melted the ice around his heart, and impelled him to do a kind deed in return. This always brought about the death of the Chenoo body, and enabled him to return to earth in human form.

Glooscap was one of twin brothers. The other, Malsum, who typifies Evil, killed their mother, the Moon, was defeated in an attack on their father, the Sun, and afterwards tried to slay Glooscap, in order that he might have undisputed sway over the earth. The only weapon with which he could accomplish this was a flowering rush, and before the rush was in bloom, Glooscap became aware of his design, and killed him with a handful of bird's down. Thus Good has the advantage over Evil, in that its weapons are simple things, always easily accessible, whereas the performance of evil deeds usually requires careful planning and elaborate preparations. Evil is easily overcome by good, and good rules the world. I have seldom found a clearer description of the struggle between the good and the evil in the heart of every one of us.

After Glooscap had conquered all the enemies of mankind, he began to wonder whether his work were done, and to

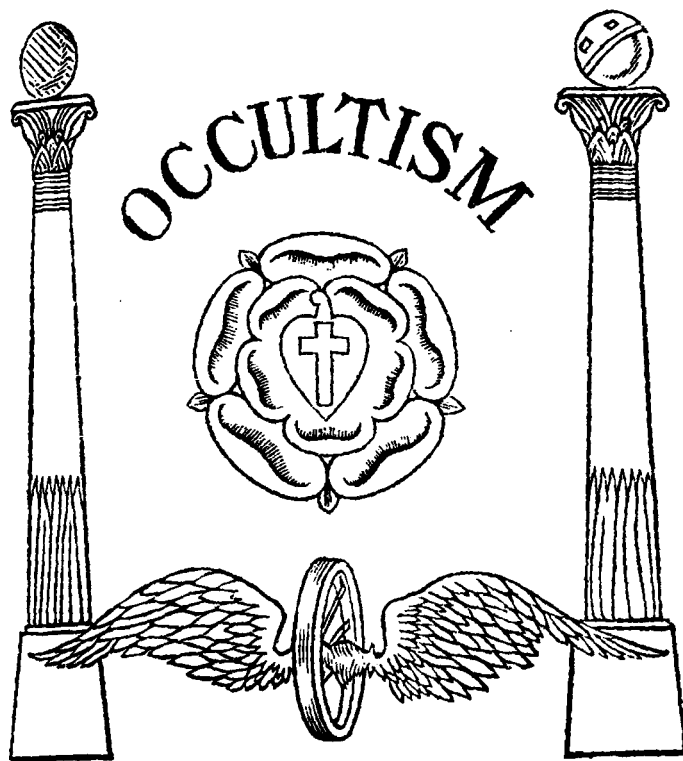
think that there was nothing further for him to struggle against. He spoke those thoughts to the people and one wise woman replied: "Master, there remains one whom no one has ever conquered, and who will remain unconquered to the end of time." "And who is he?" asked the Master. "It is the mighty Wasis," the woman replied, "and there he sits." Now Wasis was the baby! He sat upon the floor, sucking a piece of maple sugar, in great content.

As the Master had never married, he knew nothing about the management of children, but like all such people, he thought he knew all about it. So he turned to the baby with a sweet smile, and bade it come to him. Baby smiled back, but did not budge. Then the Master spoke sweetly, and made his voice like the song of a summer bird, but it was of no avail, for Wasis sat still, and sucked his maple sugar, and looked at Glooscap with untroubled eyes.

Then the Master frowned as if in a terrible anger, and in an awful voice that would have struck dread into the icy heart of the fiercest Chenoo, ordered Wasis to come to him at once. The baby burst into wild screams and tears, but did not move an inch.

As a last resource, the Master had recourse to magic. He used the most dreadful spells. He sang the songs that raise the dead, and scare the demons, and cause the great pines in the forest to bend like grass. And all the time Wasis sat and looked at him admiringly and was very interested in the performance staged for his benefit. But for all that he did not stir. And the Micmacs say that when you see a baby sitting in the sun, cooing contentedly to himself, you may know that he is thinking and boasting of the time when he overcame the great Chief, who had conquered the rest of the world.

Senta Simons



PHYSICAL FORCE AND SPIRITUAL OPPORTUNITIES

By R. J. ROBERTS

As Theosophists we may acknowledge the working of all things to the ultimate good; but, whether we can agree with Browning's "God's in his heaven, all's right with the world" or not, there might come moments when doubts assail us. Particularly perhaps in these days of rapid locomotion and accelerated evolution, wherein old standards are cast upon the scrap heap, old conventions assailed, changed; and old forms, brought from the garret of long forgotten lumber, are given new life, wherewith to produce notes, tones and outlines which jar.

Also perhaps are we inclined to question this rushing around the countryside, this hectic journeying from place to place. Where does it all lead? All these aids of time and material are they essentially good or essentially bad?

Each of us knows examples and instances to show some elements of bad in the present conditions of life—economic, domestic, social, political, international. There is the palpable neglect of religious forms, in face of which orthodoxy very wisely says and does little other than utter occasional jeremiads. If you cannot comprehend a subject is it wiser not to look at it? Grumble a little at other people for being cleverer than yourselves, if it pleases you. But let us look at things as they are and try to understand and appreciate the good of which the evil is but the shadow.

Physical force may be defined as that quality by means of which objects might be moved from place to place. Muscle, human or animal, is one natural example of physical force, but its application was of necessity limited; and the observant man notes the vast use to-day of other forms of physical force—unnatural if you will—in quantities and in ways which, in the history of man, has never been equalled. Does this great change mark the commencement of a new form of evil or does it denote good as a means to the production of greater opportunities for spiritual improvement? I shall endeavour to show that these tendencies are good—if, we can use them rightly.

The commonest hindrances to the right understanding of a line of argument lie in lack of definition. I have defined physical force as a starting point and I wish to show you the goal of spiritual opportunities before I can hope to take you along the road of comprehension.

The term spiritual life conveys little to many, and to call it the life of the spirit leaves the average man still in the dark. Theosophy, in common with all great religions, teaches

that man has a higher and a lower self—the god within the temple of the flesh. This higher self is the spirit and shows itself in very many ways. Again Theosophy teaches that there are seven types of man, *i.e.*, of the inner or higher man. We all combine some characteristics of each of these seven traits although one form or ray, as we call it, usually predominates. The perfect man, the adept, has each of all seven more highly developed than is found in any but the greatest men, but before attaining perfection he may have taken his greatest steps along one particular ray. You will see therefore that spiritual life is a term denoting 'a form of life or operation of the spirit (higher self) somewhat different from the more or less narrow definition usually considered correct by orthodox religious people. All too frequently a man grows up without questioning or comprehending this life of the spirit. He has heard of it since childhood, and it is usually so buried in a mass of religious forms and ceremonies, which from long association have become dear to him, that the comforting emotions these arouse only serve to extinguish any enquiry into the particular or general meanings which might be applied to this term, spiritual life.

The spiritual life is one therefore which tends to develop the functions of the spirit; that is to say a life such as the higher man, the godlike, is able to operate on the physical plane. This descent of the spirit is frequently shown by unusual abilities—positive abilities. Great men are men of spirit, men of unusual ability. A spiritual man is not of necessity a good man in the conventional sense, although he usually is one. To elucidate this matter further requires examples, and when doing so I shall endeavour to place them in their particular categories or rays.

Note, however, that spiritual elements may have downward as well as upward tendencies—the one decreases, in the one life, the operation of the particular characteristic of the

spirit, whilst the other leads it on to greater and more permanent results—results again which may lead in turn to an early death in order that wider work of the spirit may be performed through a more suitable body. This characteristic, of which all others may appear as different aspects only that definitely places the work of the spirit upon the up-grade appears to me as love, a knowledge of God's purpose, brotherhood. It is variously named, but its true understanding entails a comprehension which can be attained only through the intuition.

Firstly there are those great men who are pre-eminently leaders of others, dominant, men of will, such as Alexander, Julius Cæsar, Hannibal, Napoleon, St. Jerome, Mussolini, Charlemagne, Danton, Kitchener, Cromwell. All men of impregnable wills with an ability to command so that their orders are carried through to a successful ending or to the destruction of the instruments. This then shows one type of the operation of the spirit.

Having illustrated the first ray type of spiritual force and life we will turn to the second. It is this type—concisely termed "love wisdom"—which is almost exclusively accepted as the spiritual. Consider as our example that most notable of all mediæval Christian saints St. Francis of Assisi. This great man and saint was, as you may know, so desirous of acting upon the teachings of his Lord that he gave up all earthly possessions, wore the meanest of habits, and begged for the crusts and scraps of food that the poorest of his time disdained. He, who as a youth was noted for his fastidiousness in manners, food and clothing. His life's work and example fired the imaginations of all types of people of his time so that thousands flocked to join his mode of work and life, until there grew up that mightiest of monastic orders the "poor brothers," Franciscans, the Friars. His work created internally great reforms in the Western Church and

there is little doubt but that, without him and St. Dominic, the disruption and reform might have occurred disastrously then, and not comparatively quietly as it did some two centuries later, with the printing press to help Luther and Calvin.

It will be noticed by the enquirer that all the austerities of St. Francis and all his work were performed for love—for love of his Lord, his fellow sinners, and for the love he bore all God's creatures. His spirituality, the power of his spirit, was so great that his work endures to this day and his life and teachings are inspirations to thousands of men and women. The legends and tales in the "Little Flowers of St. Francis" may not all be true to fact and we may smile pensively over the stories of "Brother Wolf" and "The Little Sisters, the Birds," but the foundations of these many stories were certainly there. If the force of his great love was not felt by the wild animals and birds in the manner of these legends, his followers were able to appreciate its intensity and depth, and to consider it capable of all things. Most of us have experienced the force of a parent's love, would he not be a very bold man who would deny the possibilities for extraordinary results from that intense burning sacrificing love of a very remarkable and most unusual man? This "love characteristic" is our second type or ray of spirituality.

We come now to the third ray and a totally different type of spirituality. How shall we designate the dominant characteristics of the work (and by their works shall ye know them) such men as Aristotle, Plato, Descartes, Kant, Hegel, Spencer, Bergson? They appear to me as great creative powers of thought—creative in the abstract sense, and they deal more with causes than with results. The greatest of this type of greatness would have, and did in some cases, sacrifice all for truth. Witness Socrates contentedly drinking the hemlock rather than go counter to his own sense of justice.

The fourth ray is again a distinct type and combines in its activities the great characteristics of beauty and harmony. As examples we have all the great artists and poets: Euripides, Phidias, Virgil, Fra Angelico, Michaelangelo, Raphael, Benvenuto Cellini, Velasquez, Rembrandt, William Morris, and hosts of others, Mozart, Beethoven, Schubert, Wagner with their hundreds of lesser great personalities and characters of which harmony and beauty formed the main pivots of the forces which have left their mark on the lives of men. This is truly a type of spirituality and the true artist and poet is born, not made.

The fifth ray includes that form of spirituality which deals with the working and knowledge of concrete action. As examples I would quote Herodotus, Æsculapius, Galileo, Newton, Faraday, Darwin, Huxley, Kelvin, Maxwell, and other men of, that which is so often loosely termed, science. I cannot place the spirituality of this type as in any way inferior to that of the other rays. Can we measure spirituality otherwise than in terms of its influence upon the lives of men?

The sixth ray and the seventh ray—those of devotion and law or ceremonial magic are difficult types of spirituality for which to point outstanding examples. The majority of Christian saints and martyrs belong undoubtedly to the sixth ray but it is not only devotion to a character or personality which is intended. Devotion might be just as great a characteristic for an ideal, as for a form, a country. Wholehearted devotion is perhaps not easily recognised, as its results and workings are mostly effective upon other planes than the physical.

The seventh ray is difficult to explain and examples of men who were of the seventh ray pattern might easily convey false impressions of the type intended. To put Sir Henry Irving and Cagliostro together upon this ray will appear as strange to some as to suggest that many prominent

Freemasons and some Roman Catholic dignitaries might possess equally a form of spirituality of a distinctly seventh ray pattern.

Spirituality is too often a loosely quoted quality. Its operations and activities are many sided and varied. It is the spirit in man which makes him great and in some way we all possess potentialities for greatness—usually latent. But it must not be expected that our individual potentialities belong exclusively to one ray. We all possess some characteristics of all rays—one in some measure others to greater or less degrees. He is called a genius who by birth is particularised and the very diversity of our potentialities make most of us commonplace. But let us once recognise the latency of our potentialities and no longer need we consider our mediocrity.

All civilisations have particular characteristics, and since we are dealing now with the life of the spirit we can do worse than consider for a moment that civilisation which appeals to us as most peculiarly spiritual. Ancient Greece appeals to all from our knowledge of it, scanty perhaps though it be, as a civilisation essentially spiritual. The population of Greece at its prime numbered perhaps no more than that of New Zealand to-day, and yet that little corner of the western world has left more inerradicable impressions perhaps upon the manners, customs and thoughts of half the world to-day than those of magnificent, mighty Rome. Look at the lives of the Greeks five or six hundred years B.C. and we find that the whole social structure of that time rested upon slavery. Without leisure, that is a surcease from the necessity of providing daily food and clothing, no great operation of the spirit is possible. The saints of the middle ages retired to monasteries or became hermits and thus decreased the demands of the body and of society. The artists and philosophers applied themselves without stint to

their work in penury or forced their abilities into paying channels to provide food and lodging. But the Greek, like the rich men of all time, was waited upon by slaves. The Helots of Sparta were, apart from the crudeness of military dominion, no worse off possibly than the slaves of Athens or Corinth. All the menial tasks and field drudgery were done by slaves; and, but for the existence of the slaves, it may safely be asserted that no gems of art could have been produced. Leisure is in some measure imperative before great spiritual growth is probable. All things are possible but when dealing with questions of environment we must concern ourselves with probabilities; and the most favourable environment is that which produces the greatest number of probabilities.

Coming down through the historical centuries we find the æsthetic fashions of Athens copied in imperial Rome. The first ray neglects its own work to ape the fourth. Roman art in poesy and architecture reached high levels but at her best periods there is evidence that Rome employed Greek slaves to produce her works of art. The freeborn Spartan was succeeded by the Roman mercenary—the Olympic athlete by the gladiator—the solemn dignified feasts and processions to the temples by huge triumphs of magnificence and numbers. The golden banquets of Plato and Pericles copied in Rome became mere excuses for debauchery wherein the æsthetic portions were performed by slaves and the sparkling conversation of great minds was replaced by silence and worse. It can scarcely be conceded otherwise than that the civilisation of Greece and Rome—one of beauty and harmony, the other of will and domination were built upon slavery. But observe the need for this slavery. The leisure requisite for the spiritual work of the philosopher, artist, soldier and statesman could not be obtained other than by a reserve of physical force, and, because little of the application of

non-human physical forces was known, the Greek and Roman greatness rested upon the muscles of slaves.

After the breaking up and destruction of the Roman Empire we may perceive a very gradual recrudescence of spiritual perception. Baronial lawlessness and repression created a reaction which coupled with the growth of religious devotion produced the beautiful gothic abbeys, cathedrals and monasteries of England and other western European countries. The workers for protection banded themselves into Gilds and the background of the monastic thought and gild craftsmanship coupled with the rejuvenation of religious thought in the Reformation brought the Renaissance into being. It was during the Renaissance that the spiritual perception of the possibilities of physical force first appeared. In spite of the opposition of ignorance and prejudice, and probably because of the martyrdoms of Galileo, Bruno and others, our knowledge of physical forces and their applications to the assistance and for the benefit of mankind came more and more to the front—the engineer was about to be born. Waterwheels and windmills were improved and their power applied to the grinding of corn and the pumping of water ; but it was long afterwards, when Newcomen, Watt and others had made the steam engine practicable and the spinning mule had been invented, that the industrial revolution began.

This industrial revolution was primarily the replacement of human muscle by the forces of steam in engines of iron and steel. Its repercussion upon agriculture showed a possible end to the ditch drudgery and back-aching toil of the landless labourer—who had been rendered landless by the legal enclosure or stealing of the common lands at the commencement of this revolution. Thus was created the unlovely manufacturing town. Machinery can and does accomplish a very great deal ; but the modern machine did not exist until there was first power, other than human muscle, to drive it.

Animal and human muscle is the oldest, crudest, but possibly the most efficient, source of power. It was used by Greek and barbarian as almost the only useable form of physical power through historical to comparatively recent times.

It was human muscle which is credited with the building of the gigantic pyramids, which raised the immense monoliths of Stonehenge, carved and pieced together the many wonders of the ancient world—the peerless Acropolis, the Colossus of Rhodes, the Colosseum. Still later we find human muscle was responsible for those petrified flowers of mediæval architecture—the cathedrals of Europe. For building purposes and for the preparation of building materials, we are so apt to forget that until about 100 years ago human muscle alone was the single instrument by which stone, wood and iron was shaped into what really are symbols of man's many faceted ideals, his houses and temples.

Man ever was a farmer even as Adam became, perhaps before he was a builder—and he tamed and trained the horse and the ox to assist him in the tilling of his land and the harvesting of his crops. In the Middle Ages we find human muscle was looked upon as the first essential and prime element in all work, *i.e.*, thought directed action. We see this echoed in the couplet which enshrined the yearnings and all the feelings of injustice that lay behind the movement which was to end so tragically in Watt Tyler's rebellion.

When Adam delved and Eve span
Who was then the gentleman?

This reminds us again that, until about a century ago, woman's work in the preparation of food and clothing was essentially one of arm and finger. The spinning of flax and wool, and the grinding of corn was done by hand.

It is indeed difficult for us to realise what domestic life of only a few hundred years ago was like and to understand

that the miller—whose muscles were assisted by his blades of wind and water—was considered the happiest and most contented of mortals. How else would be written the rhyme of the "Miller on the River Dee" who worked and sang from morn till night, no lark so blithe as he. The housewife to-day never stops to think how her great-grandmother used to sit for hours, sometimes with others, sometimes alone, spinning by daylight and rushlight, or by dark. Can modern imagery call up pictures of the aching backs and the work-sore fingers of the young and old women sitting for hours at that picturesque article of furniture—the spinning wheel? Hood's "Song of the Shirt" represented a later phase of woman's misery but were not earlier ones as bad? We now see why stays were invented.

James Watt took as his unit of power that which he termed a horse-power, and this he estimated as the amount of power an average horse could exert for eight hours a day. Man he found capable of much less. Other investigators corroborated his work in this direction and a man to-day is judged capable of exerting one-tenth of a horse-power for 8 hours a day. In a treadmill he might exert one-sixth.

Look now for example at the comparative power value of a water horse-power. It is capable of working for twenty-four hours a day and can therefore perform the work of thirty men, and its power or muscle value equals that of thirty men. Water power without conversion has the great defect of being utilisable only in concentrated areas; but to-day the engineer can distribute it over the whole countryside, and in this way it can be used, otherwise its great potentialities for the help of man would perforce be neglected. The hydro-electric developments of New Zealand might be likened to the importation of an immense number of tireless, ageless and hungerless slaves. The development and distribution of 300,000 horse-power as at Arapuni and Waikaremoana can be

likened to the importation of nine million of these slaves. The spiritual opportunities rendered possible by these slaves might be sufficient to engender some real spiritual development in the people of this country.

Human social life has many sides and aspects but there are two important ones which I shall consider now: the domestic and industrial—one the undoubted realm of the woman, the other of the man. The two are not independent but are very intimately interdependent.

The bringing of power into the house and home will have an influence which is already being perceived generally. The possibility of cooking without dirt and without the divided attention to cooking and firing, leaves the cook every opportunity for treating her work as a serious thing—a work of art. The elimination of fire-places and lamps will do away with a lot of drudgery; but indeed the possibilities and potentialities of the introduction of electric power into the household are not yet realised, let alone given a full trial.

Those household aids which we to-day look upon as novel and as luxuries, are but the forerunners of better and more numerous ones. Tireless and even tempered servants will relieve the housewife of much drudgery and leave her leisure for other things than the scrubbing of pots and floors and all those other tasks which a few years ago made her life one of day-long toil. In this way spiritual opportunities will be created. I could suggest further that by these means the modern house might be converted from a closed packing case into a thing of simple beauty, air, and sunshine.

Look now at industry, at those things to which man puts his mind and hands in order to transform things of little use into things of greater use, if not of beauty. New Zealand might be used as a sample to illustrate universal tendencies. The capital invested in industry per worker has remained fairly constant throughout the last twenty years, so has the

proportion of the population at work in these our many industries. The only statistical factor I will consider which has changed greatly is the amount of power used per worker. This has risen from less than one half horse-power to over six horse-power per worker during the last twenty years, and is still rising rapidly.

The influence of this increase in the application of power industry is twofold: it increases quantity (possibly quality) but at the same time it relieves the worker of more and more muscular effort and leaves his energies a chance to operate through his brain. In this way the introduction of power produces spiritual opportunities by making it possible for the worker to be more and more a thinker and less a beast of burden. I would not for one moment suggest that all machine work is good and beautiful but there are undoubtedly certain operations for the conversion of raw material into articles for human use which do not call for the exercise of much thought and therefore to create them by hand and not by machine would be a misapplication of human effort—the grinding of corn, the spinning of fibres and the weaving of cloth, to name only two. Craftsmanship is a wonderful and spiritual thing—but there are degrees of craftsmanship. None would surely deny that the craftsmanship of a Raphael was superior to that of a house painter. In the same way then I would suggest that there are superior forms of all common crafts. The extended use of power in these junior crafts will be in increased production and (of course the better organisation of society we all anticipate) give the worker greater leisure and more and greater spiritual opportunities—opportunities which are not the faults of those who help to make them if they are neglected or misused.

Leisure alone is not spirituality, but it provides the opportunity for the man or woman to develop or work upon some form of spirituality. Any simple hobby may contain

the beginnings of spiritual work. All things go forward to the ultimate goal—some slowly but others more quickly, and the beginnings of a new, or the enlarging of an old, faculty is ever something gained.

So far as external environment goes it must be apparent to even the most casual observer that the modern tendency for travel and changing scenes is more than a craze for a new form of pleasure. It is the internal urge seeking more and newer experiences; and the many applications of physical force have gone far to produce the ways and means for the realisation of these experiences by the many which were previously the privileges only of the few. To-day the whole world is travelled over and on the seven seas are seen the ships of all nations. The railway and motor car and also the aeroplane are fast annihilating ignorance and prejudice. Of course we find abuse of rapid travel, but how very little appears this abuse and misuse of good things when the total amount of ignorance and prejudice, which so long has dominated the world, is being reduced thereby.

I have been trying to illustrate one aspect of life which, commonly considered evil from a spiritual outlook, might in reality be most uncommonly good. It is the evident will of the Logos that all things grow, and the ways and means are manifold by which man attains the godhead.

A new age has begun and the Great Teacher will turn the uglinesses of modern life to things of beauty. For "Behold! I make all things new"!

R. J. Roberts

CLOUDS

LIKE great dark ships they sail across the sky,
Bringing fresh cargoes of bright flowers, rich fruits
To the young buds, that through the winter lie
Hid in the branches ; giving to the roots
The food they need, till filled with glad amaze,
We see the promise of the coming days.

And so the clouds that cover us so oft
Are ships, with cargoes of bright Morrows stored ;
Days that shall ring with carols, tender, soft ;
Melodious madrigals, sung to our Lord ;
Nights filled with pleasures that no man can think,
Save him who from each passing cloud can drink.

Clouds are our greatest blessings, if we knew.
Bearing new life to us straight from Christ's heart ;
Giving us strength that we may walk anew,
And in His service better play our part.
"Come, clouds, and cover me, that when you pass
I may have strength to sing at His High Mass !"

M. BRIGHT

THE ENJOYMENT OF TRAGIC DRAMA

By D. JEFFREY WILLIAMS

WHAT is it that enables us to enjoy the tragic play? How is it that we can go again and again to see "Macbeth" or "Othello"? Why should we ever wish to see "Richard III"?

This is one of those questions which baffle yet ever invite explanation. There must be some explanation. People who in "real life" shrink from witnessing a street squabble or the struggling arrest of a disturber of the peace, can be drawn to see the working out of criminal and base motives, watch the action of "plots . . . inductions dangerous," when faithfully portrayed on the stage. They can be made to enter into and even sympathise with a character that is the apparent incarnation of villainy. And to the extent they are able to understand and sympathise with such a character, to that extent they are vivifying, making real and living to themselves the part played by the actor. If they were not able to do this, it is open to doubt whether any actor could be able to make a "character" at all convincing and real to their minds.

It has been said that one of the signs of a sane and healthy mind is a capacity to enjoy and appreciate the tragic in drama and literature. We may be reluctant to subscribe to a statement of this kind, yet we cannot deny its truth when we ponder it; and we may be as much at a loss to explain it as we might be, say, in trying to give the specific reasons for taking some medicine known or believed to be "good" for us.

There is something magical in the mirror in which we see the portrayal of a "Richard III, a Lady Macbeth, Hamlet, or a Cleopatra". Bernard Shaw in the Preface to "St. Joan" refers to what he calls the "vacuum in Shakespeare"; he believes that because Shakespeare does not allow for the play of contemporary social, religious or other external forces or influences in the shaping and guiding of a "character's" outlook and action, as is so obvious in Joan as Shaw sees her, that he is therefore without ballast in the hold and without wind in the sails of his ships! The undying characters mentioned above are, among many others, a sufficient answer to this unjust criticism. Even Sir John Falstaff, in whom may be the greatest "vacuum" in the Shaw sense of the word, is the greatest of Shakespeare's English characters! It might be retorted that Shakespeare's men and women can move as human beings and are not, in the main, moved from outside and with the help of a formidable *deus ex machina* of a speech-created atmosphere! If Shakespeare chose to give us human beings actuated by the simple, direct motives and passions, if they are moved, in the main, from the good or bad within themselves, what is wrong in doing so? On the other hand, if Bernard Shaw chooses to give men and women who are, in the main, the abstract though not very brief chronicles of the times, or of the middle ages, who are the trumpets of social prophecies, heralds of new awakenings, in more or less discordant conflict with the defenders of the sacred ground of established, and, it may be, very necessary, order, will any say he is not justified? The one holds the mirror up to strong or weak qualities inherent in human nature itself; the other holds it to those "external" forces which compel and carry along the minds and feelings of their human agents to courses of action predetermined by these influences, and often a case of a "tide in the affairs of men that leads on to fortune," or apparent disaster!

It is in Thomas Hardy's *Dynasts* that we find both such inner and outer forces represented in a very powerful manner on the stage of a stupendous imagination. The "blinding immanent Will" works out in an irrevocable play of unspeakably tragic and direful destiny, and men and women, even the towering Napoleon himself, are seen as its puppet instruments. On the other hand, Napoleon, for example, is seen as a great self-moving, self-determined human force, defying every formidable obstacle, challenging every insurmountable difficulty, displaying the might of an indomitable will, using the penetrating mind and organising ability of a supreme military genius, and with all these things he is felt as possessing those qualities which made him the wonderful and magnetic leader of men as well as the terror of a whole continent.

I am not seeking in any sense to make a comparison, in the literary fashion is, between Shakespeare and Shaw, or to try to compare either or both with Hardy. If I were able to do this I would refrain because it would be both unedifying and fruitless.

How is it made possible for us to see and feel things as Hardy's Napoleon sees and feels them, as a Lady Macbeth, as a Hamlet sees and feels, and with some of the torturing sensitiveness in the case of the Prince of Denmark? It is true that what we bring to the enchantment matters a great deal, but those who bring little can be stirred to a deeper sympathy during a play, and on occasion, to a deeper sympathy at a play than when facing similar situations in ordinary daily life. Is this due only to help received from the collective reaction of a sensitive and imaginative audience, and because audiences can be more responsive and reach higher levels of sympathetic reaction than the solitary individual?

Actors nowadays are fond of using a colloquial but expressive phrase about their work. They talk about "getting it across" to the audience. Whether it is a joke, a fine

shade of meaning, or a beautiful or significant passage, it must be "got across" with success. Perhaps we may use such a phrase as indicative of a deeper something to be "got across," a far deeper relation than the "nervous" and subtle one between actors and their audiences. It has been suggested that

perhaps a part of the charm (felt) at the height of any great tragedy is that the play-goer is semi-consciously admitted to an intensely intimate and confidential relation with a very powerful and tender mind, working at the top of its capacity. All spiritual intimacy is deeply moving and all contact with minds of extraordinary vitality is exciting. At the climax of "Macbeth" or "Antony and Cleopatra" you may achieve, perhaps, so complete, if momentary, a mutual understanding with the mind of Shakespeare as personal acquaintance with him in his lifetime could not have given.¹

This relation and contact may be illustrated, or perhaps symbolised, for us by the lighting of an electric lamp "switched" into contact with an electric current, or, better, by an ordinary wireless reception apparatus. Just as the sounds of the human voice are transmitted by transforming them into inaudible etheric "waves" and these again are reproduced and received as the "identical" original sounds, so may a "contact" be made between the mind of Shakespeare and that of a play-goer. The all-pervading, universal medium of higher-mind-stuff makes this possible as does the ether in the case of wireless.

Several considerations will occur to the reader in connection with this illustration and he is left to reflect over them! The writer wishes to pass on to some other important questions.

Is it not due to the fact—for fact it must be—that the artistic genius becomes for the purpose of his creation (the possessive "his" may be omitted by those who feel it is out of place!) a very embodiment of a consciousness that transcends individual limitations and divisions, a consciousness that is common to and shared by all—if it were reached by all?

¹ *Manchester Guardian Weekly*, August 14th, 1925.

The true artist is enabled to enter into the life and soul of that thing or being he seeks to reproduce as an undying work of art. Ordinary limitations are and must be transcended in order to do so. He becomes, in an intense and real sense, that which he has felt, seen, heard or touched, while in touch with this inspirational level of consciousness. And that which he has "seen," "heard," that which, in other words, has come to birth in his imagination, "trailing clouds of glory," he tries to bring to a "perfect work" in the realm of his chosen art-expression. He first becomes that which he afterwards endeavours to reproduce and create. In his creative "mood" he is the powerful inspiration and the "means" inspired to creation, he is both the divine vision and the imagination that captures it, both the inrush of mighty power and the "embodiment" of its compelling urge. Moreover, during such periods of creative work he is unable to think of himself as apart from that which he creates and builds. For such time he is the reproduction as well as the vision, he is the thing created as well as the creator, and in a special sense he is for ever inseparable from his work.

At this high level which the true artist reaches in moments of great inspiration, not only are feelings of individual limitations and separations transcended, but also all feelings of revulsion towards evil in any form, and all such as are attracted *only* by the good and pleasant. When in touch with this creative level nothing is alien, vile or unclean, and virtue and vice, saint and sinner, are understood with an insight and sympathy that find it impossible either to praise or blame, much as the loving mother cannot really praise or blame the unconscious actions of her baby child. Every thing is felt as subjective, as part of the artist's own consciousness, inseparable from his own being, much as the unweaned baby, again, is, in some senses, inseparable from

its mother who feels its needs subjectively and as in herself. It is something of the kind of feeling that is hinted, adumbrated in a passage like the following—taken from Herman Melville's *Moby-Dick*—and, indeed, may have inspired it:

It is a thing most sorrowful, nay shocking, to expose the fall of valour in the soul. Men may seem detestable as joint-stock companies and nations; knaves, fools, and murderers there may be; men may have mean and meagre faces; but man, in the ideal, is so noble and sparkling, such a grand and glowing creature, that over any ignominious blemish in him all his fellows should run to throw their costliest robes. That immaculate manliness we feel within ourselves, so far within us, that it remains intact though all the outer character were gone, bleeds with keenest anguish at the undraped spectacle of a valour-ruined man. Nor can piety itself, at such a shameful sight, completely stifle her upbraidings against the permitting stars. But this august dignity I treat of, is not the dignity of kings and robes, but that abounding dignity which has no robed investiture. Thou shalt see it shining in the arm that wields a pick or drives a spike; that democratic dignity which, on all hands, radiates without end from God; Himself! The great God absolute! The centre and circumference of all democracy! His omnipresence, our divine equality!

In this passage from Melville a hint of only one aspect of this inner consciousness is given. In the great genius of dramatic art it will lead to an identification with the detestable man, the fool, the knave and the murderer, just in the same way as he will unite himself with and "get inside" the noble, wise and the heroic man. He will reproduce the fool with the same fidelity as he will the wise man, and with the same utmost sympathy and understanding. Good and evil, from this standpoint, are equally necessary, equally natural—as natural as day and night and light and shade. It is the universal, the truly *human* point of view as against the limited and distorted personal one.

High lights and deep shades make up the canvass of human life, and when we see a "picture" reflected in the dramatic work of true genius, we are subtly initiated into one of the "lesser mysteries" of art. We are imperceptibly drawn into a magic circle, lifted for a moment from the mire

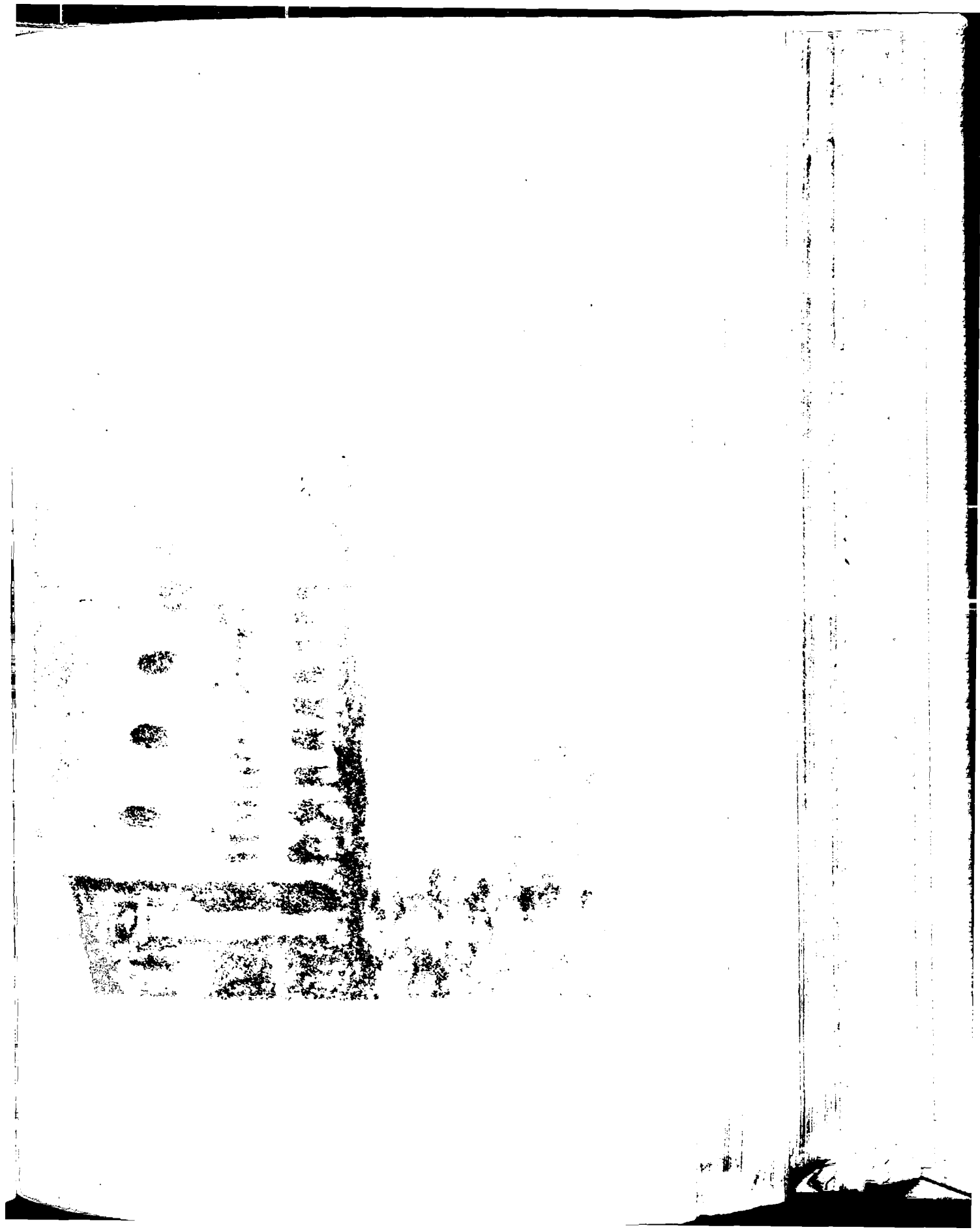
into the sunshine of the hilltop, and from that higher level we see a little more clearly, understand a little more sympathetically and truly. We are *en rapport*—the degree depends on ourselves—with a mind attuned to and working from the creative levels and if, for a moment, a light glows in our minds and a warmth engenders in our hearts, if we respond to the wonder and beauty revealed to us, then, for the time, we have made a “contact” and are perhaps drawn nearer to those high levels ourselves. “Where there is no commonness of perception, nothing is less than beautiful, other than sacred.”

When we come away from seeing a great play we slip back immediately and imperceptibly to our limited selves, and the spell is broken. We begin again to think and feel in our narrow, circumscribed way. “After all,” we feel and say to ourselves,

it wasn't real: it was very enjoyable; but it won't do to feel like that outside the artificial atmosphere of the theatre, and this is a practical, matter-of-fact world demanding unending effort to cope with its endless necessities and calls. And so to bed and the “realism” of business and the world of the morrow.

So we think. But that is not all. “That” is the vision lost! The days of miracles, visions and mystery, are not over while we have great drama and the theatre with us.

D. Jeffrey Williams



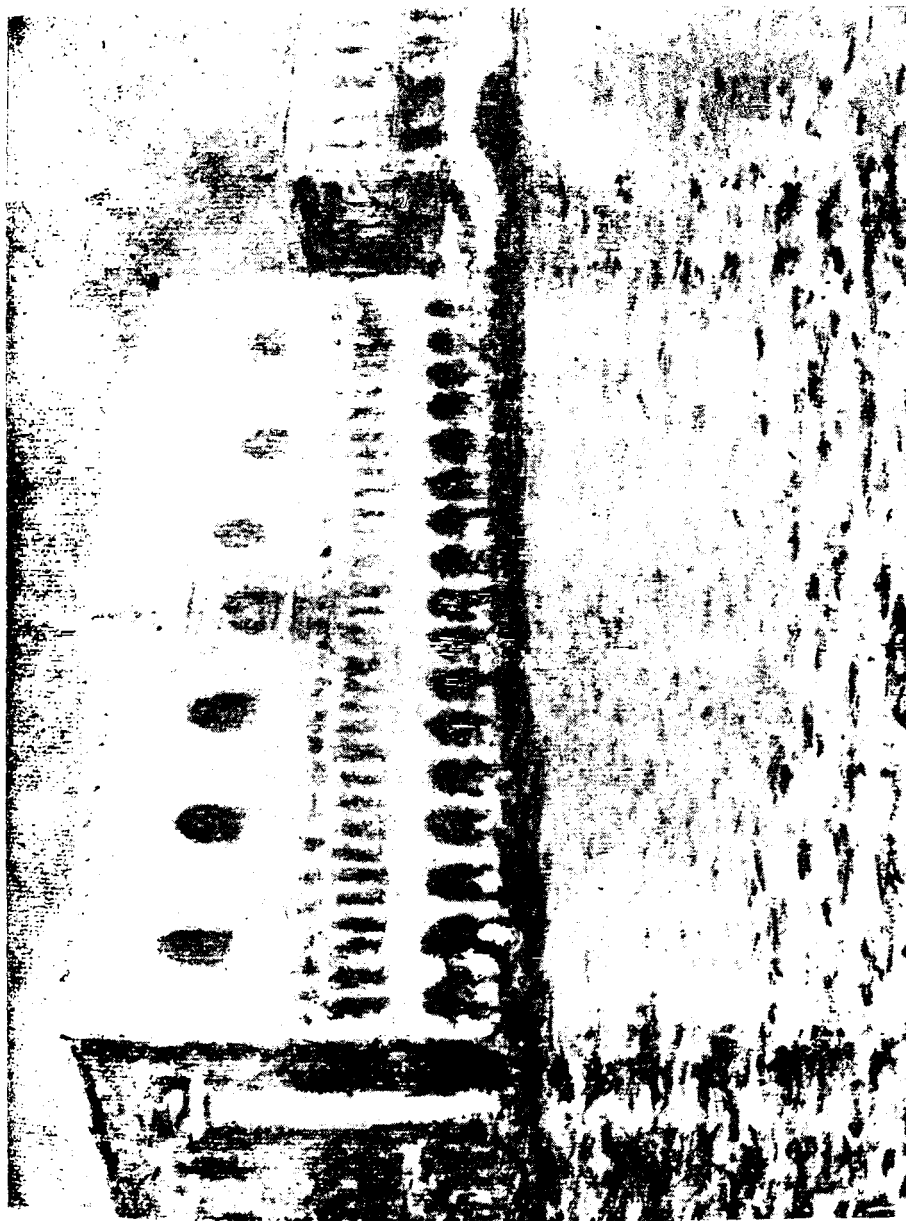
into the sunshine of the hilltop, and from that higher level we see a little more clearly, understand a little more sympathetically and truly. We are *en rapport*—the degree depends on ourselves—with our mind attuned to and working from a creative level. Then, for a moment, a light glows in our minds and a warmth engenders in our hearts, if we respond to the wisdom and beauty revealed to us, then, for the first time we have "direct contact" and are perhaps drawn nearer to things than we are ourselves. "Where there is no contact there is no life, nothing is less than beautiful, other than the life itself."

When we come away from seeing a great play we slip imperceptibly and imperceptibly to our limited selves, and the magic is broken. We begin again to think and feel in our ordinary circumscribed way. "After all," we feel and say to ourselves,

I didn't realize it was very enjoyable; but it won't do to be so far outside the artificial atmosphere of the theatre, and this is the matter-of-fact world demanding unending effort to cope with its necessities and calls. And so to bed and the "realism" of business and the world of the morrow.

So we think. But that is not all. "That" is the vision of the world. The days of miracles, visions and mystery, are not over until we have great drama and the theatre with us.

D. Jeffrey Williams



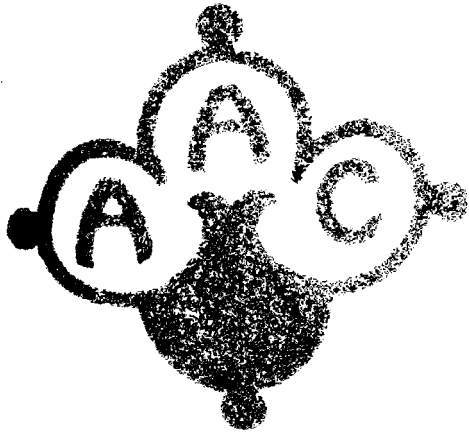
THE DUCAL PALACE, VENICE

Claude Monet



SALUTATION BRIDGE, VENICE

Claude Monet



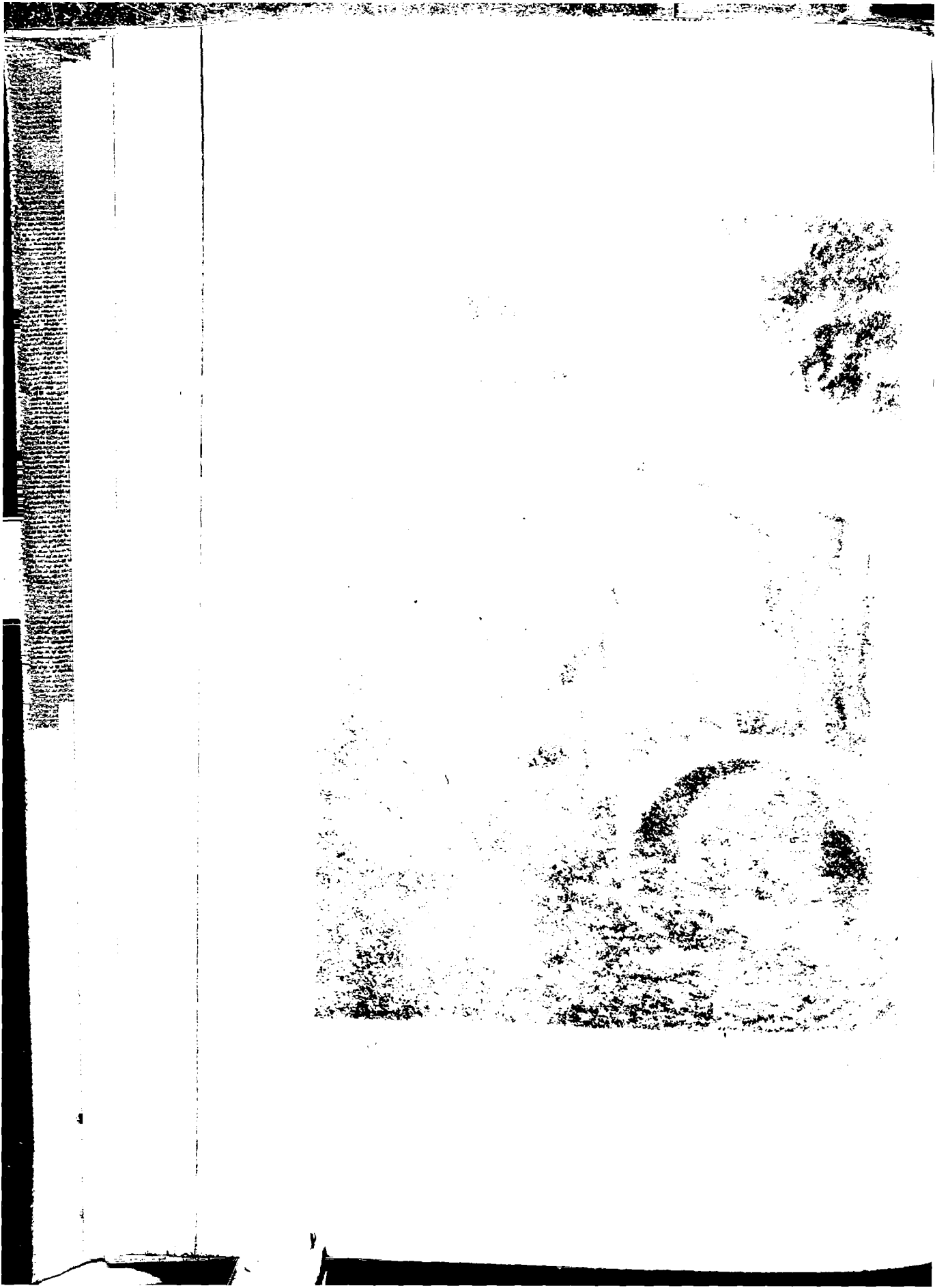
THE LAST OF THE IMPRESSIONISTS

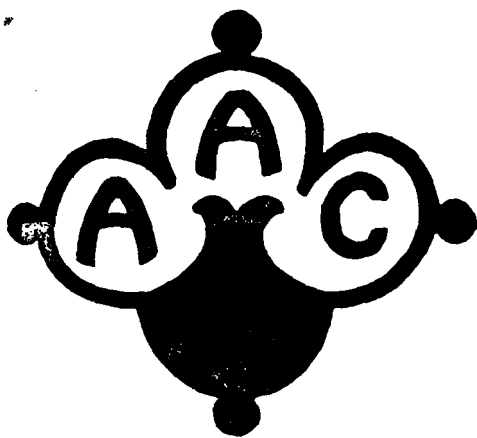
A VISIT TO CLAUDE MONET

By JAMES H. COUSINS, B.Litt.

WHEN Hogarth wiped straight lines out of existence (and thus anticipated Einstein as art as well as anticipated science) he touched a law that holds in other realms than art. At least I found it in a little café in the artiest part of arty Paris, where the alleged straight line of history is bent into a curve as concealed the first (in initiative), the last (in the opinion of some), and the last (as chronology) of the Impressionist painters. In other words, the artist had arranged for me a wholly untruncated Claude Monet.

Now Claude Monet is a thing that, according to straight-history, ought to have been reposing peacefully under a carved monument for years and years. He was "born" a generation ago.





THE LAST OF THE IMPRESSIONISTS

A VISIT TO CLAUDE MONET

By JAMES H. COUSINS, D.LIT.

WHEN Hogarth wiped straight lines out of existence (and thus anticipated Einstein as art has frequently anticipated science) he touched a law that is operative in other realms than art. At least I found it so when, in a little café in the artiest part of arty Paris, I suddenly fell from the alleged straight line of history into a cavity in which was concealed the first (in initiative), the greatest (in the opinion of some), and the last (as chronology goes) of the French impressionist painters. In other words I found that fate had arranged for me a wholly unthought-of visit to Claude Monet.

Now Claude Monet is a thing that, according to straight-line history, ought to have been reposing horizontally under a carved monument for years and years. He was "awfully modern" a generation ago.

But after the impressionists and post-impressionists came the futurists, cubists, vorticists, and other varieties of pictorial experiment. So amazingly did art history progress in those far-off times twenty years ago that an artist became "frightfully famous" in a week. I was earnestly recommended to secure a picture in a little show in a back street as the artist's price was sure to be multiplied by ten a year later. Having lived beside calmer waters than the Parisian puddle for a number of years, I had somehow subconsciously calculated, on a basis of historical straight-line averages, that plain impressionism had passed away a millennium ago, and that Claude Monet was a legend of the pictorial Middle Ages.

And yet, there he was, that sunny, dusty, green-leaved day of the early summer of France, standing with his hefty daughter-in-law at the gate of what I had long taken to be "a ghost of a garden" in some ancient romance, waiting to welcome the visitors, a sturdy, straight figure in a fawn tweed lounge suit, with a flannel shirt under a linen ditto open-necked below the long grey beard. He looked quite solid, yet something like a shiver went through me when he offered his hand for a shake and I saw frills where cuffs ought to have been. Had he also disclosed a sword I should have given the salutation proper to historical spectres. But when, instead, he took off his soft straw hat in response to our greeting, I saw that his head was close-cropped all over, which removed him from the celestial order (which neither bobs nor shingles) or the other order (which only sings) and left him just human.

As a matter of cold statistics Claude Monet was eighty-five when I visited him (*b* Paris November 14, 1840, as the biographical dictionaries put it), but his short, alert and quickly moving figure spoke of the strong spirit within, despite the signs of growing physical infirmity in the organs which he had most used in his long career as a painter.

he had recently been operated on for cataract. Still, he had work in hand, and much recently done; and we could see the lot, ancient and modern, if we would follow him. Which we did, as he led us to his reception room and later his work-room, a living image of enthusiasm controlled by labour and experience. He moved with a mixture of aged deliberateness and temperamental lightness on small feet neatly booted, with trousers buttoned tightly round his thin ankles. He was slightly deaf and knew no English; but with the help of a young Irish-American artist (who had a commission to buy a Monet for a friend), we managed a vivacious conversation.

In one of those futile moments before the head-waters of conversation get their direction, I asked the old Master if he had been up to Paris to see the exhibitions. With something between a smile and a frown he said, "I go to Paris once in about five years." I had forgotten that Claude Monet was as capable of snuffing out the post-Monet depressionists as they were of burying him, and had emptied Paris and all its works (though not its art-dealers) out of his life years ago. Besides, if Paris and Monet had to come together, other than once in five years, it was only an hour and a half by rail to Vernon, and a tramp over a much painted bridge and along a much painted valley to a much painted garden and lily pool at Giverny. As for exhibitions, when one surveyed Monet's walls and easels and portfolios, one felt that here was an exhibition of the art of painting, while in Paris the painters largely succeeded in making exhibitions of themselves. Here the broad river of art-tradition flowed calmly towards still broader and deeper accomplishment; there, the little hectic accomplishments of the city whirlpools, for want of the power to flow (since continuity implies tradition and tradition to them is anathema) could only simulate progress by a series of jumps from *ism* to *ism*. Monet did not say

these things. They were only in the atmosphere, but very tangibly so; so much so that the young American artist, in a tragic "aside" asked me, "What is wrong with us?" (meaning the new generation) "Artistic in-breeding, auto-intoxication and auto-poisoning," I diagnosed. "And the cure?" "A volcanic explosion that would scatter your cliques and cults amongst the sanities of nature and humanity," I prescribed. He has since pilgrimated from Paris into North Africa, and with his paraphernalia under his arm and armed police on his heels fled thence towards wider realms. Remembering the miles of paintings I had recently wandered through in the rival salons, which were hung with many alleged works of art whose perpetrators deserved a like doom, and comparing one's impression of them with this assured, placid, masterful art, one realised how the struggle for contemporary notoriety through buffoonery or contortion in the art-circus of the city served the febrile impulses of a season, while honest labour bestowed with enthusiasm and persistence on one aspect of nature's outer appearance, as Monet had bestowed it on light rather than on form, gave a sane expression to the creative instinct of the artist and a permanent place to his name in the record of art.

At the same time, one realised the limitations of the art of Monet. It seldom touched the feelings, and never the mind or the soul. Its interest was almost solely technical. Its beauty was a transcription. The protest of his youth against the meticulous realism and classicism of the time became the habit of his manhood and the chain of his age. I had only recently loitered, as he had done, on the waterways of Venice, and still preserved clearly a more distant memory of Rouen; and when I stood before some of his paintings done in these places, I saw clearly that this art was neither creative nor interpretative, but a *tour de force* of sight and handicraft. It was as if he had acquired, not atmospheric vision, but what

one might call etheric vision, which enabled him to catch the rebound of light a few inches from the surface of things, and to paint, so to speak, not the sun but the corona of the sun. Of spiritual realities he gave no hint.

There was much beauty in these pictures of Venice and Rouen. The enthusiasm of his life had gone into them, and his pleasure at my appreciation was delightfully frank. My American friend asked the price of one. "Mes enfants?" said Monet with a shrug that put the children of his heyday beyond the categories of art-merchandise. If people would insist on buying his pictures, why, there were plenty to choose from among the less intimate progeny of his brush. Thus we gravitated to his water-lily phase of 1897 to 1903, when each minute of the day had pictorial possibilities in subtle changes of light on the pool which he had put in his garden to supply him with copy, even as the Japanese kakemono painter had reared cocks and hens in his little garden primarily for artistic purposes, and only secondarily for digestion. In that little lustrous kingdom at Giverny, where Monet has lived since 1883, and where he will probably die, there was for the seeing eye, once its airy pathways were familiar, as much light-travel between one hour and the next as the unseeing would find only between there and Constantinople burdened with their physical bodies. A day's work took the open-eyed painter from zone to zone, with a dozen canvases on which to record the appearance of one hay-stack in a dozen lights.

We chose a canvas about four feet wide and three high; a simple representation of the colour-impression of three or four water-lilies on a pool looked down upon at an angle of thirty degrees. It was to form the annual gift of some special work of art by a wealthy American business man to his wife. One year it was a house, another a piece of sculpture. This year it was to be a Monet, and price was of no importance. There

was no question of bargaining. His agents did not permit him to accept less than a minimum, and he gave us the picture at the minimum—one hundred thousand francs. I calculated to myself, with a touch of secret envy, that for the cost of that one canvas, whose chief distinction was its signature, I could furnish a gallery of two hundred masterpieces of modern Indian painting, and bring joy, even relief from poverty, to a score of Indian artists whose works are technically, in their own sphere, as fine as that of the master impressionist, and that express not only the beauty that light reveals to the eye but the infinitely more precious quality of the light of the spirit.

There was something pathetically heroic in observing how the aged artist had adapted his art to the infirmities of age. His spectacles obscured one eye, as a result of the operation for cataract; the other looked like a single eye of Vulcan, misplaced and enlarged to twice its normal size by the lens. In this condition, subtlety of effect was beyond him. But he must paint or perish; and as he is not amongst the perishers, the painting had to conform to his needs. In his beloved garden he was full of exclamations of "*très jolie!*" over masses of almost audible colour in tulips, iris and pink clematis. Being entirely innocent of subjective inspiration he had made nature provide the objective matter of his art at the stage when his sensorium was capable of responding only to emphatic impacts. His latest phase, therefore, was one of heavy, blobbed painting of the fresh colours of spring and the fulfilled splendours of autumn.

A Japanese doll in his reception room attracted my attention. At once he flamed into enthusiasm, and took us through private rooms whose walls were completely covered with Japanese prints which he confessed to have been collecting since he was sixteen years old. These were the sole decoration of his rooms apart from his own pictures. "I have a



was no question of bargaining. His agents did not permit him to accept less than a minimum, and he gave us the price of the minimum—one hundred thousand francs. I calculated myself, with a sort of secret envy, that for the first time one canvas, whose chief distinction was its signature, could furnish a painter with two hundred masterpieces of a certain painter. It was a joy, even relief from poverty, a store of labour, whose works are technically, in their own sphere, the equal of that of the master impressionist, and express the same beauty that light reveals to the eye. It was a precious quality of the light.

For the first time, painting pathetically heroic in character, how the artist had adapted his art to the infirmities of age. His right eye was obscured one eye, as a result of the loss of the other looked like a single eye. His vision was enlarged to twice its normal size. In this condition, subtlety of effect was impossible. He must paint or perish; and he painted. He painted, the painting had to conform to the needs of the aged garden he was full of exclamations of almost audible colour in the faces of almost innocent of subtlety. He painted to provide the objective.

When his sensorium was capable of such impacts. His latest phase was a bloomed painting of the fresh colour of the splendours of autumn. His painting room attracted my attention. I entered with enthusiasm, and took us through the room. The walls were completely covered with his work. He confessed to have been collecting for years. These were the sole part from his own pictures. "I had



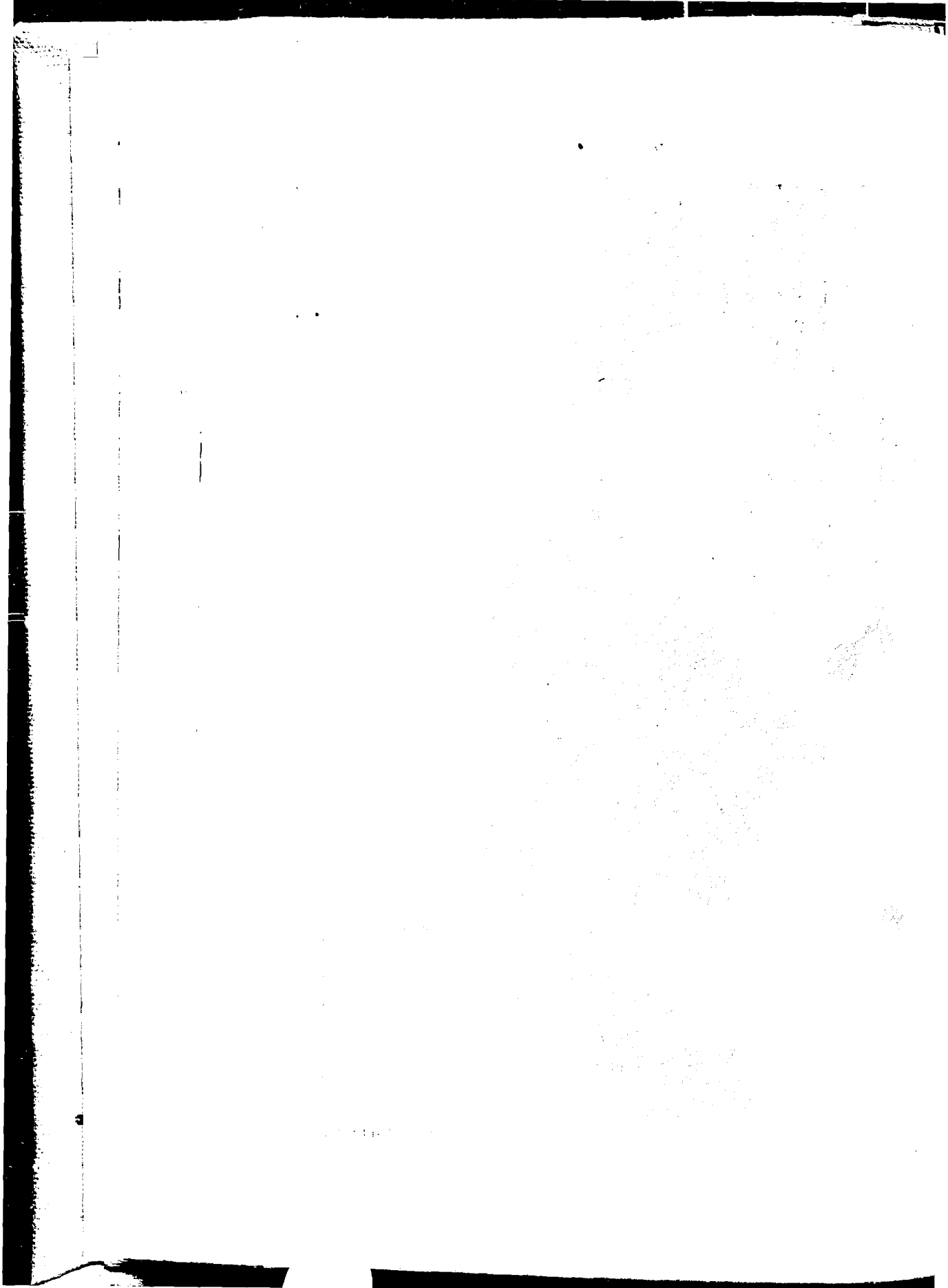
GRAND CANAL, VENICE (TWILIGHT)

Claude Monet

for Japanese art," he said, which, being further interpreted, meant that while oil painting was his vocation, Japanese colour-prints were the scriptures of his religion. "They were very great artists," he said very seriously. He pointed picture after picture mentioning the artist's name. His own specialisation in art demanded, for the satisfaction of his own nature, a complementary but contrasted enthusiasm. In his own work as an impressionist in light he swung for the work of oriental artists who saw objects with unegoistic clearness, and who, because they had no need for shadows as such, had no need either for shadows. Yet, with this clearness of spirit, the old western impressionist in oils looked some of the eastern particularists in waters as "very good artists". He had passed beyond the illusion of bulk and prejudices of one's own method, and knew that artistic achievement was measured, not by foot-rules or familiarities, but by the degree of fulfilment of a definite purpose through unobscured means.

"Mon ami," he said with feeling and pride as I looked at a photograph drawing of Manet by Degas (both prominent members of the impressionist school) set beside a photograph of himself on his own table. And I thought, as we said goodbye, that they were indeed friends of memorable name, but with the difference that, while the fight for freedom of expression had killed Manet in his prime it had served only to nourish and stimulate the stronger, steadier, perhaps more commonplace genius of Monet.

James H. Cousins



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"Mon ami," he said with feeling and pride as I looked at a lithograph drawing of Manet by Degas (both prominent members of the impressionist school) set beside a photograph of himself on his own table. And I thought, as we said good-bye, that they were indeed friends of memorable name, but with the difference that, while the fight for freedom of expression had killed Manet in his prime it had served only to nourish and stimulate the stronger, steadier, perhaps more commonplace genius of Monet.

James H. Cousins

HEROES TO-DAY

By WELLER VAN HOOK

THE old heroes were pictures, moving statues, warriors, grand magicians, Colossi. They moved about, arrayed in gorgeous colours as in brilliant canvases set in golden frames and these lighted at the most favourable angle with great clusters of waxen candles standing in silver candelabra. What an atmosphere of impossible purple halos stops their crudities off from us! The Homeric painter lets them cross the wine-dark sea and all they do, of wanderings, of battling of the snatching of victories or of the final exhalings of the spirit viewed heroic, as when, amid tinted operatic clouds upon mountain acclivities two heroes of Wagner, in an atmosphere of orchestral chords appear and, at the denouement, Wotan the God stands forth all dim and heroic, to destroy His enemy with a glance!

How changed is our practical age! No more heroes are wanted. They have come to be a nuisance by multiplicity! The spirit of heroism is everywhere among men and women, boys and girls. One day in a beer-saloon I once saw, at four o'clock in the afternoon, when there is no romance but plain daylight, a girl of thirteen dying of hydrophobia. For five minutes she might breathe, though with agony; her teeth clenched together, the slender frame, the whole rocking throughout, was lifted by spasm from the bed on heels and occiput and consciousness was in abeyance for a few moments; then hideous fate let her wake again for the jaws slowly to relax and the spirit to look out again from the eyes that had been dead. Many times this happened. The mother was only a fat German woman; the room was not very tidy; the wooden walls of the house let through, and the near-by shingled roof reflected in, the stifling heat of the summer sun. But what a pitiful agony was that Mother's! O Mary! Thou wert a Mother! The girl would soon die; that you could see—only a few more of those agonies would be needed to finish her. But what said the child to the Mother? "*Never mind,*" said the girl, "*don't be so bad, Mother, it is not so painful!*"

That was twenty years ago; the vision is burnt in forever. Nobody has ever written a poem about the little girl. No Arnold Winkelried paintings have been done of her. And, of course, no painter should put such ugly things on canvas. If we had heroes in these later days she would be one!

Did you ever visit the county hospital? There is where they take the down-and-outers, the people who have not succeeded and are supernumeraries about South Halstead Street. The wives and daughters are allowed to call on them between two and four each day.

Feel this man's pulse, his artery is hard as a pipe-stem, his air is gray and he says he is forty-five. Why is he *thus* and *here*! He would be a hero for you if you could read his life as the Gods can. Never ceasing labour and care did it. You see his wages were small, and he hadn't wit enough to save, and often he was out of work. But he might have been a hero if he had but lived in the days of knight-hood, long ago. To-day heroes are so common we have forgotten to call them so, and they are lost as to the distinction of heroism. This man sacrificed himself for his family.

What millions of heroes did the world produce when the great war raged! At first some of the young drafted men came for medical examinations with eyes that were red about the lids. Their sweet-hearts or wives were aghast in the little flat, at home! Tom was drafted! Heroically he went. And nobody must know that anybody had wept. I do not know whether Tom's body is in France, or whether he is clerk again in the foundry. There were so many, you know. But we never saw him again.

In the next block to me a young man in the twenties has been slowly dying for two years. Lately he could no longer move his legs, and when he wanted to rub his nose the nurse had to lift his elbows. But he could guide his forearms so that he could still rub his nose. In that limited way he lived, until he died!

In the last months God's Almoners of Mercy lightened his inner burden, although he had great pain. He gained new realisations of spiritual truths; he saw the place of pain in evolution, and, no doubt, when away from the body in sleep he was generously cared for, indeed.

When he died we did not know how we ought to feel. We were glad to know he was free. And yet we felt full of grief that the man could not enjoy his youth and its contest and the protracted struggle for existence, with touches of victory here and there.

Such a man, smiling at Fate and sustaining the women with jests as he lies enchained in an ossified body, would have been a hero in the old days. To-day he is not noticed; it would not be good form!

Oh, but God and His Sons, the Saviours of the world—They see; They know. These silent, self-forgetting heroes of to-day are making the world noble as they endure! Humanity is getting to be so well trained in heroism that heroism is a commonplace, cowardice the exception. O God! have not men learned their lesson when they have lived through it, every page and line of it, correctly and die knowing that they would be heroes, if there were any in these modern days! Yes, we know that such testings suffice!

Once the Grail Knights were the only true leaders and heroes of men. Now the younger ones are bearing some of the weight of the World's huge debt to the law! And not long now will the world-agony continue till it is lightened more and more. And the dawn of brighter, sweeter eras will be seen—in the East, Brother!

Weller Van Hook

SEEDS OF INTERNATIONALITY

I

THE Third International Congress of Psychical Research will take place in Paris from September 26 to October 2, 1927.

The Congress, which follows those of Copenhagen, in 1921, and Warsaw, in 1923, has for its object to report and discuss such scientific work as may have been accomplished since the last Congress, as well as to establish "an intellectual fusion between seekers of all nationalities".

Members of the Congress are those, only, who are invited to take part by their respective National Committees, or by the Organising Committee in Paris, and the National Committees must send in their lists of names by the end of December, 1926. Only members of the Congress will be allowed to speak or discuss, the languages admitted being English, German and French—preferably the last.

The subjects to be dealt with are classified under the following categories:

I. Paranormal action on matter by the human being (telekinetic, teleplastic, etc.)

II. Paranormal knowledge under all its already catalogued aspects (telepathy, clairvoyance, psychometry, prevision of the future, etc., to use the old terms until a definitive terminology be adopted.)

III. Physics and Metapsychics (normal and paranormal psychics, human radiations, etc.)

IV. Biology, Psychology, Physiology and Metapsychics.

V. Laboratory practice (technique, instruments, etc.)

VI. Terminology (of which the definitive establishment is urgent.)

Enquiries should be addressed to the Secretary-General of the Congress: Dr. Osty, 89 Avenue Niel, Paris (17), letters being marked: "*service des Congres.*"

* * * * *

The Fourteenth Session of the International Geological Congress was lately held in Madrid. This Congress is almost the sole survivor of the scientific congresses which formerly played such an important rôle in international scientific comity, and holds a unique position in that it is open to men of science of all nations.

The members numbered more than a thousand, many of whom had already taken part in excursions to the Canary Islands, Morocco or to Huelva and other places of geological interest in the south of Spain. Toledo, the Guadarrama mountains, the Balearic Islands, the Pyrenees, Asturias, and Bilbao, all of which excursions dealt with the wealth of varying interest peculiar to each place.

Naturally much of current geological interest was contributed, papers were read, and many questions of interest discussed, but the greatest achievement of the Congress is considered to be the recreation among geologists from all parts of the world of the atmosphere of friendliness and cordiality that prevailed in the days which now seem so remote—before the War.

* * * * *

AN INTERNATIONAL SCHOOL

An International Boarding School is shortly to be established in Geneva, Mr. Charles R. King, B.A. (Balliol College, Oxford) will be the Headmaster. He is a teacher of unusual ability and influence, and has convictions as regards international comity and a belief that judicious education may help in removing misunderstandings between different peoples.

* * * * *

The Fifth International Road Congress, held in Milan during the early part of September, included delegates from fifty-two nations, ranging in size from the United States to the tiny republic of San Marino.

There were, in all, nearly two thousand delegates. The importance of the Congress was based on the growth of the road problem since the appearance of mechanical transport. Results obtained in different countries were examined, with an effort to combine the highest efficiency with the greatest possible economy.

* * * * *

II. INTERPLANETARY WORK

It may be remembered that some five years ago Prof. R. H. Goddard announced his intention of firing a rocket at the moon. He was convinced by experiments and calculations that it was possible to construct a self propelling rocket, capable of overcoming the earth's attraction, which would reach the moon in thirty-six hours.

The project was considered feasible by the American Association for the Advancement of Science and backed with generous financial

support; however this rocket has not yet started on its 240,000 mile journey.

Two years ago a German scientist put forward a more sensational project—a rocket—large enough to hold two persons and capable of reaching the moon with its human freight. Volunteers even came forward to undertake the adventure but the rocket has not yet been fired.

News now reaches us that a party of Russian scientists intend to start on this same journey in the course of a very short while. No details have been given, but surmise is interesting. An initial velocity of rather less than seven miles a second would be sufficient to overcome the earth's gravitation and reach the moon in less than ten hours. But the intense heat generated in a body moving with this velocity in the dense lower strata of the earth's atmosphere would burn it to a cinder. Therefore the rocket would be obliged to begin its flight much more slowly, and attain the speed necessary to neutralise gravitation in the rarefied air some 200 miles above the earth's surface.

Theoretically it might be possible to reach the moon by some such method; but the plight of the travellers who might land on the moon is not pleasant to contemplate. They must conduct their exploration handicapped with heavy oxygen apparatus with which to breathe. The temperature of the lunar night, lasting two weeks, would be far worse than that of the polar region; while in the equally long day the terrific heat of the sun, untempered by atmosphere or cloud, would be unbearable.

And the return journey! The rocket must of course be fired from the moon at the earth. Once safely started on its earthward voyage, the rest should be easy; for the velocity necessary to overcome the lunar pull would be barely a mile a second instead of seven as when leaving the earth. When nearing the earth trouble would begin for it would be necessary to *maintain* a slow speed for all the while the speed of the rocket would be accelerated by the gravitational pull downwards.

Visionary as a trip to the moon and back may seem, so many miracles have been achieved by the scientist and inventor in the last quarter of a century—wireless and the conquest of the air, to mention only two—that even this amazing adventure cannot be ruled out as impossible.—Extracts from *The Observer*.

CORRESPONDENCE

A FATEFUL FORECAST

THE other day when I took down from my Library shelf a volume on "Peer Gynt" a newspaper cutting fell out. It was from the *Manchester Guardian* and was dated the 21st June, 1913. It contained a remarkable prophesy about the Great War by Tolstoi. I sent the cutting to the Editor of *The Manchester Guardian* and he has reproduced it in the issue of Monday the 20th September, 1926, page 5. I am sending you this paper as the information may be useful to you and the readers of THE THEOSOPHIST. Perhaps you or some of your staff may be able to give some clue as to who the "writer of little military training is" who is to hold Europe in his grip till 1925.

A correspondent has come across a cutting which has a striking and a tragic interest. On June 21, 1923, "Miscellany" alluded to a prophecy supposed to have been made by Count Tolstoy and sent by him to the Tsar, the Kaiser, and the King of England. Tolstoy stated "the great conflagration" would start about 1912, the first torch being lit in S. E. Europe; it would develop in the year 1913 into a destructive calamity. He continued: "I see Europe in flames and bleeding, and hear the lamentations of huge battlefields. But about the year 1915 a strange figure enters the stage of the bloody drama. He is a man of little military training, a writer, but he will hold most of Europe in his grip until 1925. After 1925 the greater part of the Old World will form a Federation of the United States of Nations." Allowing a little latitude in the dates we can, unfortunately, compliment the prophet. But what of the writer? Somebody at the time suggested Mr. Roosevelt. President Wilson, of course, filled the part much better, but he was defeated and died too soon to fulfil the prophecy.

JAS. S. McCONECHY

Halton Bank

Eccles. Old Road

Pendlebury

BISON

ON page 235 of your issue for May last you have a paragraph stating that "the bison in North America is within a year or two of extinction at the hand of man," and I think you will be pleased to know that this gloomy prophecy is entirely incorrect.

So far from being close to a total disappearance the facts are that in our great National Park, at Wainwright in Alberta, which is 15 miles long by 13 wide, the last remnant of a herd of these animals was placed by our Government in 1907. Since then the herd has increased to nearly 12,000 head, of which some 2,000 have been killed for their meat and hides, in order to avoid over-taxing the capacity of their grazing grounds.

Another 1,600 of the younger animals were shipped in the summer of last year to the Wood Buffalo Park, 700 miles further north, where they can run wild in an area of nearly ten thousand square miles of pasture, so that a very large and constant increase may be confidently expected. I trust you will kindly give this information the publicity of your pages.

I would appreciate your further kindness if you would let me add here, or insert as a separate note elsewhere, that I am trying to complete a set of *Lucifer* and of THE THEOSOPHIST'S issues prior to 1900. If any of your readers have copies of either magazine that they do not wish to keep, and will write me I will be glad to purchase them—if undamaged.

N. W. J. HAYDOE

564 Pape Avenue

Toronto, Canada

ORDER OF SERVICE

FOR THE DEFENSE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

Aim.—The aim of the Order of Service is :

To defend Theosophy against limitation, materialisation and misconception.

To defend the Theosophical Society against every deviation from the three aims laid down in its Bye-laws.

Ways and Means.—The Order of Service tries to attain this aim :

I. By holding high the principle :

(a) that only that insight which each one has been able to experience as Truth for himself and from within himself can be Theosophy ;

(b) that informations of others can never form the basis or essence of the Theosophical conception of Life, but at the most ought to be considered as a help or encouragement in the search of Truth.

II. By fighting against misconceptions with regard to Theosophy and the Theosophical Society, especially by contesting the often proclaimed, but mistaken idea, that the Theosophical conception of Life and the World could be based upon belief on authority.

III. By putting into action all means in order to prevent :

(a) that the Theosophical Society should be confused with, or influenced by parallel movements, to which the Order is not inimical, but with regard to which, exactly as the Theosophical Society, it holds the same position as with regard to every other religious, philosophical, scientific or political movement.

The Order acknowledges that one aspect of the Truth may be embodied in the forms of those parallel movements, but it is of opinion, that the Theosophical Society may not identify itself in any respect, with these movements, because this would become a fatal limitation for the Society, whereas Theosophy is and must remain, the White Light, which is above all such forms and which the members of the Theosophical Society in the first place must try to carry forth into the world.

(b) that the Theosophical Society, as such, should be connected with any religious, philosophical, scientific or political movement, as hereby it would become limited, which would be absolutely in conflict with its all-embracing character.

(c) that the Theosophical Society as such, should proclaim formulated "truths" or proclaim "statements" with regard to such truths, as this would be equivalent to a limitation of its aims.

IV. By tracing out all causes which might lead Theosophy and the Theosophical Society to be confused with or clouded by parallel movements, which might limit its broad outlook.

V. By awakening the interest of all members of the Theosophical Society for the Theosophical Society and by inciting its members to support the Theosophical Society efficaciously with all their energy both morally and materially so as to ensure its further integral existence.

VI. By doing everything which will further be conducive to its aim and is not in conflict with the Bye-laws and Regulations of the Theosophical Society.

Constitution.—All those members of the Theosophical Society can become members of the Order of Service, who are in perfect accordance with the aspirations of the Order and are prepared both in word and deed, as far as lays in their power, to promote its aim.

Only those can sit on the Committee of the Order, who have no personal connection with those parallel movements, which might give some cause of confusion with the Theosophical Society, or which by their influence might impel the Theosophical Society in a definite direction.

J. P. VAN A ARTSEN,

Member of the National Council, Theosophical Society, Dutch Section.

DR. D. ALBERS,

Member of the National Committee, Theosophical Society, Dutch Section.

J. W. GOUDSBLOEM,

Member of the National Council, Theosophical Society, Dutch Section.

H. A. KOOY,

DR. CH. A. VAN MANEN, Nassaulaan 4, The Hague (Holland), Foreign Secretary of the Order of Service.

THE THEOSOPHICAL FIELD

TOC H

A RELIGIOUS movement, with a strong bias towards brotherhood and service, which is taking root in the Commonwealth of Australia is that of "Toc H," founded by Padre Clayton in 1920 to carry on in the times of peace the spirit of sacrifice and service which irradiated the years of war with a celestial light. The movement had its origin in a "Christian Inn" founded in France in November, 1915. The Inn which was intended to be rest to the weary, courage to the depressed, faith to the seeker, possessed an upper room, a chapel, with a carpenter's bench taken from the garden as an altar. During the war the tradition of undying service and courage gained by Talbot House (as the Inn was called) was a flame in the dark night of the trenches near which it was placed. Those who entered "Toc H" became a great brotherhood of servers with a motto "all rank abandon ye who enter here". The brotherhood of "Toc H" in Australia and in other parts of the Empire where it lives and grows, draws to its ranks those desirous of remembering the sacrifice of the glorious dead, and who endeavour to keep that lamp of sacrifice burning in times of peace through the sacrificial lives of its members. Toc H is formed into groups, which in time become branches. A job master in touch with the needs of the community in which Toc H exists apportions a job a week to active members. These jobs extend over every phase of activity from the regular helping of orphan boys in an orphanage to the pruning of the fruit trees of a widow in the county, or the singing at regular times to those who are lonely and sick. The ceremony of Light, and the Initiation ceremony, are beautiful with an impressive simplicity. The question is asked by the leader "what is the Lamp of Toc H?" and the answer given is "The lamp of maintenance." "How was it lighted?" is the second question, and the answer given is: "By unselfish sacrifice." The third question is, "How is it maintained?" the answer being, "By unselfish service". A striking phrase by the Leader is: "With proud thanksgiving let us remember our Elder Brethren."

The Toc H League of Women Helpers is an auxiliary movement formed to do among women and girls that which Toc H proper does among the boys and men.

* * * * *

TELEVISION

The possibility of "seeing by telegraph" was fully recognised many years ago.

The problem of television, however, is an immensely more complicated one, and even the most optimistic of scientific men had begun to think that it would be many years before the first glimmering of a practical method would be developed. We were therefore agreeably surprised on making a visit to Mr. J. L. Baird,¹ to find that he had installed there a transmitter and a receiver which prove that he has made great progress in solving the problem. We saw the transmission by television of living human faces, the proper gradation of light and shade; and all movements of the head, of the lips and mouth and of a cigarette and its smoke were faithfully portrayed on a screen in the theatre, the transmitter being in a room in the top of the building. Naturally the results are far from perfect. The image cannot be compared with that produced by a good kinematograph film. The likeness however was unmistakable and all the motions are reproduced with absolute fidelity.

The general principle utilised by Mr. Baird is not difficult to understand. The image of the object to be transmitted is made to traverse a cell sensitive to light. This cell modulates an electric current. When the light on the cell is intense the current is large and when the cell is in shadow it is weak. At the receiving station the current controls a source of light which traverses a ground glass screen which moves in exact synchronism with the image at the transmitter. The spot of light is therefore bright when the light on the transmitter is intense and dark when it is in shadow.

The light from the image moves over the screen about ten times a second. Hence, owing to the persistence of vision, a complete image is obtained . . .

It is natural that Mr. Baird and his partner Mr. Hutchinson, should contemplate a great future for television. They are taking steps in the direction of having a broadcasting system of television for London. Every possessor of a "televisor" will be in a position to see on his screen the performers in operas and plays as well as

¹ At Motograph House in Upper S. Martin's Lane, London, W.C.

hearing them. They expect to make a start in this new system of broadcasting next year. The new discovery will in no way interfere with the ordinary British broadcasting. The Post Office officials seeing the probable advent of a new British industry, regard the scheme with benevolent neutrality.

Those of us who remember the advent of the telephone in 1876, and remember then how little its importance was realised, will hesitate to criticise this new invention. There is endless scope for improvement.—*Nature*.

* * * * *

Education by travel forms one of the great means to-day whereby the basis of brotherhood may be strengthened between man and man, nation and nation, and a further illustration of the recognition of the value of this form of Education has been the arrival in Australia, during the last month, of a group of English public schoolboys under the leadership of the Rev. G. H. Woolley, V. C. Upon the youth of to-day rests the responsibility of the future, and the advent of the English boys who will be guests in the homes of Australian people during their stay in the Commonwealth holds the promise of a large harvest of sympathy and understanding in the days to come.

* * * * *

Great impetus has been given in New Zealand, following the example of many other countries to a general change of public opinion upon what constitutes cruelty to animals and exactly what is man's relation to that kingdom, by an Animal Welfare Week.

Excellent meetings were held and sermons preached in the churches, both of which were broadcasted; and teachers co-operated by making every effort to win the children with demonstrations and special instruction in schools throughout the land.

"Man's dominion over animals," said one speaker, "is a tremendous trust, it is as the power of the Viceroy of God".

Those who are actively cruel possibly are acting in their ignorance and with a change of mind may be as active in the cause of good; the inactive are possibly not ignorant but merely cold, having no love, or thought of suffering outside themselves.

Man's dominion over inanimate creation is increasingly extending. Since the first day when he made fire with flint force after force has been brought beneath his sway. Discovering the laws that these obey, he has been able to make use of them and heat, light,

electricity and radium with many another servant of man's dominion have yielded him their tribute.

But note this well—man himself has not given the laws that these things obey. It is his own obedience to these laws, his knowledge and acceptance and subservience to them, that is the condition that the Earth makes in serving him.

So man's extending dominion over creation is a delegated one, he cannot exercise it as, or say it is his right, and in just such position does he stand with his dominion over living creatures beneath him on the scale of life.

The nearer creatures come to man's domestic life the more dependent upon his care have they become; it is then his duty to dispense food, shelter and healing to them. In untamed nature they could fend for and feed themselves but by becoming man's associates and servants they have relinquished that capability and are for ever at his mercy. For had man left them in the home God made for them they could not suffer as they do, their instinct used to tell them where to shelter, how to get their food; man dulls that instinct when he uses yoke and tames the wild free things and brings them to his service and his ways.

Man did it—for his purpose, years and years ago maybe, but the karma still belongs to man and responsibility will return again and yet again until it will be recognised as such by him and the debt paid. The starving dog outside the gate is not a scavenger, his filthy coat and sores bear witness to this fact, but they are there because the life that he is forced to live was never planned for him by God but forced on him by man; who stole the birthright that was his and left him nothing in its place but leave to suffer and to starve.

Man *has* to recognise and know within his heart that it is his duty to be Godlike in his care for animals; reforms may come and laws be passed but only from man's heart will come that deeper spirit of reform which will bring about a complete change in the attitude of mankind to the lower kingdom and so lose yet another chain which holds us from the attainment of the higher kingdom which we strive in vain to reach.

REVIEWS

Glimpses of Masonic History, by The V. Illus. C. W. Leadbeater, 33°. (Theosophical Publishing House, Adyar. Price Rs. 7.)

This is a wonderful work of research which should be of entrancing interest to everyone, but to Freemasons it will have a special value as it contains such a veritable mine of knowledge regarding the origin and the history of Freemasonry, that for long ages has been buried beneath the oblivion of the past. Our brother C. W. Leadbeater, the author, great brother of the Light that he is, in throwing light upon our Masonic records of the past, has added yet one more to his many inestimable acts of brotherly service to the World.

The book contains also much useful information about the purpose of Masonic ceremonies gleaned from many existing recognised works on the subject, coupled with knowledge obtained through original clairvoyant investigation of the ancient Mysteries of many nations; the latter being a method which, when carried out by a properly trained clairvoyant, is gradually becoming to be recognised as more reliable than old historical documents, which nearly always contain misstatements and evidence strongly coloured with the special opinions of the writers.

In his clear and easy style the author relates how Masonry derives its origin from that bounteous fount of all great religions, which is for ever pouring forth its light on this dark world, the Great White Brotherhood; that wonderful Supreme Council of men made perfect Who are the real Master Masons, and Those Who have risen above even that lofty stage, the true Grand Elect, Knights, Princes, Grand Patriarchs and Pontiffs, Ill. Chiefs and Sovereign Commanders. Within the Temple of T.G.A.O.T.U. sits that Great White Lodge, the highest of all of our Earth, presided over by the King represented by His Blazing Star; there sits the H.O.A.T.F. with Heads of other exalted Offices and Their splendid Brn.—a truly magnificent company working Higher Degrees under the Will of T.M.H., of which we know nothing, assisted by Their Angelic Hosts, through which our World is ever guided.

From time to time, the author tells us, into that Grand Lodge are initiated those of our humanity who, through service to their fellow men have proved themselves fit to be received as apprentices into its lower ranks where greater service becomes possible. And our Masonic Lodges here below are faint reflections of that higher Lodge and are intended to be one of the approaching gateways into it. All religions have had their Mysteries and their Occult Schools, and Masonry, to quote from the author,

as tradition has always indicated, is the direct descendant of the mysteries of ancient Egypt, and its purpose is still to serve as a gateway to the true mysteries of the Great White Lodge. It offers to its initiates far more than a mere moralisation upon building tools, and yet it is 'founded upon the purest principles of piety and virtue' for without that practice of morality and the living of the ethical life no true spiritual life is possible . . . The Masonic Rites are thus rites of the probationary Path, intended to be a preparation for true Initiation, to be a school for training the Brother to the far greater knowledge of the Path proper.

The author explains how Masonry is not only a system of occult symbols enshrining the secrets of the invisible worlds, but how it has a sacramental aspect in the rituals of its degrees, which are intended to invoke spiritual powers for three purposes. Firstly, to awaken within the Bro. receiving the degree the aspect of consciousness corresponding to the symbolism of the degree; secondly, to help all present; and thirdly, by mass invocation to call down, for the upliftment of all, the blessing of the Great Ones and the co-operation of the beautiful Angel kingdom. In the words of the author:

And each of our rituals, when properly carried out, likewise builds a temple in inner worlds, through which the spiritual power called down at the initiation of the candidate is stored and radiated. Thus Masonry is seen, in the sacramental sense as well as the mystical, to be 'an art of building spiritualised,' and every Masonic Lodge ought to be a channel of no mean order for the shedding of spiritual blessing over the district in which it labours.

As to the antiquity of Masonry, the author traces that to the earliest Egyptian civilisation. He takes us far back to the conquest of Egypt by the Atlanteans which took place somewhere about 150,000 years ago, and it is to that age that we are told to look for the origin of Masonry. He traces Masonry from the Egyptians through the Jews to the Roman Collegia, and then through the Mediæval Guilds and the York Constitution; the latter having its line of descent direct from the Roman Collegia which survived in England after the departure of the Romans. But the line of descent is far from pure as, apparently, Masonry has passed through all the great civilisations of the times and has taken from each a colouring which has affected its allegory and its symbology. It has intermingled with the Mysteries of Chaldea, the Mithraic mysteries, those of ancient Greece, Crete,

those of the Essenes and even the Judæan Tribal worship has left its mark upon them. As the author says :

These traditions have crossed and recrossed one another constantly throughout the centuries, have influenced each other in all sorts of ways, have been carried from country to country by many messengers ; so that Masonry which emerged in the eighteenth century bears the signature of many lines of descent of many inter-acting schools of mystical philosophy.

It seems wonderful how such a very ancient line of tradition could come down to the present day in any kind of living form but, as the author says,

behind all these different movements, utterly unknown except by the few disciples charged with the work of keeping alight the sacred fire during the Dark Ages, stood the White Lodge itself, encouraging all that was good in them, guiding and inspiring all who were willing to open themselves to such influence.

Such are the unseen ways by which the world is guided !

Some important references are made to the admittance of women into Freemasonry in olden times, and this information will be of much interest to the Co-Masonic movement which is rapidly becoming such a power in the land. In Chapter III the author writes :

"One feature of those Cretan mysteries especially attractive to Co-Masons is that in them women were admitted as well as men. The admission of women was the practice of almost all the Mysteries of the ancient World, but clearer traces of the fact remain in Crete than in any other Country." . . . "In both Egypt and Greece, as we have seen, women were admitted to the Mysteries, and were able to penetrate into the innermost sanctuaries as well as men."¹

Further on in the same chapter reference is made to the advent of The V.:. I.:. Bro. Annie Besant, 33°, to the leadership of the British Co-Masonic Order, and to the fact that then the direct link between Masonry and the Great White Lodge, which has ever stood behind it (though all unknown to the majority of the brn.) was once again re-opened.

In Chapter II there is a very beautiful account of the ceremony of the consecration of a Lodge seen by clairvoyant vision, showing what an important part the great Angelic hosts play in ceremonial when correctly carried out. In chapter VIII reference is made to the rise of Gothic Architecture in Europe in the twelfth and thirteenth centuries

which was inspired directly by the Head of all true Freemasons throughout the World, as part of the plan for the development of the fifth or Teutonic sub-race.

Apparently this was carried out through the joint efforts of Operative and Speculative Masons. This chapter also explains the effect of architecture upon the consciousness of the people—a little studied subject.

¹ See also Chapter XII.

In the last chapter much is written about the Co-Masonic Order and the future of Masonry. It seems as if Masonry certainly has a great part to play in the future civilisation. It has not been for nothing that the ancient rites contained in Masonry have been so carefully guarded and preserved throughout the countless ages and have been handed over to us at the present time, when we are standing at the beginning of a new age and are expecting the coming of the World-Teacher again. For the coming of the World-Teacher has always marked the revival of the mysteries.

Then, to quote once again from the author :

He, too, will surely take the sacred vessels of the Mysteries and fill them anew with His own wonderful Life ; He, too, will mould them according to the needs of His people and the age in which they lived. For the influence of the sixth ray, the ray of devotion which inspired the Christian mystics, and the glorious Gothic Architecture of the Middle Ages is passing away, and the seventh ray is beginning to dominate the world—the ray of ceremonial magic which brings the especial co-operation of the Angel hosts, of which Masonry itself with its many coloured pageant of rites is a splendid manifestation. Thus in the coming days . . . we may look for a restoration to the worthy, and to the worthy alone, not only of the full splendour of ceremonial initiation, once more to be a true vehicle of the Hidden Light, but also of that secret wisdom of the Mysteries which has long been forgotten in the outer Lodges and Chapters of the Brotherhood. S . . . m . . . i . . . b . . .

In reviewing such an exceptional work it is necessary to quote very fully from its pages, as without that it would not be possible to give a proper idea of its unique value. The book is a sister volume to the author's *Hidden Life in Freemasonry* and in order to obtain the full benefit of the author's great occult and historical knowledge on the subject both volumes should be read. Hitherto Freemasonry has coldly closed its doors on enquirers who seek for information concerning its true purpose, probably because so little has been known, but now, thanks to our brother, the author, so much interesting information is available many should be attracted towards its portals.

The Publishers should endeavour to place this useful work on the shelves of as many booksellers as possible so that it may reach the book-buying public, and every Masonic Library should have a copy in its book-case. The book contains some good illustrations and it has a full reference index which should be of use to students. The printing and binding are excellent.

How a World Teacher Comes, as seen by Ancient and Modern Psychology, by Dr. Annie Besant, D.L., P.T.S. (Four Lectures delivered at the Queen's Hall, London, during June and July, 1926.) (T. P. H., London. Price 2s. 6d.)

In these four powerful lectures recently delivered to huge public audiences in London, Dr. Annie Besant, in her beautiful language, once more told the Western World of the return of the World Teacher, He Who in the West is known as the Christ, again to dwell on Earth to bring happiness to the hearts of men and to give peace and enlightenment to the Nations of the World. For seventeen years, or so, this loyal messenger of the Great Ones has been traveling about the Earth proclaiming this wonderful message, but never before from a public London platform has she told her audience that what she is proclaiming is the result of her own personal knowledge; that she herself has stood in His August Presence in the higher realms and has conversed with the Great Teacher, and has heard Him say that He is coming to His World.

She declares that she is one of His chosen apostles, and that she has spoken, and will speak again, at the command of Those Whose servant she is. And to-day there are many around this great apostle who know her sincerity, who reverence her for her many acts of service to the World, who know something of her greatness, and who realise the truth and beauty of the Message that she is bearing to the World. And there are many who were present on that memorable occasion, not many months ago, when for the first time for two thousand years the World Teacher spoke on Earth to men.

But apart from the general message they contain, these lectures were given for the particular purpose of explaining to the West the manner in which He will express Himself to the people, the method to be adopted by the Lord for His manifestation to the World; how He will use the body of His disciple, Mr. J. Krishnamurti, which has been carefully guarded and prepared for this special purpose—as in the past the body of the disciple Jesus was prepared and lent to the Christ, as was known to the Gnostics of the early Christian Church.

To the Western mind the idea that the body of a disciple may be used by another appears strange, as the West are unfamiliar with the philosophies and the psychology of the East and all Western thought on such subjects is yet quite young. But Dr. Besant explains this most difficult subject, what might be called the psychology of His advent, in her clear and easy manner, giving evidence and arguments based on Eastern and Western psychology, the investigations

of psychical research, Eastern philosophy and the knowledge and experience of Christian mystics.

She says her arguments are not intended to convince but to stimulate serious thought, and she implores the World not to treat her message with ignorant ridicule, but to halt awhile from the many petty activities to which people attach themselves, to which they give so much over-importance, and to give some serious thought to the real things that matter, of which at present, this is by far the most important. She appeals to everyone from the depths of her great heart, through the best of her brilliant intellect and through all that is spiritually great in her, to consider the possibility that in this twentieth century things should happen again in this old, old World that have happened so many times before.

The printed words of her soul-stirring lectures are indeed inspiring, as her lectures always are, but necessarily on paper they lose much of that marvellous inspiration that flows to all present when she is delivering Their message to the World. For at such times something of Their peace and power radiate through her, and then the consciousness of those present is temporarily raised to a high level of understanding and intuition, and for a moment some may actually catch a glimpse of the light she bears, which once seen can never be forgotten.

These lectures contain a beautiful message delivered by a gallant Soul in convincing and expressive language, and if words can move the World surely these words will—or, perhaps it would be more true to write—*her words have already moved the World.*

L. A.

Bengali Religious Lyrics-Sākta. Selected and translated by E. J. Thompson and A. M. Spencer. (Heritage of India series. Association Press, Calcutta.)

This is a welcome addition to the growing literature of the Heritage of India series, and is a fairly scholarly contribution in small compass, of the Sākta literature of Bengal and its appreciation. The hymns and lyrics translated in the present volume, bear to the existence of Sāktas, worshippers of the female energy. Their worship is an expression of the long existing recognition in India of a dual principle in nature Purusha (male) and Prakṛti (female). For all our purposes *sāktism* may be considered as the worship of Ḍurgā or Kālī. A vast literature of lyrics has grown up in Bengal about

this, which the editors have translated with great erudition and scholarship in the present book. The introduction is a valuable and highly commendable interpretation and history of the religious lyrics of Sakta in Bengal. In welcoming this book, we congratulate the translators on their great success in the correct and sympathetic understanding of the religious literature of Bengal.

R. V. P.

The Activities of Uranus and Neptune, by Helen H. Robbins. (The Theosophical Publishing House, London. Price 1s. 6d.)

This interesting little booklet of 70 pages has been written with the object of studying the influence of the planets outside our solar system, tracing thereto (astrologically) the world changes we see around us. The writer covers the whole subject in five chapters, dealing with both planets (Uranus and Neptune) first astronomically, (in two chapters) going upon known data with regard to them (which must have demanded considerable research), and then astrologically, giving a chapter to each. Finally she sums up by considering Uranus and Neptune together.

For an astrological student who has studied these particular planets for many years, the work is full of interest, for it confirms similar theories that have been evolved during those years. But what came as a new thought was the clever suggestion of connecting Neptune with psycho-analysis and its growing recognition during the last decade or so. Her reasons for advancing this idea should be absorbed and thought over by those interested in the matter, for there is no doubt that this planet is concerned with the sub-conscious and it may be that the opposition of Uranus to Neptune (1910 and thereabout) might stand for the descent of the experimental mind of a Jung or a Freud into the world's "Unconscious" becoming more recognised whilst Neptune was in the sign Leo (associated with the solar plexus and the emotions) and to become a definite feature of the world's thought from 1928 till 1940 as he passes through the earthy sign Virgo.

There is no doubt that most of the new scientific discoveries and those activities associated with social reform can be traced (astrologically) to these planets but it would not have occurred to many until they had followed the thoughts of this writer, with suggestive dates given for her reasonings; from time to time. Altogether an interesting little book and with no technicalities to puzzle over for those not initiated into the science.

B. A. R.

The Vocabulary of the Greek Testament, by James Hope Moulton, D.D., D. Theol. and George Milligan, D.D. (Hodder & Stoughton. Price 10s. 6d.)

This is part V of this series and we cannot too strongly recommend it to those who are taking up a special study for which it would lend itself and be of extreme use. The authors are well known and that in itself is high recommendation.

BOOK NOTICES

The Indian Colony of Champa, by Phanindranath Bose. (T. P. H., Adyar. Price Re. 1-8.) A booklet, concise and of great value in its own particular subject. We most heartily wish it the success it merits.

An Introduction to the Study of the Kabalah, by William Wynn Westcott. (Watkins, London. Price 3s. 6d.) with diagrams. The author is well known in many walks of life and a contribution by him will be welcomed and we are sure will be of value to those who are students of this subject for much knowledge is to be gained from this book of sixty pages.

The Book of Genesis Unveiled, by Leonard Bosman. (The Dharma Press, London. Price 3s. 6d.) This is a useful contribution to the world of books which seek to explain and open up mysteries and that is what Leonard Bosman has helped to do in this short volume, just published. We wish it all success and a ready sale.

An Occult View of Health and Disease, by Geoffrey Hodson with a preface by the Rev. Oscar Kollerstrom. (T. P. H., London. Price 1s. 6d.) This book has much to recommend it and we hope that it will find its way into the hands of the many, specially through public Libraries so that the people may profit thereby, for there is much to learn from its pages.

Towards a New Era in Healing, by Sheldon Knapp. (C. W. Daniel Co., London. Price 1s. 1d.) One of those innumerable little books that advocate what is termed spiritual healing with many quotations from religious writers. A useful booklet.

The Religion of the Future, a Declaration of Faith and its Basis, by the Rev. C. B. Johnson, F.R.A.S.Z. (C. W. Daniel Co., London. Price 3d.) A pamphlet which shows that Christianity is taking a wider view of the words of the Founder and a great advance on most of the pamphlets on Christianity which come to our hand.

A Plea for Judaism, by Leonard Bosman. (Association of Hebrew Theosophists, Adyar. Price As. 6.) A useful pamphlet which shows up the points wherein Theosophy can help to elucidate the Jewish Faith and thereby show a common bond in all the religions of the world.

How Spirits Communicate, by the Rev. Vale Owen, and *From the Dead*, by Recorder, are two of the many booklets we receive on the subject of communication with the dead. The first author has won for himself a name in this connection. We have many of these sent to us and they are of use in so far that they bring the reality of life after death to those who apparently cannot be brought to that conviction in any other way.

Four Little Plays for Children, by E. H. Price 9d.

The Unswerving Law, A drama of Reincarnation.

The Conversion of the King, A drama in one act. Price 1s. each.

All are of value, each in its separate way, for spreading the truths of Theosophy very simply, through the stage. All could be acted by children which is to their great advantage.

The Ancient Murli and Witness of the Ancients, both by T. L. Vaswani. (Ganesh & Co., Madras. Price As 4. each). Both pamphlets are calls to Brotherhood from different aspects and are well worth careful reading and distribution. We welcome all from this author.

Poems to the Master, by Mary C. A. Bright. (T. P. H., Adyar. Price 1s.) A booklet of poems with a preface by Ernest Wood. In this collection there are many lines which will attract and inspire and everything is worth while which helps another over a stile in life's long way.

MAGAZINES

The New Era, writing, rather especially, from the point of view of British parents living abroad, faced as they are with the problem of education for children who of necessity must eventually be left in England in school, the value of a magazine like *The New Era* cannot be over-estimated. While there are many parents who, welcoming this new era and its ideals of education, are only too anxious that their children may benefit from these opportunities which are now presented, it is very hard to keep in touch with and to form unbiassed opinions on the various educational reforms taking place in the West.

The decision also is more acute since once the child is left, occasions will lie between and the guardianship must often be transferred to one who is a total stranger.

The New Era supplies this need, offering the opinions and ideals of some of the greatest educational reformers of the day and on an entirely international basis.

The magazine has many other charms for those in Western homes, notices of lectures taking place and lending library; those in the East are grateful for reviews of children's books; detailed and illustrated articles on some of the chief pioneer schools, and will ever welcome the advertisement pages which deal exclusively with schools run on these modern lines and to be found in almost every part of Britain.

Service as the name implies, is a magazine devoted to activities for the upliftment and betterment of mankind, or rather one should say activities in the service of all living creatures.

The magazine is the monthly record of the interests of the Theosophical Order of Service, an international movement which aims at being "An Organisation of all who love for the service of all who suffer".

The problems dealt with in its pages give opportunity for everyone to find his special place and interest if he would join the ranks of servers, the ranks of those who know wherein true greatness lies. The thoughts brought to one's mind at first, on glancing through the varied articles relating to the work in progress and ideals held out for work to come, are the message "Peace on earth and good-will towards men"; and, that here one sees a movement where idealists are actively expressing their ideals in daily life.

One reads of working boy's clubs, help for the blind, books, toys whatever it may be, collections of books for Indian prisoners, animal welfare weeks, and health reforms—but look a little closer and you soon will see the immensity of work that lies ahead before the ideal is even within hope of realisation.

Humanitarianism still remains a complete misnomer in the face of crying needs of prison reform, of so-called sport, traffic in worn out horses and a mass of other ills of which we are so ignorant or else, on having caught a glimpse, with horror shut our eyes and *will* not see.

Service will show the way to those who want to see; it seems to say—the fields are white already to harvest but the labourers are few.

BOOKS RECEIVED

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

The Soul of Jack London, by Edward Biron Payne (Rider & Co., London); *The Secret of Ana'l Hagg*, by Khan Sahib Khaja Khan, B.A. (Hogarth Press, Madras); *Knowledge and Dream*, by Colin Tolby (Hodder & Stoughton, London); *A Golden Book of Francis Thompson*, by John A. Hutten, D.D. (Hodder & Stoughton, London); *How a World-Teacher Comes*, by Annie Besant, D.L. (T.P.H., London); *The Hidden Powers in Man*, by M. N. Ganesa Iyer (P. K. Vinayaga Mudaliar, Madras); *Glimpses of Masonic History*, by C. W. Leadbeater, 33^o (T.P.H., Adyar, Madras, India); *Sémélé, Poem Dramatique*, by Inan Grozev (Imprimerie, Sofia); *Bhagavad-Gitā Upanishad*, Trans. by Parameswara (The Victoria Press, Nagercoil); *The Gates of Horn*, by Bernard Sleigh (J. M. Dent, London); *Origen and His Work*, by Eugene De Faye (George Allen & Unwin, London); *An Outline Introduction to the History of Religions*, by Theodore H. Robinson, M.A., D.D. (Oxford University Press, London).

OUR EXCHANGES

We acknowledge with many thanks the following :

Isis Revista Teosofica Portuguese (May), *Light* (September), *Revista Teosofica Chilena* (June), *The Theosophical Review* (September), *Modern Astrology* (September), *Teosofia* (June, July), *The Canadian Theosophist* (August), *O Theosophista* (January to July), *Theosophy in New Zealand* (September, October), *El Loto Blanco* (September), *League of*

Nations Monthly Summary (July), *Service* (July), *The Servant of India* (September), *Revista Teosofica* (July), *The Calcutta Review* (September), *The Messenger* (July).

We have also received with many thanks :

The Eastern Freemason (July), *El Mensaje* (July), *The American Co-Mason* (May), *Herildo Teosofico* (June), *Norsk Teosofisk* (July, August), *De Teosofische Beweging* (July, August, September), *Toronto Theosophical News* (August), *Espero Teozofia* (April, June), *Museum of Fine Arts Bulletin* (August), *The Centre* (August), *Teosofica en Yucatan* (May, June, July, August), *Teosofi* (July, August), *Norsk Teosofisk Tidsskrift* (May, June), *The Cherag* (September), *Rencarnazione* (April, May, June), *Pewarta Theosofie* (September), *Revue Theosophique* (August), *The Occult Review* (August, September, October), *The Vegetarian and Fruitarian* (August), *Reality* (August), *Milk and the Public Schools*, *The Vaccination Inquirer* (July, August, September), *Commercial and Industrial India* (August), *The Vedānta Kesari* (August), *Rural India* (July, August), *The Open Court* (July), *Heraldo Teosofico* (August), *The World's Children* (September), *Blavatsky Press Bulletin* (October), *The Indian Thinker* (October), *Theosophia* (September), *The Mahā-Bodhi* (October), *The Young Theosophist* (July), *The Beacon* (August), *Prabuddha Bhārata* (October).

THE ALL-INDIA THEOSOPHICAL CONVENTION OF 1926

THE next Theosophical Convention will be held at Benares. The dates as finally fixed will be duly notified.

Delegates will be received at the "Benares Cantonment" station from the 23rd December. Delegates wishing to come earlier should notify same to this Office.

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names as delegates not later than the 1st December: delegates un-registered at this date cannot be guaranteed accommodation. Intending delegates should notify the Asst. General Secretary, T.S., Benares.

Non-delegates (accompanying members) should get the permission of the Executive Committee before they can be provided with accommodation.

Registration Fees.—Every delegate to the Convention, whether a visitor to Headquarters or a resident therein, must pay a delegate's fee of Rs. 2. Each non-delegate accompanying a member must pay Rs. 3. Children under 16 are exempted from the non-delegates' registration fee. No name will be entered as a delegate or non-delegate desiring accommodation, unless the name or names are registered before 1st December. Registration Fees must be sent to the Asst. General Secretary.

Room.—A limited number of single and double rooms may be reserved at a charge of Rs. 5 and Rs. 10 respectively. Iron camp-cots will be supplied at an extra charge of Rs. 3 each. Money must accompany the request for reservation and cots. All efforts will be

made to meet the wishes of delegates applying for separate rooms, but everything will depend upon the number of delegates and the accommodation available.

N. B.—No refund of any kind will be made in case of delegates not being able to attend the Convention.

All available accommodation in the quarters occupied by the residents in the Section Headquarters compound has been taken up by the Housing Committee and persons who wish to be the guests of any resident must apply through this Committee.

Meals.—These will be supplied in Indian and European style at the rate of As. 8 and Re. 1 per meal respectively. Morning and afternoon tea or coffee will not be provided for at the Dining Halls, but there will be separate stalls for these and other refreshments both Indian and European style.

Cooking.—No cooking will be allowed in the reserved or in the general rooms. Only under exceptional circumstances and for reasons acceptable to the Executive Committee will special kitchens be provided at an extra cost to be ascertained from the Committee.

General.—Members must bring with them their own bedding, mosquito nets, such drinking vessels as are necessary and a lantern.

Inquiries.—All enquiries regarding Convention should be sent to Mr. Ramchandra Shukla (Theosophical Society, Benares), who is in charge of the Enquiry Department.

IQBAL NARAIN GURTU,
General Secretary.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

CONTENTS

	PAGE
<i>Frontispiece</i>	
On the Watch-Tower	251
Australia: Her Power and Purpose. GEORGE S. ARUNDALE	259
The Occultist and Nature. E. A. WODEHOUSE, M.A.	266
Whitsun-Day, 1926 (Poem). KATHLEEN LEE	271
The Menace to Individual Consciousness. SATURNIAN	273
Hindû-Muslim Spiritual Culture: The Deep Import of Islâm and Sanâtana Dharma. SYED BADRUDDEN	281
An Essay on God. ERNEST WOOD	286
Some Thoughts on the Evolution of Form. O. PENZIG	301
Revelations and Psychism. C. JINARĀJADĀSA	313
The Human Voice as the Basis of Music. GEO. W. WEAVER	322
To the Higher Self (Poem). AMY RAE THOMPSON	330
The Art Section:	
The Master Jesus in Art. A STUDENT OF THE BRAHMAVIDYĀ	331
A Tibetan Banner. C. JINARĀJADĀSA	337
Suggestions for Beauty in Theosophical Work. S. M. WARNER, L.R.A.M., & W. G. RAFFÉ, A.R.C.A.	339
Seeds of Internationality. S. S.	344
What Theosophists are Saying. A. DE LA PENA GIL	345
Departure of Mrs. Annie Menie Gowland. G. S. O.	351
The Theosophical Field. J.	353
Summer School at Mezenin, Poland. SYBIL MARGUERITE WARNER	356
Correspondence	357
Fare Thee Well!	359
Reviews	360
Books Received. Our Exchanges	371
Supplement	ix

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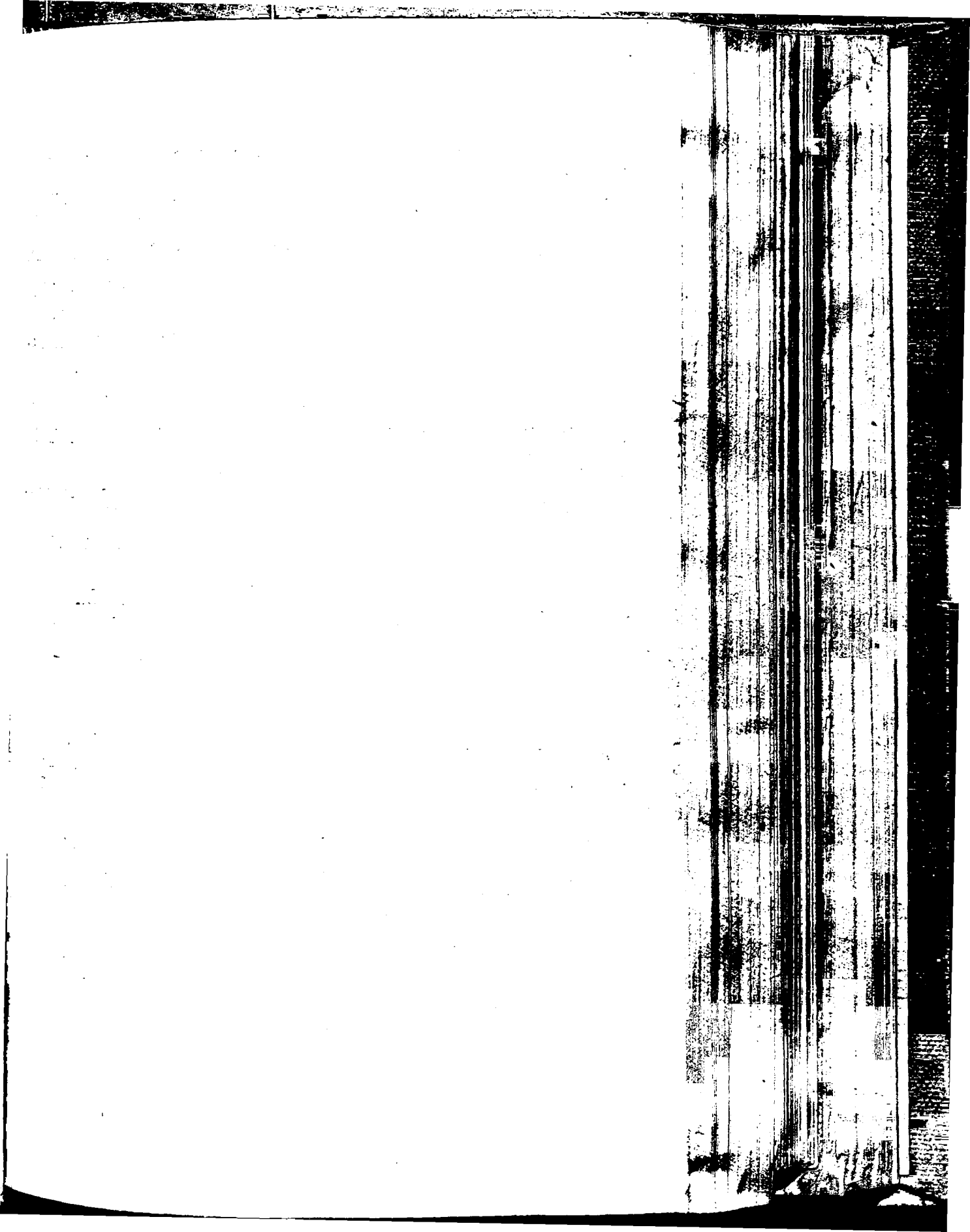
1. U. S. of America
2. England
3. India
4. Australia
5. Sweden
6. New Zealand
7. Holland
8. France
9. Italy
10. Germany
11. Cuba
12. Hungary
13. Finland
14. Russia*
15. Czechoslovakia
16. South Africa
17. Scotland
18. Switzerland
19. Belgium
20. Dutch East Indies
21. Burma
22. Austria
23. Norway
24. Denmark
25. Ireland
26. Mexico
27. Canada
28. Argentina
29. Chile
30. Brazil
31. Bulgaria
32. Iceland
33. Spain
34. Portugal
35. Wales
36. Poland
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The Theosophical Society was founded November 17, 1875, at New York City, in the United States of America, by Helena Petrovna Blavatsky and Henry Steele Waite Elliott. It was incorporated at Madras, India, April 3, 1905.

The international organization has its headquarters at Adyar, Madras, India, and is composed of forty-one national societies and, in addition, twenty-eight chartered lodges in nonsectionalized groups. Its officers are:

Dr. Annie Besant, President, J. R. Mria, Recording Secretary,
C. Sinarajadasa, Vice President, H. Schwarz, Treasurer.

This building was erected as the national headquarters of the American Theosophical Society. The funds providing the estate and the buildings were the gifts of the members. The American section has 7511 active members and 274 lodges. Eight of its lodges own their lodge headquarters. Its officers are:

<i>A. M. Rogers</i> President	<i>M. B. Anderson</i> Director
<i>W. P. Hanson</i> Vice President	<i>E. C. Booth</i> Director
<i>M. M. M. Couch</i> Secretary Treasurer	<i>H. Key Campbell</i> Director

This cornerstone was laid this twenty-ninth day of August, in the year One Thousand Nine Hundred and Twenty-Six, A. D., by The Very Illustrious Brother, Annie Besant, 33°, with full Co-Masonic rites.

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 energize it by Their Activity.

Annie Besant
.....
President
The Theosophical Society

THE THEOSOPHIST

ON THE WATCH-TOWER

Our Editor writes :

I have a piece of very good news to give to all our Indian readers. Our revered Brother Bishop C. W. Leadbeater is coming to us again this year, so Benares will have the pleasure of meeting an old friend. His health must have improved much, as he left Australia at the end of October, and visits Java on his way to India. Bishop Arundale, "our George," and his wife will also be at Benares—the place that first knew him as Professor, Headmaster, and finally Principal in the C. H. C. and School. It will indeed be a joyous meeting in the centre of Hindū India. It was in Benares that the first great overshadowing of Krishnaji by Shri Kṛṣṇa took place.

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The readers of *THE THEOSOPHIST*,¹ will like to see the facsimile of the parchment placed in the N. E. corner of the new American Theosophical Headquarters near Chicago. The Society is very cramped for room in its present house, where the band of faithful and efficient workers

¹ See Frontispiece.

—gathered round himself by Mr. Rogers, the admirable General Secretary of the Society in America—carry on their ever-expanding work. The ceremony was performed with full Masonic rites. Krishnaji was present, and was to have taken part, but we were run into by a car driven recklessly down a side-street which struck our door full; our car was a large and heavy one, and only the door was cracked; but it gave us a bad jar, and he was shaken, in addition to his head coming violently into contact with mine, with a headache as the result.

* * *

The Society had a most joyous Convention this year, some 2,000 members meeting in the huge auditorium of the Sherman Hotel, in a mood of perfect harmony, unbroken by the tiniest ripple of discord. All is very well with the Theosophical Society in America, and a very pleasant feature to me was the presence of my old faithful colleague and brother, Dr. Weller Van Hook, in the chair at one of my lectures. The management of the hotel very generously housed us in the "cottage on the roof," which it placed at our disposal free of charge. Another gracious act came from the Railway Companies between Chicago and Portland, who most kindly provided us with a special car thus saving us from changing where change would otherwise have been necessary. The press has, on the whole, been fair and even generous; in fact, the reporters have everywhere been won by the frank and friendly personality of our Krishnaji. Here is a specimen from a leading San Francisco paper:

INDIA TO AMERICA

The dignified and aristocratic Hindü gentleman, Krishnamurti, whom Annie Besant maintains is "the vehicle of the World Teacher," blushed and hesitated when American women reporters asked him what he thought of girls using rouge and lipsticks. Then he made a wise answer.

"That is really none of my business," he said gently.

What, then, did he think of jazz and other American amusements?

"Well, I am indifferent," he replied. "They don't seem important to me. They seem to distract people from the things that count.

"The question is, what is happiness? It is not in material things. It is a condition of the spirit. I seek happiness. But if people can find happiness in jazz—well, that is another thing.

"Time will improve them. America has achieved material greatness. The greatness of the spirit is to come. Neither should be neglected.

"We must cultivate both body and spirit. The ideal is a fine harmony. In India we have neglected the body for the benefit of the spirit. In America you have perhaps neglected the spirit."

A wise answer, surely, commanding the respect of thinking Americans, regardless of what they may think as to the claims of "Messiahship" made for him, not by himself but by others. This young man seems to deserve a hearing for his intelligence, courtesy and frankness and the value that there may be in a foreign viewpoint, well expressed.

Another asks: "Has he a message for us?" and remarks that there is something of value in the assertion that "he preaches a cult of beauty, harmony and tolerance".

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We are sorry to hear that South and Central America have lost the services of Mrs. Annie Menie Gowland, who has worked there for Theosophy so faithfully and so successfully. She loves the Spanish-speaking peoples that are just now in the seething-pot, whence will issue, when the time is ripe, the seeds of the glorious future. She goes to a field very difficult to till—to South Africa, and sure am I that she will find means of softening the hard soil and breaking it up with the ploughshare of understanding love. I send with this an article on her leaving, one which shows her value to those she has left behind, and which should win her warmest welcome in her new field of work. Such an uprooting has within it the promise of a replanting.

Since we received the cable from our Editor, the President of the Theosophical Society, to say that she and Mr. Krishnamurti had been obliged to alter their plans, there has not been time for a letter to reach us. We regret therefore that we have no news to give of them except the note which we were just able to issue with the November number.

We shall have to flock the more to Benares to help with the work of the Convention so that they will not be so much missed, and to give a very special welcome to all the leaders who will be gathered there in spite of the President's and Mr. Krishnamurti's absence.

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The arrangements for the Convention at Benares will be found on page 249 of the November number. We are sorry that because of the necessary alterations in the plans we are not able to publish the procedure of the work that will be carried out there, it has not yet come to hand.

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From a private letter: A very nice story comes from Wheaton (U.S.A.) on the occasion of the laying of the corner stone. People had been passing for some time over, or around, a bottle lying in the road near the new site and finally some one picked it up and put it where it could not be broken by a passing car—that Someone was our Mrs. Besant!

W.

The rapidity with which modern science is entering upon the invisible world is one of the striking phenomena of the times. It was not so very many years ago when the ultimate unit of matter was considered the atom, truly termed after its Greek origin, "indivisible". Then came the electron, whose size was supposed to be so small that, if the

atom were to be magnified to the size of the solar system, the electron would move like a planet in its vast emptiness. A step further still, past the electron, has been taken in scientific research. In the Kelvin Lecture delivered on April 22nd by Sir J. J. Thomson, a most technical description was given of "The Mechanics of the Electrical Field". It is the final conclusion of Thomson which is interesting to THE THEOSOPHIST. That conclusion is as follows:

These considerations suggest that just as matter is made up of molecules, and molecules are made up of electrons and positive particles, this is not the end of the story; there are still other worlds to conquer, the worlds which build up the electrons and positive particles.

Occult investigations describe what is the nature of the physical atom, the astral atom, and so on. It would appear that, on the whole, what the physicist calls electron is probably the astral atom, though by the term electron, sub-atomic and super-etheric groups of ultimate physical atoms are probably also meant. Now, however, Thomson asserts that the hitherto ultimate unit, which is the electron, is itself composite. Not the least amazing of all these scientific speculations and researches is that modern science, which has prided itself on accepting only that which is definitely provable by laboratory experiment, should now plunge into the invisible and postulate the existence of kinds of matter which at the moment cannot be proved by any laboratory experiment, and yet whose existence is necessitated by scientific theory.

* * *

The great state of flux in scientific theories is instanced by the very cautious attitude held to-day by biologists towards theories of evolution which were propounded as final a quarter of a century ago. The wave of enthusiasm which followed Darwin's epoch-making *Origin Of Species* gave rise to exaggerated assertions, which cautious scientists knew had no true

basis. But in ordinary popular lectures to the public, the origin of species through variations was asserted as a fact. A clever and witty writer did indeed point out that the difficult problem was not to understand the "survival of the fittest" in a struggle for existence, but rather the *arrival* of the fittest. It is this same most difficult point which was emphasised in August last by Professor H. S. Osborn, F.R.S., at the British Association. After discussing the general theory of evolution, Professor Osborn made it quite clear that there was not the slightest shadow of doubt concerning the main facts of evolution as a natural process. But the doubt was concerning how evolution took place, whether by infinitesimal variations or by mutations, which then survived by natural selection. Professor Osborn's summary stated the problem as it is at the moment in biology.

We seem to have reached an entirely new era in research on the problem of the origin of species, marked by the decline and death of speculations and theories advanced upon the very limited knowledge of the first half of the nineteenth century. Through zoology and palæontology we have reached a solution of the least difficult half of the problem with which Charles Darwin was confronted: we know the *modes* by which sub-species and species originate; in fact, there is little more on this point to be known. But this very knowledge renders the problem of *causes* infinitely more difficult than it appeared to Darwin. The causes of "variation," to use the term he employed for the evolutionary process, lie in the way before us. They may be resolved or they may prove to be beyond human solution. We must resolutely face these alternatives, and in the meantime continue our synthesis over every field of biological research.

C. J.

The Central India and Rajputana Federation was held last month at Gwalior. An important feature was a performance in dramatic representation of the life of Alcyone when he was Vrajgopalacharya in the Central Provinces of India.

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We have just received the first number of *The Jewish Theosophist* published at Seattle, Washington. Below we reprint part of a short article on "Why Every Jew should Join the Association of Hebrew Theosophist".¹

Every Jew should become a Theosophist. *First*: Because in order to become a Theosophist only two things are required—a belief in the Brotherhood of Man and a tolerance of all religions beside that of one's own. Every Jew believes in the Brotherhood of Man, and it has been his sad misfortune that the rest of the world has not shared this belief with him. Likewise, the Jew has always been tolerant of all other religions, and has humbly gone his own way, worshipping in his own way, and letting everyone do the same. Consequently every Jew is qualified to become a Theosophist.

Second: Because the Jew has never been properly understood by the Gentile. Theosophy makes it a point to study the religion and tradition of all peoples, to criticise none and to make everyone of each faith a stronger adherent to his chosen religion. Hence Theosophy will tend to make the Gentile see the Jew in his true light and to endow Judaism with its rightful heritage.

Third: Because Theosophy is *not* a religion! It is an organization existing solely to encourage the study of comparative religion, philosophy and science, each and all alike. Instead of persecuting the Jew because of his religion, the Theosophist hails him with welcome, because he brings into the society a grand old faith that is worth studying and heeding.

Fourth: Because Theosophy is devoted to study. Thus it will assist the Jew in becoming a better Jew, inasmuch as it will aid him in understanding his own religion better. Few Jews are aware of the wonders of their ancient faith. Its lofty ideas have become almost buried by the sands of time and neglect. When the Jew acquaints the Gentile with the truth of Judaism, he shall have in him an advocate and ally.

Fifth: Because Theosophists draw no distinction between race, creed, sex, caste or colour. Therefore, the Jew enters the organization with no feeling of timidity or misgiving.

Sixth: Because Theosophy investigates the unexplained laws of nature and the powers latent in Man. Ancient Judaism contains a wealth of mysticism concerning these two subjects and constitutes a valuable source of study to the Theosophist.

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Mr. C. Jinarājadāsa writes: Mr. R. Vasudeva Rao of Madras has published "Shuddha Dharma-Manḍalam, A

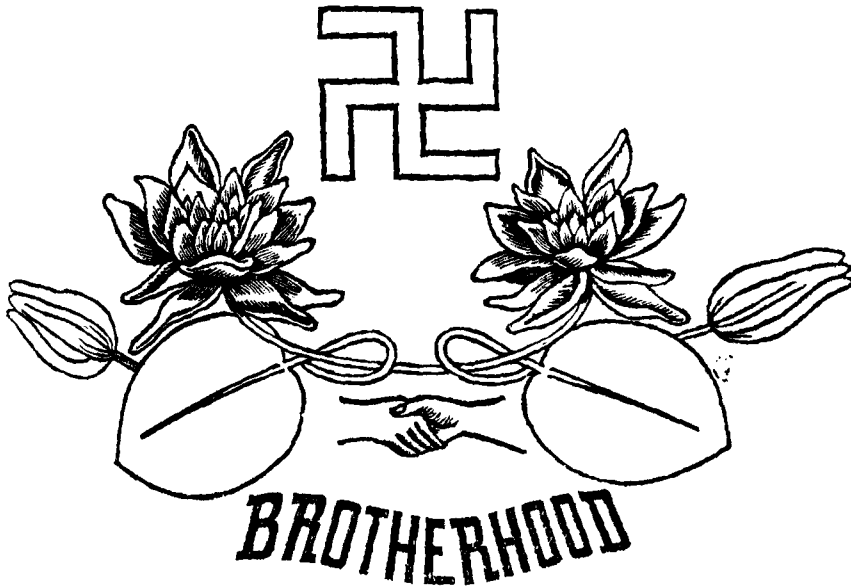
¹ By Bozen Brydlova Rubin.

Vindication, being a Rejoinder to Mrs. Besant, P. T. S., where he controverts what Dr. Besant has stated in THE THEOSOPHIST, June 1926, concerning this organisation. There is no question whatsoever that the late Dr. S. Subramania Iyer belonged to it, and did his utmost to help a group of people whom he felt had a usefulness in the world. But owing to various events in connection with that organisation, before Dr. Subramaniam passed away, he severed his connection with that organisation, and told Dr. Besant so when she saw him shortly before his death.

W.

“ That idea of the fire as a great creative element, a great purifying element, one that burns away all dross from the metal, and leaves the pure molten gold behind, that great symbol is, I think, one of the most inspiring symbols of the great faiths. For it is exactly that inspiration which everyone of us needs ; that that fire may burn brightly within us, in the temple of our bodies, on the altar of our hearts, that fire which is the very life of God within us, which at once destroys in us every weakness that might hinder, and gives the strength to co-operate with the Great Life of all in His Work.”

ANNIE BESANT



AUSTRALIA: HER POWER AND PURPOSE¹

By GEORGE S. ARUNDALE

IN the short time at my disposal this evening I want to tell you how Australia impresses a stranger who has travelled in many parts of the world with the object of endeavouring to understand and to appreciate the varying types and temperaments of humanity, and to discern amidst the differences that underlying unity both of origin and of goal, to which modern science and modern philosophy are so insistently drawing our attention.

From a study of many different types and temperaments, I have come to the conclusion that each Nation contributes a specific note to the great world harmony which is gradually emerging from the discord of comparative immaturity. I

¹ A Talk broadcast from 4 Q. G. Brisbane.

mellowed by an interesting and valuable sense of the profound significance of internationalism, which makes her extraordinarily receptive to international ideas. What about Britain? Well, in England, Scotland and Ireland we have three very distinct types, and since you are probably familiar with these countries I should like you to think over for yourselves the notes they respectively contribute to the world-harmony. I have not found many people able to offer me any definite statements, on the ground: "We have never thought about it."

And now let us turn to Australia. I expect that most of you have not thought about Australia as a country with a mission, but rather as a country to be proud of and to be defended when occasion arises. Most of your policies are presumably more for self-preservation than as a means of service. For example, the White Australia policy represents the country's need more than anything else. I grant that needs must come first, but I submit we can the better choose our needs and fulfil them if we have some conception of the goal at which we are aiming. Personally I regard Australia as a country with a profoundly interesting future and as exhibiting a type particularly rare and particularly needed. Myself, from constant travel and many friends in all Nations and in all faiths, more, perhaps, a world-citizen than a citizen of any particular country, though I am naturally proud of my citizenship of our great Commonwealth of Nations, I am more interested in Australia's objectives even than in the ways in which she is in process of achieving these. I put my finger on two vital qualities in the Australian type which, to my mind, augur very well for the purpose of Australia's existence. The first quality is that of brotherhood, and the second is the pioneer spirit. Scratch the political bias and scratch the sectarian bias, and underneath you find a simple, unaffected brotherliness.

undistorted by forms and ceremonies, untainted by class shibboleths. You may be divided into opposing camps so far as political and religious views are concerned, but the foundation underneath even these differences is kindness and goodwill. Perhaps you do not notice this quality particularly. In any case, it may not be good form for you to talk about it, even among yourselves. But as a world-traveller you may take it from me that this particular quality is one of your greatest assets, and will help Australia, if you will eagerly develop it, to become a leader among the Nations of the world; for more than anything else the world needs brotherhood—and you have a supply which, I hope, is more than enough for home consumption, so that you have a fine surplus for the export trade. There are few countries in the world in which brotherliness is so bluff, simple, direct. But lest you begin to feel too proud I will mention one other country which possesses a fine supply of the same commodity—India. There is as much brotherhood in India to the square inch as in Australia, but there is an interesting difference in kind. In India the guest is the king. In Australia the guest is one of the family. It comes to the same thing in the long run, but it works out differently in the details.

An equally valuable quality is the pioneer spirit. Australia has the enormous advantage over most other countries of being comparatively free from conventions and superstitions. She has no particular past, whereas so many countries have far too much, so that the past overshadows the present, enslaving it to the very great detriment of the future. Australia's past is a past of honourable pioneering, of hardship, of battling against odds. In the true Australian the pioneer-spirit shines out from the eyes, from the skin, from the general bearing. He is accustomed to look into distances, and he looks forward, not backward.

I earnestly trust this priceless possession will be most carefully guarded against the attack of too much respectability, of too much conventionality, of too much orthodoxy. I hope the pioneer spirit is specially encouraged in schools and colleges, so that Australia's youth—the hope of her future—may be educated to treasure it and fearlessly to use it. The pioneer spirit is the bridge between things as they are and things as they ought to be. Too often we take refuge in compromise, in hesitation, in subterfuge even, when we ought to risk, to dare. Australia has it in her to show the way to a life happier than the lives most people lead to-day. Australia can, if she will, build up more quickly than almost any other nation that ordered, disciplined Freedom upon which all true progress depends. Australia can become an example of tolerance and mutual respect as regards the most varied and divergent of temperaments, of opinions, doctrines, convictions. She can demonstrate to the world how differences in means may be used for constructive ends, for in Australia there is that essential brotherhood which transmutes and shapes all differences to the one and common goal.

There may be those among her sons and daughters who do not yet perceive Australia's destiny, and who would have her tread the pathway so many nations have trodden to their undoing. But the majority, and among them Australia's youth, must guard her against all selfishness and narrowness, against all hatred whether within, among classes, sects and parties, or without against other Nation-comrades in the One Great Adventure, against that lack of chivalry and gentleness which is so evident a characteristic in much of modern so-called civilisation. Australia exists to remind many parts of the world that honour, knightliness, goodwill, tolerance are the root-base of all true growth. With her brotherliness she can show the first three qualities, making subordinate to them all differences of race, creed, caste, and colour. With her

spirit of the pioneer, she knows that all opinions, all beliefs, are but varied means to an all-embracing end. She knows that truth is everywhere, in all things, for there is nothing which is not of God. She knows that there are many roads to the goal, and her exhortation to the world is that men and women travel along their respective roads with all possible enthusiasm and yet retaining goodwill and respect for those whose roads are different. She knows, too, from the pioneer experience, the truth of the words :

Let knowledge grow from more to more
And more of reverence in us dwell.

She knows the folly of rejecting the strange merely because of its unfamiliarity, merely because it does not fit in to existing preconceptions. "Forward" is Australia's motto, "At all costs 'Forward'". And "Forward *together*" to that world-brotherhood which awaits us all.

G. S. Arundale

THE OCCULTIST AND NATURE

By E. A. WODEHOUSE, M.A.

THE Occultist is he who has taken the processes of Nature as his concern, and who seeks to add his individual force to Nature's shaping and propulsive energy, at the same time sinking his individuality in her purposes. His ideal, carried to its highest power, is thus to *become* Nature—with this difference, namely, that the Intelligence, which now works blindly, as it were, and automatically in and through the fabric of the worlds, he would draw upon and absorb and make his own, and in so doing would liberate It from submergence and give to It new life and being, as something no longer merely immanent in, but transcendental to, the world-process. Every increase in knowledge and in practical power, which is laboriously won by him, is thus an enfranchisement of the God imprisoned in Nature. In becoming self-conscious through him, God Himself achieves freedom.

There are three stages in the making of the Occultist. The first is to make the world of Nature *his concern*. This is achieved by Love. The next is to turn the emotional illumination, imparted by Love, into an intellectual understanding of that which is loved. This is the stage of Wisdom. The third is to use the Wisdom, thus attained, as a practical engine for furthering the life-processes and the life-purpose thus laid bare. This final stage is the stage of Power. The whole history of Discipleship and Initiation is merely the

story of this triple development; and no power on earth can alter the order of the sequence, for it is inevitable. To seek Power before Wisdom, or both before Love, is to controvert the order of Nature; and the natural result is Black Magic.

It follows from the character of the Occultist's task that two things, apparently contradictory, have to be simultaneously achieved by him. (1) Everything that exists in the world, from the lowest to the highest, has to become for him an *object*, i.e., something from which he stands apart and which he can work upon and manipulate with a definite end in view. And in these will be included his own personality, which, from being falsely identified with his Self, he has to learn to use purely as an instrument of his impersonal labours. (2) At the same time, by virtue of his absorption into Nature's life and purposes, he has, as Nature does, to enter into and become part of all those things which, in another aspect, are to him merely objects. This self-identification with the life around him would seem to be in automatic correspondence to the degree in which he can depersonalise himself into a mere instrument of his own (and Nature's) higher purposes. For liberation from the lesser self is no mere negative achievement. It carries with it, as a simultaneous phenomenon, an automatic enlargement into the greater Self.

But for this self-identification with the very objects which he—as thinker, contriver and worker—has to externalise and repudiate, the task of the Occultist could not be that for which we hold it most in honour: namely, a sharing in the Divine burden of creation and manifestation. It might be possible to conceive an Agency, standing outside and apart from the world-process, and assisting it by advice or criticism, while never shouldering its actual weight. Such is not the task of the Occultist; for it is not the task of God-in-Nature.

The Divine Life ever carries the burden of that which is *Divine*. It must repudiate. Negation, for God, does not mean rejection. The burden of *Mâyā* must be carried to the appointed end, even though it be *Mâyā*; and in this Divine Self-sacrifice the Occultist takes his share.

Yet we should not conceive of his labours as a mere imprisonment in a mechanism which he knows to be illusory. There is something which saves them from mere automatism; and it is something which he, as transcendental to the processes of Nature, shares with the transcendent life of Deity Itself.

For unless we conceive of God, in His creative aspect, as a simple Artificer—designing merely something which, like a machine, is destined to run its appointed course to its predestined end, without any element of what Aristotle called “contingency”—we must conceive of Him as an Artist. And the whole point of Art is that it is illimitable, and that it allows for every possible degree of failure or success. Behind every artistic process is the illimitable Idea which it sets forth to embody. Before it are all the infinite possibilities of, more or less, adequate embodiment. Regarded thus, Nature, as a living creative process, ceases to be mechanical and becomes something in which every new acquisition of strength and co-operation may be fraught with tremendous consequence. For every living intelligence, added to the task, brings a fresh fragment of God Immanent, of God the *unconscious* Artist, out into transcendence and self-consciousness. The balance, at every such addition, shifts slightly from the passive to the active side of manifestation. That which was hitherto merely acted upon, as part of the *hylē*, or material, of the world-conception, now takes a hand in the game and becomes part of the conscious World-Artist. Such, collectively, are the Occult Hierarchies of the globes and the great host of Liberated Intelligences. These are, in Their totality, God the Conscious

Artist, as distinguished from God the Unconscious Artist, immanent and buried in His worlds. Consequently, with every increase in Their number, with every son of man who breaks free from imprisonment and learns to stand detached from the world-process, while yet lending his aid to its fulfilment, the Conscious Artist is strengthened and the prospects of ultimate success thereby enhanced. Upon the recruitment, therefore, of the Occult ranks depends the degree in which the illimitable Beauty and Splendour of the archetypal Divine Idea can find realisation. Every fresh recruit becomes a living unit in the great totality of the Collective Artist, and his Love, his Wisdom, his Power, go toward helping the mighty work to success.

Occultism must always remain a rather given and mechanical thing, without this infusion into it of the conception of the "contingent". Yet we do not need to import the conception, for it is already there. The man who dreams of helping the world, and who dedicates himself to such helping,—of what else is he dreaming save of helping it to achieve a realised perfection, of which, but for him, it might fall short? Take away this idea of contingency—posit that, whether he help or no, the result will be the same—and you have taken away the very soul and meaning of the occult life. Those stupendous labours of self-discipline, those appalling trials and struggles, cannot be for an end which, without them, would be precisely the same. The new Initiate, the new "Master of the Day," *must make a difference*; and the very admission of such a difference has this tremendous significance—that it turns the world-process, nay, the whole of manifestation, from a mechanism into a work of art. The mere "speeding up of evolution" is nothing; for what can mere speed signify where we have endless time at our disposal? But the achievement of a higher degree of success, the embodiment and realisation of a fuller Beauty and a richer

Glory—these are true triumphs, and it is for these that the Occultist exists and works.

One way, then, of acquiring the "occult outlook" is to begin, already, to look upon the world, and all the life with which it teems, with the eye of the artist; to dream of all its latent possibilities of beauty and to make it *one's own concern* to elicit these to their fullest possible extent. The words italicised are the essence of the matter; for it is only when the world and all that it contains become "mine," and so "my concern," that the artistry in the soul can begin to work. The definitive act, which marks the artist, is the initial "laying hold" of his material; and nothing in all the world is more truly appropriative than an artist's preliminary grasp of his subject-matter. Then comes the thinking out of what he is to do with it—the time of dreaming, of the shaping forth of ideals. And finally comes the executive craftsmanship, the turning of these into objective form and fact. And so, we see, we have come back to our original classification of the three stages of Occultism. The laying-hold-of and appropriating of the world about us, converting it from something alien and external into "mine" and "my concern," is the operation of Love. The thinking out, the idealising, the planning, are the work of Wisdom. The execution of these dreams is the task of Power. Thus, in this triple parallelism, the Occultist and the Artist are one.

We, therefore, who seek to be Occultists—may we not animate our work, even now, with the ideal of becoming collaborators with Nature, the great Artist? Let us realise that, in so far as we can detach ourselves from the *mechanism* of manifestation and rise to a point from which we can look down upon it as a living work of art, with the success or failure of which we are individually concerned—in that measure we are adding new creative energy, a fresh access

of conscious artistry, to the great Guild of liberated Intelligences who already have the work in hand. Nay more, by becoming co-workers with Them, we have enfranchised yet another fragment of God, the unconscious Artist—lifting It from immanence to transcendence—and have thus lightened, to the extent of our mergence in the great Purpose, the very sacrifice of God Himself, “which was before the beginning of the worlds”.

E. A. Wodehouse

WHITSUN-DAY, 1926¹

WHEN I awoke before the dawn
The wind was surging down the street
Between the silent shuttered houses
On beating wings and flying feet.
There God the Holy Ghost was riding,
His flaming banner brushed my door;
And as my quivering candle sickened,
His shadow flashed across the floor.

“O citizens” I heard Him cry
“Come forth to build Jerusalem!
The shining walls are yet unfinished;
Arise, arise, and strengthen them!
Behold I bring you light to labour
And fire to warm unfervent hearts;
Sleep ye no more, O sons and daughters
For all too soon the day departs.”

¹From *The Sunday Times*, London, for Whitsun-day.

So He passed on. The sun swept up
And took dominion of the skies ;
By the clear beams the Holy City
Stood straight before my dreaming eyes.
In its green streets the folks were laughing
Bright children played beneath a tree
Upon whose branches hung resplendent
The fair fruits of felicity.

Jerusalem is long a-building ;
The stones we set so often fall,
And sometimes those for whom we travail
Kick wanton breaches in the wall.
Still grant us grace of perseverance,
Faith and high courage to complete
The beauteous city of our vision,
And bless our hopes, O Paraclete !

KATHLEEN LEE

THE MENACE TO INDIVIDUAL CONSCIOUSNESS

By SATURNIAN

ALTHOUGH we are all septenary beings (microcosms), functioning in a septenary system (macrocosm), it has to be remembered that evolution is taking place by means of duality, through pairs of opposites, between two poles as it were; why this is so we do not know, though it would not be possible to imagine a less complicated field in which to develop.

A very little consideration will suffice to convince us that any one characteristic or feature without its contrast is inconceivable, in short, our conscious life is only possible because of contrast, good and evil, light and darkness, heat and cold, harmony and discord, and so on through the whole gamut of dual manifestation, and it is obvious that, if one of these opposites was eliminated, the other would necessarily disappear, being only in evidence because of its contrast: therefore, it is impossible for the word HEAT to convey any meaning unless its antithesis COLD is potentially existent, although unable to manifest as long as conditions remain favourable for the former to do so. It must, of course, be understood that all opposites cannot co-exist at precisely the same time and in the same place, but they may approximate very near to one another in time and space.

We can now turn to what the scientist terms Energy, Bernard Shaw the Life Force, Christians the Breath of Life, Theosophy the Outbreathing, and this force always requires something through which, in which or against which to

energise, like an explosive that is powerless without opposing substance.

When this is realised in connection with the duality of all manifestation, we are in a better position to understand that problem which has always puzzled humanity, the problem of what is termed good and evil, although the latter as generally understood, is a product of human evolution only, in other words, man and man only is responsible for all that is termed evil in the world. What is loosely spoken of as spiritual evil or evil in high places is actually the same universal law of opposites operating on the higher planes of nature, but, at our present stage, this is not our concern, for it is being adequately dealt with by those great Intelligences who are guiding humanity slowly but surely onwards; our duty, apparently, being to endeavour to cope with it on the lower planes in which the quaternary division of the septenary microcosm is compelled to function.

That there are forces inimical to evolution cannot be denied and, in this admission, the problem resolves itself into one of differentiation or, in other terms, the ability to distinguish what accelerates and helps from what retards; for those agencies or potencies engaged in the latter process are possessed of power and the subtlest kind of knowledge, being able to glamour not only individuals who have reached fairly high levels in their evolution but also bodies of people comprised in various movements, societies, orders, lodges and religious denominations.

When we realise that there is perpetual warfare going on between the Powers engaged in furthering evolution and those opposing it, we can the more easily appreciate the importance, though small, of our co-operation with the former, above all intelligent co-operation, in combating those whose endeavour it is to upset and hamper the universal scheme formulated in the mind of the Solar Logos and carried out by

those mighty Hosts with whom we are privileged, however insignificantly, to co-operate.

It is quite possible, if not probable, that an endeavour to prevent mankind from ultimately arriving at a realisation of its spiritual unity, its Ātmic and Buddhic principles, may be an activity indulged in by the dark forces at the present stage of man's progress towards enlightenment, and, just as those Great Ones who are guiding the evolutionary plan can turn the opposing forces to good account, so can the opposing powers, if unchecked, utilise the good in man for the purpose of defeating his (man's) advancement.

What we term man (*homo sapiens*) has arrived at his present stage of individual existence through æons of evolution, the achievement of the germ of individuality (partial consciousness of his separate existence in bodies) having taken place when he as a unit parted from the group soul, which is the system governing the animal kingdom; therefore, if man's evolution towards supreme individuality could not only be retarded but induced to turn back towards a similar stage to the one he was in before he became man, the forces opposing his progress would be jubilant.

Such an idea, however, is so foreign to Theosophical thought of the present day that one could hardly expect it to be seriously entertained by the great majority of the members of our Society for it would be stoutly maintained that the Great Lords of this Universe would never allow such a thing to mature; yet, a careful study of the past, dealing with the races of humanity that have preceded ours, proves that, at different times, evolution has received serious retardation in the form of set-backs. Is not the whole story of Atlantis a confirmation of this?

In reminding fellow students of what has happened before to hamper the work of the great Manus of the world, the writer merely desires to utter a warning in regard to attempts

that will most surely be made to interfere with Their operations in the future and, in so doing, would draw attention to certain special efforts now being made towards UNITY, efforts which are being watched by those who would endeavour by every means to wreck a movement like ours, which is not only a powerful agency for good, but one growing rapidly in numbers and in strength.

Surely we ought to know that the crises which have, from time to time, shaken the Theosophical Society, were engineered by those very forces, and to take it for granted that their failure to disintegrate us up to the present will cause such efforts to abate, cannot be entertained for a moment; those efforts will never cease and, if one form of attack does not succeed, then another will be tried, for it is safe to assume that we shall be attacked at a time when special efforts are being made to push or further issues in certain desirable directions, especially in the direction of BROTHERHOOD, UNITY and CO-OPERATION.

Before dealing with that which I have ventured to state, is a menace at the present time, it might be as well to go over, briefly, the ground of evolution and the purpose of it.

Coming forth undifferentiated Spirit from the body of the Logos, the first differentiation took place on the Anupādaka level in the form of apportionment to different Rays; then, as the descent continued into denser and denser matter, further separation occurred until the monad, by means of its egoic vehicle, finds itself endeavouring to function on the lower planes in bodies composed of the material of those planes; for it is by means of those separate bodies or vehicles that it has to complete the long drawn process of human evolution in order that it may finally know itself to be a separate integral unit of the One Great Life, a Supreme Individual, a Master of the Wisdom. That is the goal before It can go onward to ever greater and greater heights in monadic evolution, for

man's future is one of power and glory inconceivable to our present consciousness, cribbed and confined as it is in the dense body we know as the physical.

Now any endeavour to translate Spiritual Unity into terms of matter is fraught with the gravest danger. The brotherhood of man is no new conception, it is a universal fact that we are endeavouring to understand, and we shall only arrive at a fuller comprehension if we continue to bear in mind that it is a spiritual brotherhood and not a brotherhood of forms, for separate forms are the only means whereby the spiritual entity can attain to a full realisation of its individuality; when that takes place, the Great Truth, that all spiritual beings are one with the Father, will be known as a fact.

Now there are certain movements in the world at the present time, movements originally started with a laudable object and associated with the ideal of human brotherhood, some of which in recent years have been side-tracked or turned in directions quite at variance with those ideals towards which man is supposed to be directing his steps; for any organisation that has for its objective the equilibrating of human beings and their work in the world and which means reducing the standard of the best to that of the mediocre, such an organisation is working against evolution.

In some countries, notably Australia, trade unionism has developed into a veritable tyranny, a tyranny that has all but abolished the inalienable right of man to dispose of his labour as he shall choose and for such remuneration as he can obtain; there are rules and regulations applicable to certain trades which, in their operation, are calculated to destroy all incentive and to kill out the creative spirit in man; restrictions of output based on a low average by means of which the more highly skilled worker is compelled to curtail the amount of his production to that of the less skilled, it might even be said, to

that of the unskilled; destruction of individual freedom by insisting that a man shall work for only a certain number of hours each day or be deprived of his union membership; worse than all, the tracking down of non-unionists, blacklisting firms or companies that employ them, and so compelling all workers to either join a union or lose their work and starve.

What have Theosophists, with their slogan of Freedom, done to stem this iniquity? For such practices, forming the *modus vivendi* of an organisation, mark that organisation as being under the ægis of those forces of evil that are the inveterate enemies of Those whom we claim to serve.

Although the saying:

From every man according to his capacity, to every man according to his need

is a somewhat advanced ideal for those still on the Pravṛth Mārga, yet, in inculcating such a tenet as—

From every man as little as he can do, to every man as much as he can get—

we see its resultant in the ca-canny method so popular amongst some unionists, the inculcation of a spirit utterly devoid of all honour, no vestige of integrity and a despicable kind of consciousness which, if not transmuted, will in time, destroy any nation in which it is endemic. Further, Communism which, mark you, originated in the same ideal of human brotherhood and might be considered as a "kindred movement" influencing Unionism, has for its openly avowed objects the abolition of the capitalistic system, the ownership of property and the "individual" worker, the making of all men equal in the State (excepting the communist leaders themselves who hope to replace the present vested owners of property), "no man better or worse than another," all to be labelled, vaccinated, inoculated and educated under one pernicious system which relegates Divinity to the scrap-heap; all of which is evidence of the subtle working of the dark powers, the forces of evil.

A great writer stated :

Universal equality to-day would only pave the way for tyranny to-morrow,

for the tyranny of the mob which is the tyranny of ignorance would make of any country a veritable hell on earth and such an one Russia has already been suffering from, a hell produced by some of the most incarnate fiends the world has ever seen, instruments though they are of malignant powers far greater than themselves.

Inequality is as much a law of Nature as the spiritual unity of all mankind, and any movement, presumptuous enough to claim exemption from that universal law on the score of brotherhood, a brotherhood limited to one class only and therefore responsible for fomenting civil strife by setting one class against the other, such a movement can only be placed in the category of those opposed to the Law and working against the Plan.

What lesson can we Theosophists derive from Bolshevism, Communism and some forms of unionism? Surely we can learn to watch carefully in what direction, in what manner and to what extent the ideals consistent with Universal Brotherhood, Unity and Co-operation are being carried out.

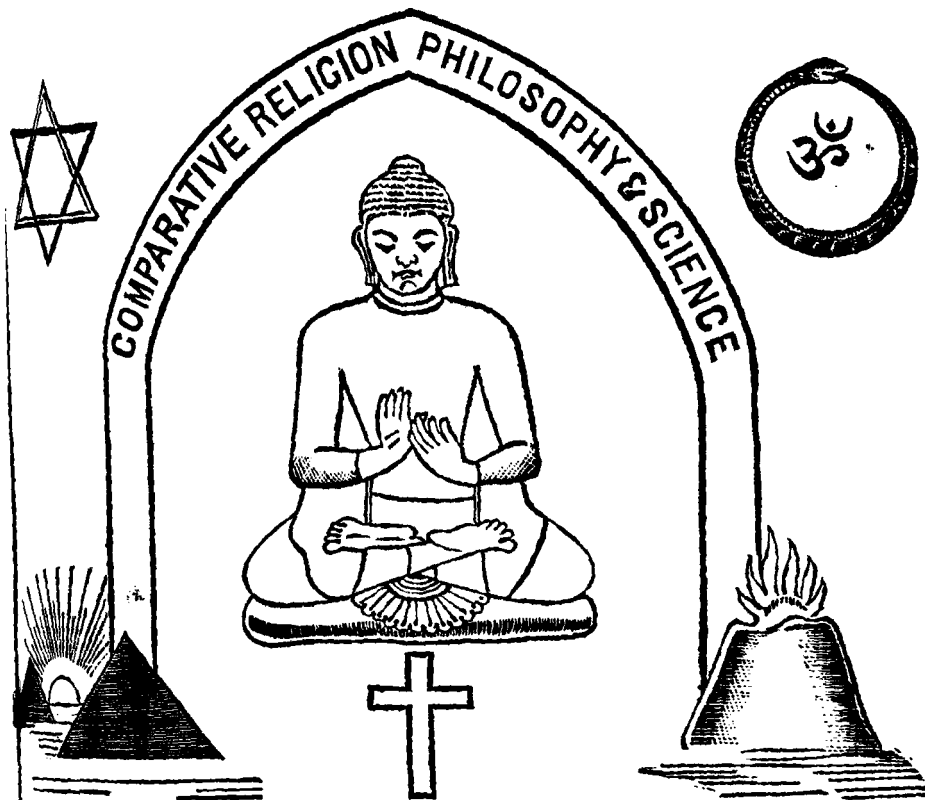
We should always be on guard lest correspondingly pernicious ideas and practices, similar in effect to those which have been so insidiously introduced and contaminated trade unionism, shall have no place in our ranks, for it is evident that the unionist worker is now in process of being gradually and subtly weaned away from his individuality, AYE! FROM HIS EGO, and with a synchronising growth of purely materialistic conceptions inculcated by his "bosses" which destroys all spiritual ideals, he is being imbued with what is known as "Class Consciousness," *A Group Soul Consciousness*, that of a flock of sheep, a herd of kine, or maybe a pack of wolves.

Are we so blind as not to see in what direction this is tending? What is obviously the real object of those operating against evolution? *The Stoppage of Individual Evolution and the Separation of Personalities from the Egos.* And the irony of it is that the ideal of human brotherhood would have been twisted in order to produce what our Great Founder termed SOULLESS MEN AND WOMEN.

Take a well known labour daily paper and endeavour to reconcile its spirit with that of Theosophy, its tone will be found to breathe the very abnegation of the Brotherhood of Man and, on that account only, one would fail in the attempt but would at the same time realise with what peril certain countries are now being threatened, a peril which can have no ultimate effect on the carrying out of the Great Plan except to add to the numbers of those who will fall out of evolution in the next Round, and surely, anything which impedes or hinders the work of the Great Hierarchy, we should co-operate with Them in frustrating.

It is not intended to create any spirit of pessimism but rather to foster an active instead of a complaisant and somnolent optimism, for the sure knowledge that the Great Schemes cannot possibly fail in spite of anything the powers of evil may do, ought to be a great incentive to us to claim some share, however small, in the hastening of its final achievement.

“Resist not evil but hold fast to the good,” surely implies the fostering of those active principles which militate against the successful implanting of all false notions for, after all, the heart of man is sound and, only when he is grouped, herded together and organised, does he lose the power to discriminate, for the soul of a crowd is a most dreadful thing when swayed by forces antagonistic to man’s Higher Self.



HINDŪ-MUSLIM SPIRITUAL CULTURE

THE DEEP IMPORT OF ISLĀM AND SANĀTANA DHARMA

By SYED BADRUDDEEN

ISLĀM comes from the word 'Salām,' meaning Peace. Peace has two aspects, the lower and the higher. The lower aspect of peace is well-being but the higher aspect is the Incomprehensible. It is the Peace that passeth understanding.

The peace of the lower aspect pertains to the brotherhood of man, to do good to others which is to work for their well-being. It pertains to the service of humanity, especially on

the lower planes. But the Peace of the higher aspect pertains to the Fatherhood of God, for it is to rise beyond the illusions of life where the depths of Godhood lose themselves, as it were, unutterably into their own depths and that is the region "that passeth understanding".

They say that Islām is resignation to the Will of the Lord, but only in the spirit of resignation to the unerring Will of the Lord is the well-being of the brother-man on earth and father-Monad in heaven. How beautiful is this idea! The lesser the resignation, the more the strife; but the perfection of resignation is the "Peace that passeth understanding". This is the important aspect of unspeakable sublimity that is in the simple-worded prayer, "Thy will be done."

Man's co-operation with the Plan of God has two aspects, the lower and the higher. The lower aspect of that co-operation may be simply called "co-operation"; for, it belongs only to the objective sphere of life. Co-operation pre-supposes two independent entities and therefore it pertains to the human aspect of man which is the lower aspect of God's Plan. In the lower planes of God's Plan, man is required to work in a manner that contributes to the well-being of his brother, a being like himself. This is co-operation in the lower spheres of peace.

The higher aspect of co-operation, namely, co-operation in the higher planes of God's Plan, is resignation. It is the law of well-being in the subjective sphere of life wherein Masters alone can move consciously, as beings worthy of those spheres of glory. Those are the spheres which are pervaded with the spirit of unity and, as such, in that sphere not only is there no scope for co-operation with an equal entity like oneself but, on the other hand, even the existence of oneself as a separate entity has to be worked upon until it is lost in the unity of God.

In that higher sphere, there is none to co-operate with man exactly in the sense in which there is co-operation in

the lower sphere. Though on the lower rungs or the sub-planes of that sphere he may appear as co-operating with certain hidden forces of nature, he is destined on the highest plane to ultimately merge himself into the oneness that enlivens that sphere of spiritual splendour. Thus resignation to the Will of the Lord (but not mere co-operation with His Will) is the panacea that would give the aspirant the mastery over that sphere.

All that is stated above is in accordance with the law, that he who would be the master of the subjective sphere will have to rise more to the heights of the oneness with the Lord than he who would master the mere objective sphere of existence. He, who would be the master of this world, which is much more of the lower existence than the higher, may be of the mere *Amsha*, of Vishṇu, the All-Per-vading, but he would be the Master of at least a section of the other world, would have to be much more the Lord Vishṇu Himself than his younger brother who is either the ruler over a vast dominion or a large surface of the globe, or the conqueror of the world which is but a unit in the lower existence which consists of innumerable spheres on the physical plane.

The deeper the resignation, the more perfect would be man's identity with the Lord, and the result of the perfect resignation is no less than his becoming one with the un-speakable Peace the highest attainment of the Masters on High. Such is the significance of Islām, the name of the faith which proclaims itself to have begun with the first Man as well as the first prophet, Adam, (Peace be on Him) and is being professed by increasing millions in a particular form as far as its external shell is considered.

Now let us consider the deep import of what is known as *Sanātana Dharma* which Hindūs profess to be their *Dharma*. In the phrase *Sanātana Dharma* both the word *Sanātana* and the word *Dharma* are full of deep import. *Sanātana*

Dharma is the Primeval Law. What is that Primeval Law? It is the Law that has been in operation not only since the most ancient period of time but it is the Law that had begun its operation even before Time was—to be more accurate, it is the Law that operates in the region which is beyond Time.

It is this region of existence, that is known as the most sublime *puruṣha* who holds in His hand the *Chakra* of Time with its innumerable eternities. That Great *Puruṣha* is the *Sanātana Puruṣha* referred to by the Hebrew Seer as the "Ancient of days," that most Ancient Day whose Light shines beyond the death and darkness of Time. He is, therefore, called the *Mṛtyunjaya Puruṣha* and this *Puruṣha*, who is beyond Time, is also beyond Space; for Time and Space are the obverse and reverse, as it were, of the same coin; *Puruṣha* transcending space, is *Aīta Puruṣha*.

As the Father of all laws, He is the Supreme Law, the Primeval Law which is self-framed in the fullness of grace, the super-law. The field of the working of the Primeval Law or the combination of all the laws operating on the various planes of life is the infinity of existence itself. So, when one speaks of *Sanātana Dharma*, one should not merely have the shallow Vision of Hindūism with its external appearance just as the ordinary conception of Islām may be associated with a particular set of dogmas of its followers.

In the phrase of *Sanātana Dharma*, one should learn to feel the emotion of a great Vision of Harmony that covers one half of its fields with religions, philosophies, and the yogic experiences and covers the other half equally with all mental and material sciences on the one hand, and the affairs of man and the affairs of the world as biographies and histories respectively on the other, while both the halves of the field of harmony lie under the operation of the series of laws that are but the manifestations in the various spheres of the same Primeval Law or *Sanātana Dharma* at work. Such is the

vision of the ancient R̥shis and that vision is no other than the vision of their own *Ātman* bathing in the overflowing *Rasa* of their hearts. Such is the unspeakable greatness of the *Sanātana Puruṣha* who is no other than the Peace of Islām for, as already seen, it is a concept which in its higher sense, "passeth all understanding".

Man is subject to the various manifestations of the *Dharma* of *Sanātana Puruṣha* operating on various planes and the first of the most glorious links of the chain of that *Dharma* working itself as the harmony of the manifested Logos is resignation which elevates the mere ego of man to its eternal Father the Monad which in its turn passes it to the great Lord of the mountain of light whose silver base is in the heights of *Anupāḍaka* levels. The lower mind of man is incapable of responding to the unspeakable splendour of the awful Peace on this sublime level and it is this region that is emphasised as Peace that passeth understanding.

Thus we see that the higher aspect of the Salām (Peace) of Islām is *Sanātana Puruṣha* Himself along with the ring of the immediate glory of His Holy Self. But the links in the endless chain of *Dharma* of that *Sanātana Puruṣha*, the Fashioner of Time, do in the lower sphere of their operations belong to the lower aspect of peace (well-being and happiness) that is what is meant by the word Islām. This lower aspect is the aspect of peace that calls for the behaviour of man in a particular manner and hence it is subject to the laws which ensure the well-being of man as well as his brother-man, as embodied entities in this world of mortals and also as disembodied entities in the world of *Pitrs*.

Such is the deep import of *Sanātana Dharma* and such is the beautiful relationship of the Peace of Islām with the *Sanātana Dharma* of the ancient race of Hindūs.

Syed Badruddeen

AN ESSAY ON GOD

By ERNEST WOOD

THE subject of God is one upon which even Theosophists are sometimes found at variance. It will be seen, however, I believe, when the following lines have been perused, that such variance is absolutely unnecessary, and that the expressions used in the letters of the Masters to Mr. Sinnett forty years ago, and those employed in later times by Dr. Besant and Bishop Leadbeater in this connection—and they often use the term—are all quite consistent, and part of the same body of statement. Some have thought that the passages in the Masters' letters referring to God must be wrong, that they simply must be among those parts of the communications which were defectively transmitted; others, at the opposite extreme, have maintained that our modern writers have run off the Theosophical track, since they have diverged from those statements, which are in themselves so well-reasoned and satisfying. Both extremes are, I believe, untenable, as the following essay should show.

I believe that the ideas forming the main part of this essay are somewhat original in Theosophical literature, but I do not want to put them forward as my interpretations and speculations, or to claim credit for thinking the matter out. They came to me in meditation, not by any process of thought, but like the opening of a flower. It is as though a bud announces itself—queer as that may sound—and then, when I pay attention to it, all in a moment it has blossomed into a complete

flower, instantly; yet with all the grace and gentleness and detailed movement of the slow opening of a physical flower. Ideas which have come in this way have always carried with them indescribable conviction as self-evident truth; they have borne the closest mental scrutiny; and I have found with great delight that works such as the *Bhagavad-Gītā* and *The Letters from the Masters* teach precisely the same thing, though I was not able to see the exact point of that teaching until the inner light came. I mention all this not to claim any authority for the ideas, not in order to dogmatise with them, but because at the same time I cannot say: "This is my idea, my speculation," but am compelled to declare, "This is the truth, and I know it."

In the seventh chapter of the *Bhagavad-Gītā* Shri Krishna says: "Earth, water, fire, air, ether, manas, buddhi and ahamkāra—these are the eightfold division of my manifestation." The last word is *prakṛiti*, translated variously as matter and as nature, but manifestation expresses the idea, as the word comes from *kri*, to make or do, with the preposition *pra*, which means "forth". It may strike some students as strange that these eight manifestations should be mentioned together as though they formed one class. Yet there is a good reason for that, although they do fall into two subdivisions within the class, composed of the first five and the last three respectively. The first five words name the five planes of human evolution—earth is the physical plane, water the astral, fire the mental, air the buddhic and ether the ātmic or nirvānic. The Sanskrit word which is here translated ether is *ākāsha*, and this is regarded as the root matter of the five planes under consideration.

These five planes must be regarded for our present purpose as one world, having five degrees or grades of density in its matter. We may if we choose disregard the steps which these degrees of density make, and think of this one

world as shading imperceptibly downwards. In that case at any level in that great world we should find the three constituent properties of matter—*tamas*, *rajas* and *sattwa*—which in the eyes of the Hindu occultist mark a more essential division of the objective world than do the planes or *lokas*. This triple division is largely expounded in the *Gita*, and the three terms are variously translated, especially when used adjectivally, to describe kinds of foods, of persons, of actions, etc., but seen in the large they are in fact what in modern thought we distinguish as matter (*tamas*), nature-energy (*rajas*) and natural law (*sattwa*).

The remaining three divisions of "My manifestation" are *manas*, *buddhi* and *ahamkāra*. Here we have the *ātma*-*buddhi*-*manas* familiar to Theosophists. They are the three faculties or powers of consciousness. *Ahamkāra* means literally "I-making," and agrees with the Theosophical conception of *ātmā*. It is at this point that the I in man takes hold of a portion of the world-consciousness and makes it his own. *Manas* is the faculty with which consciousness cognizes and acts upon the material world; *buddhi* is that with which it realizes consciousness, and *ahamkāra* or *ātmā* is that with which it individualizes these experiences and makes for each of us "my world" and "my consciousness". This last faculty knows the I, but it manifests it in a thousand or a million apparent Is. Each of these three faculties has a positive as well as a negative aspect. Thus *manas* gives not only the power to perceive material truths, but also thought-power (*kriyāshakti*) which is the one agency through which consciousness modifies the material world, through which man moulds his environment. If a thing is lifted with the hand it is still lifted by thought-power, because the hand is raised by that. So also *buddhi* has its active or outward going aspect, which is love in all its forms. And *ātmā* not only gives the sense of self, but it is actively the will, the self being

itself. Thus by thought-power we change the world, by love-power we change others, and by will-power we change ourselves.

These three give us the same division as that presented in ancient Vedāntic teachings, though I understand many Theosophists have been puzzled by them. The great ancient Vedāntists spoke of *antahkarana* (which means literally *agent* or *instrument between* or *within*, but is usually translated mind!) as fourfold—as composed of *ahamkāra*, *buddhi*, *manas* and *chitta*. They thought of the Monad beyond the fivefold manifestation as the Self, and regarded all that lay between that and the material worlds as *antahkarana*. The fourth member in this great vedāntic division arises because *manas* becomes dual during incarnation; the lower *manas* is then called *chitta*, which is the image-making faculty closely in touch with the lower or material half of the world of human manifestation. It is the same thing as that which Patanjali says that a man must control in order that he may dwell in his own true condition, which Theosophists describe as the higher self. He says that Yoga, on the attainment of which man resides in his own true state, is *chitta-vritti-nirodha*, that is control of the whirlpools in *chitta*, or mind.

Shrī Krishna throws consciousness and matter into the same class; He does not in any way suggest that consciousness (or life as some prefer to call it, though it is better to keep the term life for the active interplay between consciousness and matter) is superior to matter or above it. Further, He classes both together as His *lower* manifestation. We are not to think that consciousness is manifested in the fivefold world from above it; matter and consciousness are equal partners. If we divide the world into matter and force, force is consciousness, but then that force is not the same thing as the forces of nature, for those are material and this is not. It is not very unusual for people to think that we live in a material world,

and that life or consciousness manifests in it from above with different degrees of power; but that view is incorrect. The world is just as much a world of life as of matter. The two things are mixed together, and on the whole equally.

To understand this, consider the following. In the physical 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 the existence of any life at all in this plane, and even then we find only sparks or points of it embodied in men, animals and other creatures. It looks very much like a great world of matter in which a tiny bit of life incarnates. When one goes to the astral plane one finds a change from this state; there the matter is a little less dominant and 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 that there is more matter than life.

Now consider the ātmic plane. Here the conditions are quite the reverse of those in the physical world. It is a green unresting sea of the powers of consciousness. When the initiate of the fourth degree enters that plane for the first time he cannot for some time discover any matter or form at all. It is as difficult to find matter there as it is to find consciousness in 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*.

Suppose then that a visitor from some other state of being should enter our fivefold field of manifestation. If he entered the physical plane 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 ātmic level he would call it a world of consciousness in which there were some points of matter. 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.

Observe, then, the fivefold world of human manifestation; it is a world of matter and life, which are equal partners in the scheme of things. These are the great active principle and the great passive principle, and they together as equal partners form Shri Krishna's manifestation. He speaks of them as His lower manifestation, and mentions another higher manifestation which is above them both. The careless student does not see that the fivefold matter and the triple consciousness are "twins upon a line" (to use an expression employed in *The Voice of the Silence* in a somewhat different sense), the two points at the end of the base line of a triangle. He does not realise that if God is to be thought of as almighty He cannot be a conscious being, a portion—however great a portion—of consciousness, which belongs to this lower manifestation. If God is to be thought of as a conscious being, then He must not be invested also with the conception of almightiness. If we are to use the term God, and mean by that the One, then if it is to mean anything at all to us must have some conception of what is beyond the great duality already described.

Sometimes, however, we use the expression "the One" when we mean "the One consciousness," the active principle. There is only One Consciousness, just as there is only one material world. In the world each thing depends upon everything; it could not be what and where it is but for the fact that everything else is what and where it is. There are no "particulars". Each material thing is a real portion of the world, and therefore it occupies space, as I have tried to

explain in *The Seven Rays*. But consciousness is different. Every consciousness acts from a centre, is a centre without circumference, while each material is a circumference without a centre. Material things are defined by boundaries, but will, love and thought spring from a centre and you cannot find their limits. Every thought is like a light, and you cannot tell where the light ends; it shades off. So one great consciousness includes many lesser ones, and there is One Consciousness, and sometimes people call this One Consciousness, God. This is the great Second Logos, which has been described as a centre of energy arising in Parabrahman (the great First Logos). But the second Logos is not almighty, except in the secondary sense that the powers of His consciousness are beyond all imagination. He cannot lay down the ultimate rules and laws of life. Though the swelling powers of His consciousness cause evolution in each one of us, and did we obey them we should proceed joyously all the time, we sometimes deny them and must learn stupidly through pain, and karma—a law which is beyond Him and to which even He is subject. *The Secret Doctrine* says: "Though Īshvara is God"—unchanged in the profoundest depths of Pralayas and in the intensest activity of Manvantaras, still beyond him is ĀTMĀ, round whose pavilion is the darkness of eternal MĀYĀ. ĀTMĀ here is beyond the One Consciousness, beyond the eightfold manifestation. It must not be confused with the Theosophical Ātmā, which is ahamkāra; it is the Vedāntic ATMĀ of Shri Shankarācharya. *The Secret Doctrine* also says: "'O wise man, remove the conception that Not-spirit is spirit'—says Shankarācharya. Ātmā is Not-spirit in its final Parabrahmic state; Īshvara, or Logos, is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits."

In the eighth chapter of the *Gītā* Shri Krishna speaks of four great sciences: adhyātmā, adhidaiva, adhibhūta and

adhiyajna. The first of these, He says, relates to Brahman. The second deals with the devas, literally, those beings who shine. This term requires a little explanation, for it must not be taken as describing merely one group of evolving entities, however large and great. The term *deva* originates from *div*, to shine, and *shining* has not only to do with light, but with all faculties and powers. Therefore a *deva* is a being obviously exhibiting the characteristics of the great active principle above mentioned; he shines with the light of consciousness; he is not dependent upon external things for his activity and power, as is every material object. So *adhidaiva* concerns *ātma-buddhi-manas*, in whatsoever being and whatever degree they may be found. The third of these great sciences, *adhibhūta*, concerns the *bhūtas* or elements of the five planes, the material side of the fivefold field of human manifestation.

The fourth division in this classification is that of *adhiyajna*. Here we have all that concerns the principle of sacrifice, *yajna* being sacrifice. It is sacrifice that makes the relation between matter and consciousness, that causes the interplay between them, in a word, that produces motion. It is therefore said to be the cause of karma, which is action, or better, work. The mechanism of life would not work by itself, just as a motor car or any other machine will not work unless there is a hand from above, human agent, touching it somewhere, in some way.

In the third chapter of the *Gītā* Shri Krishna explains *yajna* or sacrifice. If we take the term in English it is obvious that it means "to make holy" from the Latin *sacrifico*, I make holy. The Hindu *yajna* carries the same idea; for example, when one offers food to the deity before eating it, the food has been made holy, one has dedicated the strength that will be obtained from it to the service of God. Sacrifice seen in the world, whereby one creature is always yielding up

something to another, either involuntarily or voluntarily, links all things together, makes them all one organised whole, and in that way it makes them holy. The principle of sacrifice is something from above, and does not spring from either of the parts, matter and consciousness, but brings them into relation. Thus all the interplay between consciousness and matter that we see comes within adhiyajna—it is a special incarnation or descent of the eternal *Ātmā* or “God,” the apex of the triangle. It is this life that is *Māyā*; not lightly to be called illusion. The following table shows the relations of these four great subjects of study :

1. *Adyātma*. The nameless “God,” the eternal *Ātmā* beyond consciousness.
2. *Adhidaiva*. The Active Principle. Consciousness. The Logos. Not almighty, except in a special, limited and conventional sense.
3. *Adhibhūta*. The Passive Principle. The world.
4. *Adhiyajna*. Life; the interplay of 2 and 3, caused by 1.

Because the eternal *ĀTMĀ* is beyond consciousness it is beyond love, which is an activity of that consciousness in the world and is therefore a part of *Māyā*. Therefore “God” as *ĀTMĀ* is not loving—men need not try to lean upon Him, to appeal to Him—and “God” as the Logos is not almighty, but is only the eldest of elder brothers to us in our life. Therefore we cannot lean upon Him either, but must live our own lives, though as Eldest Brother His advice and company are valuable beyond telling.

Another way in which the lower three of these is seen is in forms of space, time and motion. Space in connected with the material side of things, time with consciousness, and motion is the representation of deity, the *adhyātma*. Some old Sophists propounded an amusing argument to the effect that no object could ever move, for, they said, it could not move in

the space where it was and certainly it could not move in the space where it was not. We know that an object can move from the place where it is to some other place where it was not before. This translation implies the existence of a principle of freedom, transcending the limitations of space. Space is a limitation; it is only a part of reality, less than the whole. In it motion represents divinity. In studying consciousness a similar difficulty is found. People often wonder how it is possible for them to be the same conscious beings that they were yesterday, or a year ago, or in childhood, or in previous lives. How, they wonder, can that consciousness which is a changing thing be both what it was and what it now is? It is possible because the principle of motion is above and beyond time, which is a limitation of consciousness. Space belongs to the passive principle; time belongs to the active principle; and motion belongs to "God" or *Atmā*.

We have in our composition not only matter or bodies, limited in space, not only also consciousness, with its three powers limited by time; we have also God, never absent, always transcending these limitations of time and space. This God in us, who is one in all, we call "I". That is why Shri Krishna always says that the man who has attained perfection, who has realized the truth, "will come unto me." When Shri Krishna says I He means also the I in the person whom He is addressing. There is only one I, and the man who finds it in himself will know it in all.

When Shri Krishna by the end of the sixth chapter of the *Gītā* has taught His pupil Arjuna all that is necessary of the *buddhi yoga* for the making of an Arhat, he then at the beginning of the seventh chapter propounds a still greater truth. He says, "Now I will tell you the great secret by which you shall know Me *utterly*," and it is significant that He uses more than once the word *Mahātmā* to describe specifically the man who has attained this uttermost realisation.

Further, Shrī Krishna declares that when this knowledge and wisdom are known in their completeness there is nothing more in this world to be known. It is the complete knowledge with regard to the matter side, and complete wisdom with regard to the life side of this fivefold world, that is of "here". But all this is the inferior manifestation; the pupil must now learn the higher manifestation, which is *adhyātmā*, which upholds this dual world through *yajna*, sacrifice. Shrī Krishna says: "I am the source of the forth-going of the whole universe, and likewise the place of its dissolving". When the *yajna* is withdrawn, all the eight elements of the lower manifestation vanish from both space and time.

We can see now that there are two great illusions to be overcome before we can realise the true God. The first is the illusion of space, arising from the false notion: "I am the body or bodies." He who would enter the Path must overcome this particular illusion. Then he will think: "I am the consciousness, using the bodies." He lives in will, in love and in thought, and as these expand and contract from time to time he feels that he is living in them. But their fluctuations mark them out as not of that reality which never ceaseth to be, as not the real I. He lives in their surge, and is subject to the fluctuations which they undergo because they are time processes. When he overcomes the second illusion, he will be a *Mahātmā*, capable of knowing God. There is a sense in which all men are already free of the bondage of space. Each man's consciousness in the body is at a point in space, but nevertheless all space is spread out before it all the time for its conquest. It is all there at once. And strictly, even the body is a universal thing for through it the man contacts the whole universe at once. It is affected by the things within the range of its senses, but those things in turn are affected by other things out of that range, and so their

effect upon the man contains also the effect of all other things upon them.

On entering the Path the man learns that that world of space is spread out before him, that he is not its servant or victim or a portion of it, but is to be its complete master, as he is even now master of the body. At the end of the Path the new Mahātmā sees the same thing with respect to time. It is all spread out before him in one piece. Shri Krishna says of this: "The people who know the day of Brahmā, a thousand ages in duration and the night a thousand ages in ending, they know day and night." A day may be thought of as the grasp or bite of one act of consciousness. Every act of consciousness takes a bit of the past and a bit of the future into its present, but the Mahātmā's grasp takes in a whole age, that is to say any portion of that is present to him when he chooses to make it so. He transcends time much in the same way as the ego transcends space when he expresses himself in a number of other people's devachans at once. The devachan is lower mental; the same ego may thus be expressing itself in a devachan in Peru, in China, in England, in Australia, all at the same time; but still his life is limited in the time process. The Mahātmā is the master of time as the ego is master of space. It was the delusion of time which constituted Ignorance, the last fetter which he had to cast off. He has entered the adhyātmā, described as Brahman, very well translated as the Eternal, that is God, if we are to retain that term when we have divested it of the common significance which associates it with a conscious being.

Some people think of the body as an enabling instrument, a machine by means of which their consciousness is able to sense and act. As a matter of fact it is a limiting instrument. It confines them to a small portion of space. It shuts them in. Its limiting function is not however quite complete; it has some slight openings in it, the senses, which may be

compared to the little hole in front of a camera which is otherwise a dark box excluding the light. So incarnation in a body is a kind of concentration, undertaken for the time being that we may know matter from its inside, which is our outside. In the same way, people think of their consciousness as real life, they imagine that it is something that enables them to live, but as a matter of fact it also, even the higher consciousness as it is called, is a similar limitation. The undeveloped man thinks that if he loses his body he himself is gone; even the man on the Path thinks that if he loses his consciousness he himself is gone. But as a matter of fact that consciousness was only a limitation. People want to carry their consciousness on into eternity, but they need not distress themselves, for they will find that consciousness is only a "body" with which to explore time, that the "I" is beyond it. This is why the ancient philosophers said that I and God were one, and at the same time said "Neti, neti," that is "Not thus, not thus," whenever anybody proposed to describe God in terms of matter or even in terms of consciousness. On the same ground the Buddha propounded his doctrine that there is nothing of man (as man knows himself) that is eternal.

Even the person who has not distinguished between his body and his consciousness is conscious, so also he who does not know that he knows the I still is I even in the midst of the consciousness which he thinks to be his life. That is the I which is the same through all the three periods of time which are seen in the changing consciousness. To be that I without the consciousness is for him who is not yet a Mahātmā real sleep; it is that deep sleep out of which one comes rejoicing, experiencing unaccountable happiness. But that which to others is sleeping is waking to the Mahātmā.

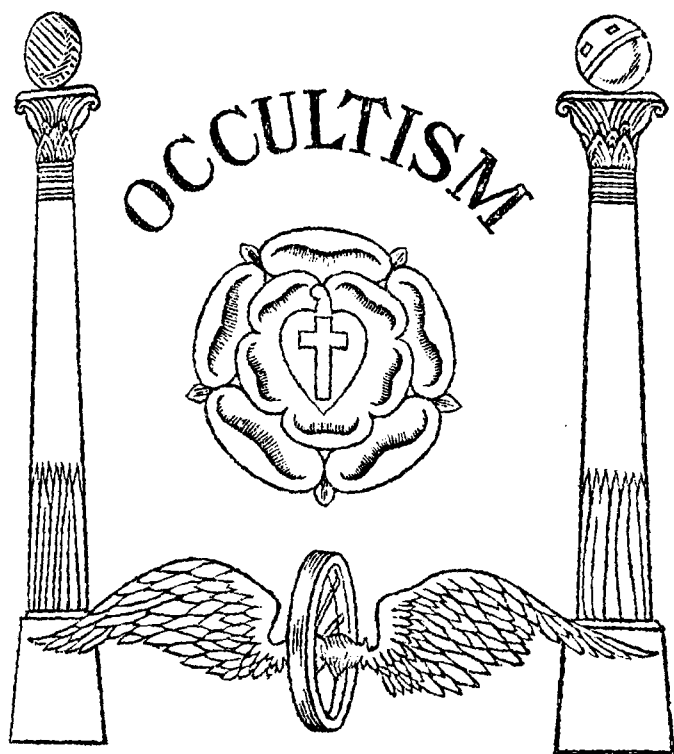
Some glimpse of that I may be caught by all thoughtful persons if they will meditate on the following lines. When they look at their own bodies and those of others they can

speak of each one of them as "it". When they look at the consciousness in another person they call that "you," but when they look at the same sort of 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. 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, the man will be a Mahātmā. Still, even the adhyātmā is only the higher manifestation. In it is to be learned the mystery of how the Many and the One are one.

In the light of the above considerations the following words of the Master K. H. in a letter to Mr. Sinnett can be fully understood: "We deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahman is not a God, but absolute immutable law, and Īshwar is the effect of Avidyā and Māyā, ignorance based upon the great delusion. The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim . . . the knowledge of that cause and causes we are in a position to maintain there is no God or Gods behind them . . . If people are willing to accept and to regard as God our ONE LIFE immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer." Modern Theosophists have not usually done this, but they have given the term to the greatest "Planetary," the Logos. He is not a self-existent pure spirit independent of matter—the idea of God accepted by theologians almost everywhere. The Master adds: "If they tell us that God is

a self-existent pure spirit independent of matter—an extra-cosmic deity, we answer that . . . a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology . . . Intelligence as found in our Dhyān Chohans is a faculty that can appertain but to organised or animated beings—however imponderable or rather *invisible* the materials of their organisations. . . . (1) We deny the existence of a thinking conscious God, on the grounds that such a God must either be conditioned, limited and subject to change, therefore not infinite, or (2) if he is represented to us as an eternal, unchangeable and independent being, with not a particle of nature in him, then we answer that it is no being but an immutable blind principle, a law. . . . The God . . . offered to the adoration of the nineteenth century lacks every quality upon which man's mind is capable of fixing a judgment. What is this in fact but a being of whom they can affirm *nothing* that is not instantly contradicted. Their own Bible . . . destroys all the moral perfections they heap upon him, unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious vices and brutal wickedness."

Ernest Wood



SOME THOUGHTS ON THE EVOLUTION OF FORM

By O. PENZIG¹

I. NATURE SPIRITS AT WORK

IT is generally admitted, that every form is the expression or manifestation of a previously-conceived idea or plan; and that the *creation* of a form is more or less successful (that is, more or less conforms to its root-idea) according to the greater or less suitability of the material and the greater or less experience and skill of the worker. In the creation of any form, therefore, several factors concur: the basic idea

¹ Professor of Botany in the University of Genoa.

(and the intelligence that conceives it), the material that is the condition of its manifestation, and the activity that executes the work. The process of creation may be of the most elementary kind: primitive man in need of a drinking-cup may simply join the two palms of his hands together, or bend a large leaf, or scoop out a bit of wood or other material: in such a case, the ideation and execution proceed from the same person and the material and means adopted are of the simplest. But as the ideas become more lofty and the form more complex, so the whole mechanism becomes more elaborate. A carpenter cannot make a piece of furniture without a variety of tools and utensils; an architect cannot execute any project without co-operation and the labour of numerous workmen, without careful choice and preparation of materials; and so on. It is therefore logical to assume that for the creation or construction of so tremendously complicated a form as an Universe (or a solar system, or planet only), not only an elaborate scheme, clearly thought out in all its particulars, is required, but also carefully selected and prepared material, and a whole host of agents, capable of executing the different parts of the plan of construction and evolution that has been laid down in its entirety. And in fact, every cosmogony and great religion admits, as agents of a posited Creator, numerous hierarchies of beings or powers whose task it is to carry out the particulars of the immense work. The teachings of *The Ancient Wisdom* indicate, as chief collaborators of the Logos of a Solar System, the numerous hosts of Devas (the Angels of the Hebrew, Christian and Muhammadan faiths), under whose orders work, as subordinates, I had almost said as manual labourers, the Nature Spirits; and in the following pages I would like to call the reader's attention to certain considerations relating to the nature of these latter beings, their action in the development of organisms on our earth and to certain facts connected with this development.

I will begin by saying that I have no direct knowledge of Nature Spirits and still less have I seen them at work: so what follows has no value as direct observation of fact, rather is it my own personal interpretation of certain facts recognised by science. I confess to being even uncertain of the very nature and constitution of these precious helpers of the Devas. The limitations of our mind make us prone to render as concrete as possible certain otherwise vague conceptions, we tend to personify the "intelligent forces of Nature" in the act of thinking about them, to consider them as living beings; and our habit of anthropomorphising non-human beings (of attributing that is, human qualities to plants, animals, Divinity itself), induces many of us to imagine the Nature Spirits as tiny creatures whose semblance is similar to ours, even though made of finer matter than ourselves.

It is true we learn that clairvoyants also see them frequently in human guise; and in the chance glimpses of them, that under special circumstances occur, they are generally clad in human form. But all this does not prove that the human is their proper form; it appears to me very probable that we see fairies, gnomes, sylphs, etc., under the stamp of our own imagination. The creative power of the human mind is quite sufficient to throw such subtile and plastic matter as composes their bodies, into given forms. We may in fact impose our "thought forms" on them; as evidently happens with mystics, when they see purely conventional apparitions of the Madonna, Christ, the Saints. This detracts nothing from the reality of such manifestations; I am far from sustaining that all such apparitions as I have mentioned are purely imaginary—fanciful, devoid of positive fact: only I believe that the human appearance, and details observed (such as the wings of fairies, the fashion of gnomes' clothing and their implements, the colours of the Madonna's robes, etc.), are the fruit of our own imagination, that

is, are really produced by the creative power of our own minds.

Leaving therefore aside the question of what is the habitual form of Nature Spirits, I limit myself to designating all of them as beings whose task it is to construct bodies and watch over their normal development in the physical world, carrying out in so doing the authoritative orders of their own immediate superiors, who in turn, of course, conform to the established creative plan. They should not deviate from the lines laid down; they have no will or initiative of their own, or at least, these may only be exercised within strictly prescribed limits; and their action is also circumscribed by the properties of the materials with which they work. To the degree in which a given material is differentiated, is the skill required in handling it. Thus the work of the Nature Spirits who construct the molecules of simple bodies (elements), using as their material the ultimate physical atoms, must be relatively easy; while more complicated and highly-skilled must be the work of those who unite the various elements in chemical combinations and give to these their suitable forms (crystallisation, etc.).

The higher-grade Nature Spirits capable of the already marvellously complex operation of building living cells, use as material numerous organic and inorganic composites; and when we consider the whole body of a living organism, be it plant, animal or man, composed of millions of these cells, different in kind and combined into tissues and organs, each of which is adapted to a special function, we are bound to admit that to construct such a body perfectly must be a most difficult task, that demands great experience and care on the part of the workers. As a rule the Nature Spirits do their work with the greatest precision, trying to carry out in the best possible way the programme laid down for them. Sometimes however it happens that they make mistakes; it looks as

if at times their attention wandered; and in this fashion one can explain the appearance of certain anomalies and monstrosities which are more or less frequent in all the kingdoms of Nature. In the inorganic and mineral kingdoms such anomalies are rather rare; yet they are to be found, as in the case of certain deformed crystals that are fused into interpenetrating "twins"; or (which would seem to be the result of greater heedlessness) in that of "pseudomorphosis": that is, certain crystals are composed of substance which normally is built (crystallises) on quite different lines.

In the animal and human kingdoms monstrosities count as rare exceptions, perhaps because the Nature Spirits employed here are the most expert and highly developed ones; but with the agents at work in the vegetable kingdom, slips are most common. Sometimes they involve only slight modifications of or deviations from the normal type; and we can let pass as excusable such small errors in allotment as those, for example, which give three or five petals to a corolla that normally has four, producing thus (in botanical language) a trimerous or pentamerous flower instead of a tetramerous one. The matter is more serious, when the little workers employed mistake one category of organs for another, and put, for instance, in a floweret another whorl of petals where the stamens ought to be, so producing what we call a "double flower"; or put small green leaves in the place of the sepals and petals (as in the frequent examples of virescence). Specialists in vegetable teratology (the branch of botany that deals with malformations and abnormal growths, that is,) often describe such anomalies as "atavisms," returns to an anterior stage of evolution; but even granting it to be so, the Nature Spirits are at fault in repeating the old abandoned forms instead of sticking to the new model.

To another class of mistake into which the Nature Spirits fall, is due the very common form of monstrosity in plants

called "fascination," in which the stems or branches assume a flat ribbon-like form, more or less wide, instead of being regular and cylindrical. And numerous other categories of "teratological cases" could be adduced, of the most varied nature.

I dilate a little on vegetable anomalies, because they seem to me particularly illuminating as regards the work of the builders. We have already said that the perfection of their work depends largely on the quality of material they are using. We can in fact see how many anomalies may be determined by the fact that the Nature Spirits are constrained to work in a material that has been in some way deteriorated or altered. The fine studies of Klebs, Blaringham and others have shown, for example, how the mutilation of a plant produces in it a general disturbance, a kind of "nervous shock" really, which makes it liable to produce, in its ulterior growth, abnormal or monstrous organs—even the plants grown from the seeds of one that has been mutilated have for several generations a marked tendency to produce irregularities of all kinds. The same results accrue from the attacks of certain animal and vegetable parasites (the curious malformations called "gall-nuts" or cecidii, for instance), and through marked modifications in the nourishment of a plant. The builders, faced with material so unlike the ordinary, are evidently perplexed, and no longer succeed in producing normal forms.

And here we touch on another matter of great interest: the influence which the human will can exert on the activities of the Nature Spirits. Man can, within certain limits, oblige these creatures to work in a given way, either by supplying them with unusual material or by the direct imposition of his will. The degree of efficacy and the results produced vary in the different kingdoms of nature. In the mineral, man can create almost *ad infinitum* new varieties, new chemical combinations; daily in our chemical laboratories scientists succeed in producing new chemical compounds (inorganic and

organic) which did not exist before in Nature; often they even succeed in crystallising them, and so giving them an entirely new form, more or less stable.

In the two organic kingdoms (vegetable and animal), the influence of man is more restricted; he cannot create "new species" here; but he can obtain deviations, some being very notable ones, from the normal type, in the direction he wishes, creating thus anomalies, or new varieties of certain pre-existing species.

Horticulturists and breeders of animals obtain new varieties of greater beauty or utility, precisely by furnishing to the Nature Spirits materials modified by special methods of cultivation or treatment. The pruning of trees, grafting, forced culture under special conditions, are among the artifices used by the former. Another method frequently made use of both for animals and plants, is cross-breeding, hybridisation. Such cross-breeding occurs but rarely when Nature is left to herself—it is "unnatural". When, somehow, it takes place, the Nature Spirits who are specialists in the parent-species, find themselves confronted by a novel product. And while they are so embarrassed, and uncertain in their handling of the strange material, they are called upon to reckon with a new and potent factor—the will of the man, horticulturist or breeder, which is working towards a definite result and which overbears their original orders, so to say, and obliges them to work along unaccustomed lines. In this way have been obtained innumerable varieties of certain plants and animals (such as cabbages, roses, dogs, pigeons), which are often entirely contrary to the interest and preservation of the species: thus for example double flowers, which do not produce seeds, deformed inflorescence such as that of the cauliflower, the production of fleshy seedless fruits good to eat, of the non-prickly cactus, and other such marvels wrought through a kind of "white magic" by Luther Burbank and others.

II. REINCARNATION OF IDEAS

In the preceding paragraphs we have said that in the evolution of organisms, each form is the expression, the manifestation, more or less perfect and complete, of an underlying idea that has been conceived by a supreme Entity and inserted in its proper place in a single grandiose scheme of evolution; and that these ideas are transmitted through ranks of intermediaries to the Nature Spirits, the beings who have finally to carry them out. We have seen how the conditions of the material that these little builders use, exert a considerable influence on their work. Often we can observe how the same idea is expressed in diverse ways, these varying precisely according to the nature of the material adopted; a kind of "reincarnation" of the same idea takes place, materialisations of it under different guises, in the various groups of plants and animals.

I will try to illustrate this fact by several examples drawn mostly from the animal kingdom.

Many animals, chiefly of the inferior orders, are by nature powerless to protect or defend their own individual lives, for the conservation of which they are obliged to have recourse to some ingenious contrivance. They try to shield themselves from harm by surrounding themselves with a protecting shell that is strong, resistant, made of material which sometimes they appropriate from outside and sometimes they obtain through the metamorphosis of some portion of their own bodies. This protecting shell assumes different forms; we mention a few which have been often repeated in different groups of animals. One of the most frequent is the "protective tube," that is, a long, cylindrical shell, generally made of extraneous material (and occasionally through superficial exudation). Within this tube the animal conceals most of its soft body, and at the least signal of danger, disappears

into it altogether. This idea of the "protective tube" appears, one may say, in all the orders of the animal kingdom, beginning with the Protozoa, throughout the vast group of worms (where it is largely diffused), and in groups that are already considerably evolved such as those of the insects (the larvæ of many Neuroptera and Lepidoptera), crustaceans and molluscs. It is a means of defence rendered still more efficacious by various structural complications, which also are oft repeated; for instance, the construction of a little lid which shuts the entrance of the tube against the enemy. Many times also the protective tube is not straight, but twisted into a spiral, to make it more secure for the animal that can withdraw itself into the bottom of its refuge. Also the idea of the "spiral shell" is incarnated again and again, in the most dissimilar orders of animals. In this case as in the other quoted, the earliest organisms, the Protozoa, composed of a single living cell, show the ingenious idea carried out; the millions of fossil shells of nummulites provide a beautiful example of spiral shells containing numerous small intercommunicating chambers; and also among the Rhizopoda existing to-day several kinds possess a spiral shell. We find the same shell, in its full development, in the great group of the Gastropoda (snails) and in certain families of Cephalopoda (Ceratite and Ammonite fossils); and also the protecting tubes of the larvæ of certain Neuroptera and Lepidoptera (for example, in the genus *Helicopsyche*) are curled into a snail-like spiral. One of the strangest examples of this defensive armour is offered us in the various species of the genus *Pagurus* (Bernadine crab), a sea-crab which, having by nature the hindpart of the body tender and destitute of the dermoskeleton, are in the habit of seeking cover for it in the spiral shells of Gastropoda, occupying these the whole time, modifying the shape of their own bodies in order to make them fit into these somewhat inconvenient abodes which were not built for them at all.

The protective tube, however, though efficacious for defence, has some drawbacks, notably that of cramping the freedom of movement of the living creature inside it. To obviate this defect, the tube has been substituted by a casing formed of several movable pieces, which can be opened or shut according to the need of the moment, thus giving the animal inside greater liberty. We find the idea of the "bivalvular (oyster-like) shell" expressed for the first time in certain microscopical unicellular algæ (Diatomaceæ or Bacillariaceæ), in which each individual carries out its growth, shut between the two valves of a siliceous shell which is of marvellously complex structure. We find the bivalvular shell next in a certain group of wormlike and molluslike creatures called Brachiopoda. In these, the two valves of the shell maintain a dorsiventral position—that is, they cover the back and front of the animal; and the two halves of the shell are joined by a kind of movable hinge. This is a very ancient type, since many kinds of Brachiopoda existed in the oceans of the silurian period; and it reappears, slightly modified, in the huge class of Lamellibranchiata—shellfish, which on account of this are also known as Bivalves. In these the two halves of the shell do not lie over the back and belly of the mollusc, but on either side of its body, and are joined over the back. A fourth appearance or "reincarnation" of the bivalvular shell is to be met with in an ages-past class of Mollusca, that is in several genera of small Crustaceans, the Cypris, the Daphnia and others: these are tiny crabs, whose bodies are protected by two concave, lateral, mobile valves, joined down the back of the creature, and which thus reflect, in a past species, the bivalvular shell of the Lamellibranchiata. We may, if we like, consider the carapace of the tortoise as the last appearance of the idea. Here, however, there is a return from the bilateral to the dorsiventral arrangement.

In a similar way we may note numerous repetitions of another variant of the idea, where the shell is composed of several mobile overlapping pieces of bony plate; and animals so protected will, in face of danger, curl themselves up so as to present outwardly a spherical hard compact shell, inside which they are safe. A highly-perfected example of this type of shell is that of the armadillo, a small South-American quadruped; almost identical to it are those of certain Gastropods of the genus *Chiton*, of certain Myriapoda (genus *glomeris*), certain Crustaceans (*Oniscus* and similar) and certain Coleoptera (*Agathidium*). In all these animals, so different one from another in the other parts of their organisation, the means of defence is one and the same.

Another of the most frequent means of defence is that of putting on numerous thorns or other sharp points; and this idea too has many reincarnations both in the vegetable and animal kingdoms. Prickly and thorny plants are to be found in almost all the groups of the former; and also among animals there is hardly an order in which some species does not resort to this effective means of self-defence—method which from defensive becomes offensive, when to the punctures it causes is added the instillation of a poisonous substance; and here again it is curious to observe the numerous repetitions or “reincarnations” of the idea, repetitions even in structural detail. In fact, in the stinging hairs of the nettle and the stinging cells in the bodies of certain *Cœlenterata*. (*Medusæ*, jelly-fishes), in the stings of wasps and the spines of certain poisonous fish, the fangs of the viper and the cobra, the principle is always the same: an acute grooved organ at the base of which is a poison-secreting gland, the liquid venom being ejected through pressure into the small wound made.

And what are we to say of the idea of the “conquest of the air,” the idea of flight, carried out in a thousand different

ways, in almost all the orders of animals? From passive flight, that is, the simple casual transport by the wind which we see effected in the vegetable kingdom, where it is procured and favoured by many ingenious adaptations (diffusion of the germs of microbes, of the spores of all kinds of Cryptogamia, of the seeds and fruits of many of the higher plants) we pass to active voluntary flight, due to the desire and effort of the animal, till we arrive at the wonderful artificial constructions whose invention has won for man the freedom of the immense ærial spaces. Among animals only a few of the lowest orders (Cœlenterata, worms, Mollusca, Echinodermata) are without examples of the art of æronautics; from the Arthropods upwards, the idea of ærial navigation is everywhere, with ever-new means and adaptations. We find isolated examples of flying animals already among the Crustacea (in the family of the minute Copepoda), in the order of Sauria and Batrachia (pterodactyl fossils, flying dragon of Java, flying frog of Brazil), and among the mammals (bats, flying squirrels or phalangers, various Marsupiali); but it is in the vast orders of insects and birds that aviation has reached its highest point; these two groups divide the empire of the air between them; and the perfection, speed and duration of their flight have been beaten only by the marvellous achievements of our aeroplanes.

One could long continue to illustrate this "reincarnation of ideas" (other instructive examples are those of creepers, of epiphytes, of the parasitism of plants and animals): but enough has been said to show that Nature, every time she has wished to translate a given idea, has always known how to combine fidelity to it with the discovery of new methods and new forms for it, according to the material used.

O. Penzig

(To be continued)

REVELATIONS AND PSYCHISM

By C. JINARĀJADĀSA

I

LIFE is normally complicated enough for those who aspire to tread the occult path. But a new complication is slowly arising for them, in the number of revelations which are presented to them authoritatively as coming from the Masters. I am constantly the recipient of such occult instructions. Most of them are supposed to emanate from the Masters, but now and then they are said to be from no less a person than the World Teacher Himself.

I well remember the brief and striking message which I received in Sydney in 1922 when I arrived there with Mr. J. Krishnamurti and his brother Nityananda. A correspondent in Sydney wrote a brief note as follows: "Once of old three wise men came from the East to find the great Teacher. Three wise men have again arrived from the East. *Here am I.*" After one of my lectures in America in 1924, a long-haired young man with a floppy tie came, and shaking hands said with eyes full of meaning that he had a special message for me. Of course, I knew what he was referring to. I asked him to communicate with me later by writing. I found him waylaying me on my exit, and he reiterated the same look full of meaning. At another place an individual had an interview with me, and gave me messages from the

Mahachohan and the Lord of the World. During the last year, telegrams have come from three individuals in India inviting Dr. Besant to come and receive instructions from them, for, of course, they were the World Teacher. Only last year, the disciples of a Mexican gentleman in New York whom they claim to be the World Teacher have written to me voluminously; my unbelief has drawn from them severe strictures as to my wilful perverseness. I am making a collection of these messages, because they will be interesting to future historians who will write the history of occultism in the twentieth century.

I publish as a sample one of the communications which I received from a *lady* in Australia.

(a)

25th August, 1922

Otherwise 500007.

To

Our Friend and Chela Mr. Jinarajadasa, Greetings from the Masters Koot Omi and Unity, who desire to recommend to his consideration our Chela Saree S.—Iyer,¹ who is of the Same Order—a Chela of the Golden Road.

As she is very isolated on the material plane and naturally distrustful of her own perceptions We desire Our more advanced pupil to encourage her and to aid in clearing away some of the mists of Earth Life that still hinder Our Chela's vision of the Truth.

The Master Hilarion also desires to express the hope that Our more advanced pupil will assist his sister and encourage her to live in the Radiance which emanates from Us and which she has sensed from childhood.

In previous incarnations Our Chelas have been connected by family ties and it was in that far off connection that the name S-S—Iyer originated.

This Chela's delicate health is a great hindrance to her as Masters' Instrument; in a warmer climate conditions would naturally

¹ "Iyer" is the caste designation in South India among one division of Brahmans; it is used *only* by men.—C.J.

improve her state of health and incidentally increase her happiness and usefulness.

Masters Bless you both.

The Seal of Our Love O

Um . . . Um . . . Um . . .

A second communication which seems to have been sent from America to many, refers to the Master M. As the language is incoherent, I presume the clairvoyant was speaking staccato. Part of this communication is as follows :

(b)

Mystery Serpent. Six master secrets. No limit to seer vision. The sixth mantra OM. Sixth voice of the AUM. Ruler of sixth race, and of sixth sub-race rising on the earth. Greatest Magician. Mage of Mages. The World Ruler. In the kingly position. He was once Solomon. Earlier he was the wisest Asiatic king, the priest in Salem. Still earlier he governed Egypt, glorious in former days. In Atlantis he became a magician of a brotherhood existing till our age. Later he will be king over Jerusalem. The mysterious one. A true mesmerist, he masters wisely. He is positive to many; to them he is of help. He instructs by a wise, helpful teacher. He waits to see the year of the Tester. Star-knowing Seer, he watches planets, remembering a worthy star. He watches Venus in all its constellations. He watches Venus in its high asterism ruling the stars above in his watery month. His birth-star rose to its watery position when he saw his mother the nourisher. Jupiter was his initiator. Venus-Jupiter is watching his governing. Mercury, silver star, was the star of the Christmas Advent with light from beyond this world's light. The Martian sign foretells the coming helper, strong in right and masterful.

Question: Who informed Halcyon of his coming? Answer: It was Hilarion by order. Another reading gives: It was Hilarion serving the time hastening on. Question: Why did not H. P. B. mention the Coming? Answer: The time was all too early. This matter, secret in Astrology, was never given to disciples by our highest Initiators. Ages ago they knew when the Star would rise into the signs, but held all secret awaiting a test sign. This meets all eyes in the Martian signs. The Star will be light to those watchers the Lodge Initiators. From it fire will come to waste much in Earth. Water covers the wasted region. The Red Star rises in the asterism only when it is to master many weighty signs. The three wise men saw our record, the written wisdom of every serpent (sage man).

I now sanction these most esoteric teachings. I endorse them: "Very worthy." Signed: THE MASTER.

A third and a very long communication received by me in 1920 declared that a Hindu girl was the channel of the inspiration of the Masters. I have a long description of the communications, which are full of visions of what the Masters said and did on this and the other occasions. My correspondent began the account of the girl's visions by saying that she was 14, married, *and had two attacks of hysteria within a fortnight.* During the second attack which continued for a week, she showed signs of somnambulism and did many strange things. After these attacks there began the period of revelations, in which he had much faith, evidently taking the hysteria as one proof of their genuineness.

In the same year I had a long account from Central America of visions seen by another girl V. In this case, Bulwer Lytton was directing the psychic unfoldment of the clairvoyant. During some of the communications, in addition to Bulwer Lytton, there were present H.P.B., Sir William Crookes, Mr. Sinnett, Dr. Besant, Raymond Lodge, and on higher planes "The Master L. and Zamna". I believe both Mr. Krishnamurti and I were said to have had some hand in directing the manifestations.

I have quoted just these few instances of revelations to draw the attention of members to the point with which I began, which is, that life is becoming very complicated with the plethora of revelations.

II

During the last twenty years, one element in my correspondence has been the appeal made for help by individuals who have experimented in various psychic practices and created great difficulties for themselves. In the Theosophical

Movement, most of our lecturers have certainly taken the greatest care, while explaining the existence of the invisible worlds, to caution people from rash experimenting. But in America, North and South, there are hundreds of so-called occult teachers who have certainly not exercised any discretion in the teachings which they have given, and so have led many into catastrophe. Some of the wrecks from these experiments turn at last to the Theosophical lecturers. Unfortunately, when they do appeal to us, they have come to a stage when through psychic practices their will has become extremely weak. It is, therefore, very difficult to give them any kind of self-cure that is effective. I quote first a remarkable case; the two letters marked (c) and (d) both deal with it.

(c)

In the spring I wrote to you asking you to do what you could for me. You were so kind and prompt in your reply. I have always felt so grateful to you for it and at the same time I know you did send me some assistance. But you said in your letter I must make a statement of my case "the same as in ordinary affairs". This I did not like to do and have been trying to fight it out alone. I have had some help from a person who has a little occult power. And I get a very little benefit. I wish I could tell you my dreadful state so you could understand how horribly I have suffered in mind and body. It is not possible for one who has not experienced the same to have any adequate idea of what it could be like. But I have reached the full limit of endurance. I must have help, and as I told you before, it is the turning point in my future welfare. Here is where I go forward or backward or perhaps perish utterly. Only an occultist can help me. Only my strong will has kept me going all these awful months. When I first hoped to open the way for future advancement I was honest, sincere and earnest, I did not realize what a forced development was. I was not a member of the Theosophical Society then, I did not know what it was. But I had great psychic powers, I was telling a person about some experience I had had, not knowing him to be a medium. He told me I should develop my power and do "much spiritual good," that he would open the way for me. He may have been perfectly honest and meant well by me, but he opened the door of Hell for me, and all the fiends of the foul pit have taken me in hand. It is, I find from reading the Theosophical literature, a case of obsession, and I am unable to break

the spell. My will is growing weak, my mind is not what it was, my physical health is failing, and I am in need of a helping hand. Please help me if you can. Only two people besides yourself know my unhappy lot and I do not want any one else to know.

(d)

Your letter and enclosure received, and I am greatly benefited thereby. I thank you very much. I wish I could tell you all I have suffered for eleven months. I had made up my mind I could endure no more and had considered taking my physical life. The hideous cold thing which would creep up my limbs and wrap around my waist and cling to my hips like a repulsive reptile, I can liken to nothing else, seemed to have many arms with suckers, like an octopus, and when these were all working at the same time, it was only by my supreme will I could keep from shrieking aloud. Then the force was concentrated in the small of my back, this caused the most acute pain, and made me very nervous, I was unable to sleep. If I could sleep three hours out of each twenty-four I was thankful, and I kept at my work all the time, my physical condition was wretched and I was a wreck. Am still bothered with the "force" on my back even while I write. All other symptoms are much better. This force on the back is like having a huge bellows turned on one with great power. The first night I slept with your envelope between my palms, I slept all night long, but still not so sound, but I could feel a great struggle on my back and just as if some other force was trying to interfere. I was so weary I slept, and somehow felt safe. The struggle I have been through would have put 999 people out of 1,000 in an insane asylum. Dear God! what I have endured! I am much better. I know you are going to help me. I will send a stamped envelope in case you have any further instructions to give me. At first I felt as if I was covered with pitch. I took many Turkish baths to get rid of this. I only feel it from the knee down now.

A second case, of similar tampering with the natural balance of the vehicles, shows another unpleasant way in which the invisible pours into the visible. The case is from my file, but I find that the letter was written to Bishop Leadbeater.

(e)

I have to do with what is in appearance a set of entities of a malignant type. Their object seems to be to make life unbearably painful, and incidentally to get one to qualify for a lunatic asylum by behaving like a madman. They seem serious when they call themselves astrals, in the Theosophical sense of this term. In a jocular

fashion, they sometimes call themselves devachanis or devachans (*sic*). They often identify themselves with the sheddim of the Jewish tradition and at times with the genii of Moslem folklore. They claim to be sometimes a species of microbes and sometimes a kind of spirits or souls of departed human beings.

My connection with these entities arose from the practice of auto-hypnotism, which I carried on for certain purposes of theoretical investigation in connection with the studies by means of which I sought to obtain from—University degrees in Mental and Moral Science. At the beginning of this present year, I developed motor automatisms, especially automatic writing of surprising fluency. Then I began to hear voices, which have been accompanied by buzzing in the ears, itching in various parts of the body and other unpleasant experiences.

Audible whispering is the principal way in which the entities manifest their presence. Generally the whispered words are coherent observations addressed to myself, but I sometimes hear conversations carried on concerning myself and about other subjects of a philosophical, historical or "sociological" character.

The next case seems ludicrous but it is not so. The last clause of the letters shows that it is from U. S. A.

(f)

Are you able to disentangle four disembodied Master Adepts who seek to destroy and are working ruin to a young man, who refused a Master in this life to be a tool in his hands for Black Art? This Adept said, "I'll ruin you either here or in the next world." The young man has made a fight, but must give up. They are getting the best of him as he is a good psychic. And do you put any one in touch or command of the nature spirits, and do you assist and teach Astral travelling? If so give me your prices.

The next case is sufficiently explanatory, from the letter of the correspondent.

(g)

I am taking the liberty to write to you about a physical condition upon which I think your advice will be helpful.

Some years ago I became interested in teachings leading to spiritual unfoldment, and I now think overdone the concentration. It worked for the Christ realisation, and had that come to me which gave me a glimpse of the inner self. While in this sensitive state I came under condemnation of one who had been the teacher. I held for the control of the Christ will, and during the time of the struggle the body became very tense and the region of the solar plexus

extremely hard, the pressure at base of brain was great and there was pain in the brain. My condition became better after I gained the power to overcome the opposition. But I still have physical tension and pressure at base of brain. I may be free, but reading a book or hearing spiritual talk will throw me into a state of tension. Is there any help for this physical condition?

Any advice you may give me will be much appreciated, as I am unable to take my place in the activities of life as I should like to be doing. I want my freedom.

One way that these difficulties arise is clearly illustrated by a correspondent who wrote to me in 1924.

(h)

My present acute trouble is this. A certain teacher of this city is conducting "esoteric" classes. These have I attended being prepared by reading and previous classes. But, I cannot solve this mystery. My teacher, in whom up till the present I have given *absolute* faith, leads us into the silence, and then gradually projects his Higher Self, and so allows the Masters to use his body for our benefit; you see, a Master, directly then, speaks to the group. At one meeting the Great Master of this entire planet was supposed to give us His word of Love and Wisdom. How, Oh how, can the Great One come to so small a gathering, and talk through our teacher for three quarters of an hour, when He is so great a Being, with planetary affairs?

I am not curious, but an earnest seeker of the Light; my whole being thrills in this Theosophy. It seems that my every thought is one philosophical.

But, can this truly be done? Do the Masters come and speak through another, even the Great One of this planet? Then if He comes to one teacher for our little group, He would have to come to others the same. It seems to me that the Great Being would rather be not engaged in affairs that His servants can do. Oh please, if you who have the light will help one so much a beginner on the Path, surely it shall not be in vain.

The next case is another result of "monkeying" with occultism. I forget what reply I sent.

(i)

DEAR FRIEND:—

"Love is the liberator." "He that loveth not serveth not God." Simply by your own inner splendour you have enkindled a spark in me akin to that divine fire.

Can you, will you, explain that awful attitude Monday eve at your lecture—like an adamant wall, impervious even to your words, for I caught very little that you said. Lot's wife turned to a pillar of salt was an enviable state in comparison. Now you have had a vivid illustration of what I meant by the irresistibility of it when it comes or manifests. *Inwardly I felt the same*, and I am sure your soul plummet fathomed it all long ago. May be some time I can bring myself to tell you what I think caused that freezing up process. Yours loyally to the end.

I conclude this docket of cases by quoting a letter of quite another type of communication. They refer to memories of past lives, which the correspondents ask to have corroborated. People with what they presume are memories of past lives never realise that once a Napoleon or Cleopatra, always that, more not less, so far as strength or charm are concerned.

(7)

I have read your book how we remember our past lives. I think the book very interesting and enlightening. I have had experience of remembering past lives. I once said I desire to become a brother to all men without distinction of race, colour or creed. Sometime afterwards I had memories of past lives, once as Napoleon and again as Victor Hugo, and once as an English jockey. I even got the memory of the name when I was a jockey. To me the experience seemed strange and bewildering and then I thought perhaps the method had worked in me, that you mentioned in your book (how that we are informed) if we are observant. Well of course in the light of reincarnation we are immortal souls and not perhaps just as some folks think. Most folks I know resist the thought of reincarnation because they know little of Theosophical teaching.

I think I need make no great comment after all these cases, on this topic of revelations and psychism. The cases I have quoted carry their comment with them. But the tragic fact is that, while most revelations are trash, now and then we do come across true revelations. But how shall we discover the true from the false? That is indeed the great question which concerns us all to-day.

C. Jinarājadāsa

THE HUMAN VOICE AS THE BASIS OF MUSIC

By GEO. W. WEAVER

THE human voice was the starting point of music; all existing forms of music are directly or indirectly derived from vocal forms; music not based on the voice does not live, and future music must return to a vocal basis or die in an effort to untie its own complexities. This may appear startling doctrine at first sight, but it may seem more reasonable as we examine the grounds for the statements. It is commonly supposed that song is a branch of music, but, on the contrary, music is a branch of song. To justify this claim, it is desirable to obtain a clear conception of terms used. Art, applied art, and fine art are frequently used in a careless manner as though they were interchangeable terms, but definitions do not bear this out. Applied art is that branch of art used in daily life, as applied to material things, adding to comfort or pleasure and appealing to the sense of beauty, but with an eye to utility. Art is the application of known laws or principles to the production of things required for their appeal to the deeper emotions. But fine art is the shadow of something deeper; it is spiritual in its inception although brought into physical consciousness by a physical medium. Art may live for itself—for its own sake, but fine art lives for the thing it portrays—for the noumenon behind the phenomenon. Now all forms of music other than vocal require the co-operation of applied art, to make the instrument; of art, to acquire the technique of playing upon

the instrument; and of fine art, to interpret or create or re-create. Applied art is physical, art is mental; these may be taught or imparted. Fine art is spiritual, and not to be taught, but is a possession of the soul. The production of music other than vocal is then a compounded art, and this whether the performance be solo or ensemble. But in song, we have in one and the same individual not a compounded art, but a compounded fine art, embracing—briefly—the three separate arts of (1) voice production, which is an art pure and simple; (2) musical phrasing, which is partly an art and partly a fine art; and (3) lyrical oratory, which is a fine art. So that song, being a compounded fine art, is greater, not less, and it is therefore true to say that music is a branch of song, and not that song is a branch of music.

Historically, the voice was the acknowledged instrument during all periods of which we have record, the instruments used in Egypt and Greece being for accompanying purposes. For although there is little doubt that those earlier peoples knew harmony, their instruments were tuned to keep within the vocal range and to accompany voices. Roughly (to spend no time in tracing records which are available to any one), this vocal pre-eminence lasted up to the time of Bach, when the tempered scale came into use and modern harmony was born. The new medium attracted composers, who were delighted with the new field offered, and was a tremendous spur to instrument makers, whose inventive powers were exerted to the utmost to keep pace with the ever more exacting demands of composers. And, following in a circle, composers were inspired to fresh flights as instruments widened their range and technical possibilities. Thus the voice as the great medium was pushed into the background, and for a long time suffered partial eclipse. But still the greatest masters retained a love for the human voice, and indeed learned that for the expression of the mystical no other medium could be

used. Thus even Beethoven, the giant of instrumentation, was obliged to use a chorus in his famous Ninth Symphony. Let it be granted that this use of the voice was imperfect, that the association of a verbal text ruined the finer sensitiveness, the spiritual bloom—nevertheless the voice was the only possible medium. Beethoven's vocal knowledge was limited, and the voices required are not available even yet, but that which was sought to be conveyed could not be conveyed by other means. Thus also from Bach's time onward the great composers have always used the voice when expressing the mystical side of man; Handel, Haydn, Mozart, Wagner, and even Liszt; including also the moderns such as Holst and Vaughan Williams. No composer has yet penned an instrumental composition dealing with the mystical aspect of man's nature, but many composers have written vocal compositions of mystical character, even during the period of dominant instrumentalism.

So from the earliest dawns of history, under the differing conditions of differing civilisations, even to this day of complex rhythms, tremendous and well-nigh perfect orchestras, and superb technique; from the time when two melodies together constituted harmony, up to this time when harmony is an elaborate science requiring years of study to master—through it all the voice has reigned and governed. Both in art and in history, therefore, the voice has been and still is supreme; it remains to be shown whether there is justification for the theory that future vocal developments will equal or even surpass the wonders of the modern orchestra and its instruments.

An objection to the more extensive use of the voice is that the range is limited: that instruments have a compass far beyond vocal possibilities and are therefore available for expression in ranges both above and below the voice limits. But this objection is not so entirely valid as at first appears.

It is true that the organ, the piano, and the harp exceed human limits, against which, however, is to be set the fact that the extreme notes are of doubtful musical value, and the additional fact that few ears are capable of appreciating these extreme tones. Generally speaking, the range appreciated most fully by the ear is within six octaves, and examination will show that the greater part of standard compositions does not exceed this range. Even the orchestra goes beyond this but rarely, and when it does, the value of the added compass is doubtful. Further, it must be kept in mind that the six acceptable octaves are not produced by one instrument alone, but by a combination of many instruments, each with its own proper and best range. Now how does the voice compare with this normal or usual range of about six octaves?

Basses able to obtain the G an octave below the bass staff are not uncommon, and an occasional voice may go lower even than that. At the other extreme, Mozart records a soprano who sang the C in altissimo—an octave above the high C of the operatic soprano. There is, then, a known range of about five and a half octaves possible to the human voice, and while it may be said that these are exceptional voices, it is still true that in any large city it is possible to hear a range of five octaves employed between the extremes of operatic soloists. And it is by no means to be assumed that the limits are reached; Orientals, for example, pitch their voices higher than Europeans, and the Russians are able to produce tones much below the basses of other countries. But even now, with the limited knowledge of the voice possessed by modern teachers, it should be reasonable to expect a well trained chorus to cover a range of five octaves, which is, after all, not so hopelessly behind the average orchestra compass. The problem then is one of method of development, and here is the real stumbling-block; the lack of good voices is a trifle

compared with the fearful ignorance of singers and teachers as regards foundation work and technique. It must be said also that the average choral society does nothing to help; members are welcomed on paying a small fee, without a question as to vocal equipment, technique, or willingness to practise during the week. Yet no orchestra, however small, would admit members merely on the statement that the applicant possesses an instrument. Even when beginners are admitted, it is on the distinct understanding that they shall learn to play and to control their instruments. But chorus members may have voices that are emphatically offensive; they may have no technique; they may please themselves whether they practise or not; they are nevertheless accepted by other members, by the conductor, and—worse than all—by the public. It would seem that anyone is good enough for chorus work; it would appear that almost anyone is good enough for solo work also, at least in the public estimation, although instrumentalists of similar rawness would be laughed off the stage—if they ever got on. But while the public is prepared to go wild over some of the expensive singers of the day, many of whom are simply commercial singers with no smattering of art, it is asking too much of the chorus conductor to suggest that he should set higher standards than the "great" singers think necessary.

But it is inevitable that sooner or later choral standards must be raised to orchestral achievements, technically and artistically. Even now such world-famed organisations as the Toronto Mendelssohn Choir and the Sheffield Choir are judged as an orchestra is judged, and it is a foregone conclusion that eventually smaller choruses will be compared with smaller orchestras and demands be made for at least an equal standard of performance.

Granting therefore, that vocal excellence will necessarily surpass present requirements as the public taste develops, what

are the next probable steps? Perhaps it will be found that a composer will arise who will write a vocal concerto, which in itself will demand a technique and range far beyond the average professional singer, who will therefore be required to amend his ways or go into obscurity. Such a concerto will in all likelihood dispense with words, and rely upon sheer tone quality, perfect technique, and a wide range of colour. Needless to say, the soloist must be an artist in the best sense, and no mere vocal virtuoso. Such a development means, if it means anything, that music must become more abstract; that it must satisfy spiritual requirements; that it must be meditative, purely philosophic. It must satisfy the ear by its progressions and the soul by its purity. Much Western music would fail badly in either test.

A second development, a natural corollary to the vocal concerto, is the vocal orchestra, which again would insist upon a higher type of voice and a much advanced technique. Even now there are songs available which might be made unusually effective with a voice orchestra accompaniment, while allowing for present technical weaknesses. A chorus composed of people of moderate voices, rather better than moderate intelligence, and an immoderate appetite for work—plus idealism—could obtain effects much finer than are possible to instruments. The orchestra so constituted would leave words severely alone, obtaining results just as the standard orchestra obtains them, plus the ability to vary colour by the use of changing vowel sounds; the latter as the fruit of endless experiments, of course.

Other developments may be foreseen, but the two foregoing offer the most promising immediate field, and indicate a line of progress that would force an advance upon the singing profession, both performers and teachers, an advance sadly needed. Too long has the type of production called "grand opera" held the post of honour, and yet grand opera is for

the most part but glorified vaudeville. Neither of its constituents is capable of standing alone as good of its kind: the music rests upon the libretto or the scenery or the action; the libretto cannot survive the test applied to it as poetry or drama, and requires the music or the action or the scenery to give it enough life to pass muster. And so with each of the parts constituting opera; the combination of poor music, poor libretto, poor drama, and poor action makes but a mass of weaknesses not one of which could survive if shown by itself; even the engagement of "stars" is in itself a weakness, to say nothing of the fact that many of the stars are fit for no other vocal work than to sing in "grand" opera. Briefly, it requires the combination of a number of mediocrities to convince even an ignorant public that there is anything worth while. Perhaps it is desirable to say that the Wagner music-dramas do not come under the condemnation; they are upon a much higher plane, and are pan-religious. Incidentally, it should be noted that the purest music is essentially religious—which does not mean that it is necessarily church music!

We find then, that art, history, mysticism, and emotional effects are all in favour of the voice as a medium. We find further, that Western composers have dealt with human emotions, passions, and experiences almost exclusively, and very little with the mystical and spiritual side; this largely because the European mind is intellectual and materialistic rather than intuitional and meditative. With the growth of "equal temperament," which may be defined as "putting all notes equally out of tune," the melodic line suffered and harmonic combinations ruled. This developed instrumentation, and there is now an excess of form and colour over melodic line and nuance. There is over-anxiety to obtain diversity rather than unity, elaborateness instead of simplicity, complexity rather than directness.

What steps are necessary to bring about a balance and to permit genuine progress is the point to be considered. Perhaps it will be safe to seek first the development of the instrument. The voice must be studied as carefully and as scientifically as the piano, the violin, or the organ. Physics, acoustics, and psychology must form the basis on the physical plane, and a knowledge of the laws of the atom and of rhythmic force as applied to the human body as a musical instrument. The body note must be brought into tune with the mental octaves, or a pure tone is impossible, for a body out of tune (ill) cannot produce a perfect sound nor obtain a response from all the resonators. The mind also must be in tune with the spiritual nature, for a mind in discord with soul cannot inform a physical body tunefully. The voice is therefore ultimately a spiritual thing operating upon the physical plane under the direction of a conscious mind. We have, then, to translate spiritual knowledge through rhythmic laws to the mental plane, and, still obeying rhythmic laws, convert a concept into existence on the material plane. Hence the necessity for a complete understanding of physics and acoustics. The vocal cords are capable of minute motions, and will readily respond to training; they should be considered not less flexible than the fingers. It is a matter of knowing the rhythmic laws of the body, and we are justified in believing that the question of range or compass is capable of solution. The development of colour—the second requirement—will accompany the extension of range if this is based upon knowledge of the interdependence of soul, mind, and body through rhythmic laws. The third requirement, technique, is more difficult, and cannot be fully met until the secrets of production are no longer secrets. When we know the laws governing range and colour, technique will be simplified, and it is entirely reasonable to expect that eventually the flexibility of the voice will equal that of any

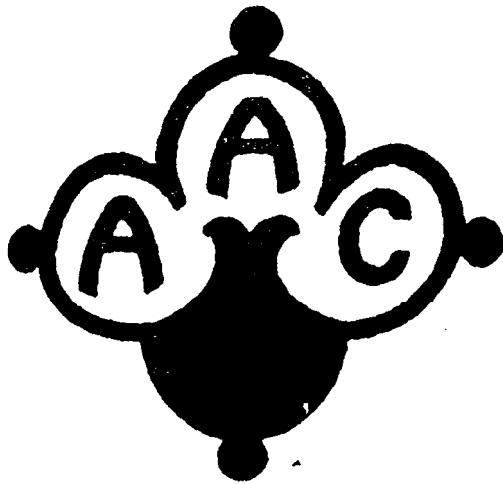
artificial instrument, and the control be even more perfect. The human voice should in some distant future be capable of everything now possible to instruments, plus the power of a living instrument in its emotional warmth and its spiritual appeal, as contrasted with the instrument which has neither life, initiative, nor consciousness of its own.

Geo. W. Weaver

TO THE HIGHER SELF

O Self Immortal! Grant me light to see
 With perfect vision what thou dost behold
 Beneath this changing clay. I would unfold
 That uncreate reality of me.
 And, for the one true Will, a channel be.
 Oh! let the new, fast coursing through the old,
 Transmute my substance to the purest gold,
 Like baser metal changed by alchemy.
 Meanwhile, to greater use amidst the strife,
 I pledge my heart and hand. 'Neath thy command,
 I shall not fret. With willingness, I pay
 The standing debt. Lead thou my feet through life,
 O'er narrow trail or shifting desert sand,
 It matters not.—The Path 's a lighted way.

AMY RAE THOMPSON



THE MASTER JESUS IN ART

By A STUDENT OF THE BRAHMAVIDYĀ

ALL portraiture, even direct from the subject, carries with it some degree of the painter's own nature, and is to some extent anthropomorphic. This element becomes increasingly prominent when copies are made and recopied. Where no original is available it is predominant. Portraits of Jesus naturally reflect the sentiment of the painter and his age on a background of tradition. Hardly any of the tradition is ethnological; it is mainly theological. Hence in a study of the portraits of the Master Jesus we find a similarity of theme, a general similarity of feature, but a diversity of expression. Some notes¹ will indicate an interesting study along these lines.

The earliest Christian paintings have been found in the catacombs at Rome. The Orphic tradition, bequeathed to Rome from Greece, had planted in the Roman imagination the

¹Lecture given at the Brahmavidyā Āshrama, Adyar.

idea of an influence exerted by a being of celestial quality on the lower creation. "Orpheus and his lute" were realities of the mind and emotions. They formed a Pagan model, the expression of the new Christian idealism, and the Orphic *motif* was transformed into the Christian *motif* of the Good Shepherd. In the earliest phase of the catacomb era, which era lasted from A.D. 100 to 420, the language of art was purely symbolical: eternity was figured as a peacock; Jesus was indicated by a fish. It was not until the fifth century that the figure of Jesus crucified appeared. In the catacombs Jesus rescues the wandering sheep, and Orpheus lures the beasts of the field, side by side.

The early Roman portraits of Jesus are entirely Roman in tone. They are kindred to the recently recovered wall paintings in the disinterred city of Pompeii at the foot of Mount Vesuvius. The Roman genius was realistic. The Asian quality of gentleness was not native to it. It took some time for the new, ideal personality to be developed. The first phase was the Roman.

The second phase in the development of the Jesus ideal in portraiture was the Byzantine. The change of the old orientalisised city of Byzantium into Constantinople, the capital of the eastern part of the Holy Roman Empire, brought Christianity again into contact with strong Asian influences. From the sixth to the twelfth century these influences, as embodied in Byzantine art, prevailed. Realism gave way to formalism. The Persian posture, now so familiar in pictures of the early Mughal school in India, invaded the Christian technique of portraiture. The Virgin and Child on a Byzantine Icon (plate 1) might have been made in Iran. The mature Jesus is depicted with large eyes gazing straight out of a face that is calm almost to the verge of sternness.

Through the Byzantine school, according to tradition, portraits in mosaic from contemporary originals of Jesus and



MARY AND CHILD

Reproduction from
The Art of the Middle Ages

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VIRGIN AND CHILD

Byzantine Icon
Twelfth Century



THE ASCENSION

passed into Sicily through the medium of Norman artists preserved in various churches. The same artist, or artists, in a book on Sicily published in 1840, described the mosaics as true portraits based on some model. Writing about them in *The Englishman's Boy* (1852), Dr. Annie Besant, who herself saw them, says "As one is looking at *Madonna and Child* it seems as if they have passed since then, as if they were a century or more out of reach. Those who are interested should examine the illustrations. The figure of *Madonna* is *Keats's* word picture of "the majestic figure of the Virgin, the eyes compassionate and yet commanding, the mouth but with a pathetic droop." The figure of *Christ* is not the crucified, tortured, dying victim, but the Teacher of Gods and men."

The change in the portrayal of Jesus took place in the thirteenth century, when the Gothic influence in art introduced once more the realistic genius of life, which had been the early portraits of the catacombes. The new realism was added to devotion, and the new models the development of the *realistic type* of Jesus to-day began. This movement produced the *realistic type* (1300) who is regarded as the first of the *realistic type*. Around him grew up a school at Siena which was more sensitive rather than form. The *realistic type* impulse in the middle of the fifteenth century was the *realistic type* (Giotto (died 1336) had arisen in Florence) who was the first of both architecture and fresco painting. The *realistic type* (1300) and despite crudeness of technical execution (plate 2) among which the evolution of the *realistic type* is seen—a natural figure, ordinarily beautiful, and distinguished as Divinity only by the halo.



THE ASCENSION

his disciples passed into Sicily through the monks of Mount Athos, and are preserved in various churches on the island. Mr. Douglas Sladen, in a book on Sicily published in 1912, accepts these mosaics as true portraits handed on from apostolic times. Writing about them in *THE THEOSOPHIST* of November, 1912, Dr. Annie Besant, who herself saw them, says: "One feels one is looking at *likenesses*, not ideals." Fourteen years have passed since then, and photographs and blocks are at present out of reach. Those who can may read the article and examine the illustrations. For the others we quote Dr. Besant's word picture of "the majestic figure of the Christ . . . the eyes compassionate and yet commanding, the mouth strong but with a pathetic droop . . . Thus verily looked the Christ when He walked as man among men; this is not the crucified, tortured, dying victim, but the World-Teacher, the Teacher of Gods and men."

A change in the portrayal of Jesus took place in the fourteenth century, when the Gothic influence in architecture in France awoke once more the realistic genius of Italy which had produced the early portraits of the catacombs. The desire for beauty was added to devotion, and under the influence of Greek models the development of the Jesus type as we know it to-day began. This movement produced Duccio, (1255-1319) who is regarded as the first of the great Italian artists. Around him grew up a school at Siena which aimed at expressiveness rather than form. The school exhausted its impulse in the middle of the fifteenth century.

Meanwhile, Giotto (died 1336) had arisen in Florence and become a master of both architecture and fresco painting. He kept close to nature, and despite crudeness of technique produced fine pictures (plate 2) among which the evolution of the Jesus type is seen—a natural figure, ordinarily beautiful of countenance, and distinguishable as Divinity only by the appendage of the halo.

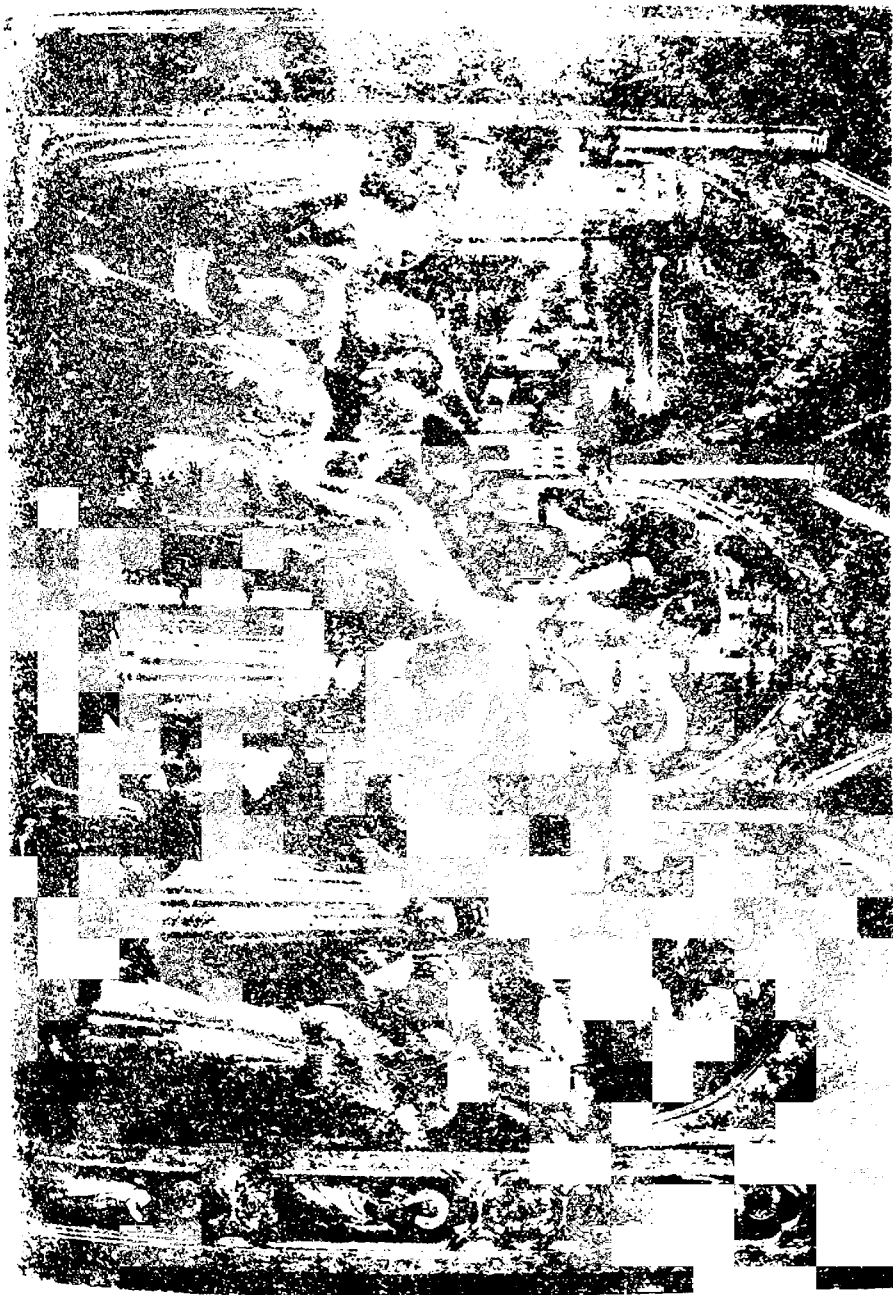
Among the followers of Giotto were Fra Angelico (1387-1455) who worked intensively in S. Franciscan sentimentality over a restricted area of theological interest and stamped his own gentle and simple character on the Jesus type (plate 3). Contemporary with Fra Angelico was Fra Filippo Lippi (1412-1469) who, being half monk and half other, showed a physical vigour beyond Fra Angelico. In his Madonna worshipping Jesus (plate 4) he pours out all his devotion into the exquisitely spiritual representation of the Blessed Virgin, and makes the Divine Child a hefty youngster rather bored by the solemn attention of His Mother.

The Venetian school arose in the second half of the fifteenth century. It passed through a phase of Byzantine influence, as seen in the architecture and mosaics of S. Mark's Cathedral. With the emergence of Jacopo Bellini, father of the two great painters, Gentile and Giovanni, the Venetian school as now known arose. The new spirit in art, expressing itself in a free republic given to spectacular pleasure and sociability, portrayed Jesus, both as child and man, as an abnormal, well developed individual.

At the same time the Milanese school showed itself. Its greatest figure, Leonardo Da Vinci (1452-1519) eliminated all signs of hardness in the Divine figure, and gave to the world the spiritualised, noble, compassionate form in "The Last Supper".

The school of Rome, with Raphael at its head (1483-1520) expressed sentimental softness. But the great individual genius of Michelangelo (1475-1564), who painted as a sculptor, put athletic energy into his work. His depiction of Jesus as the avenger in "The Last Judgment" is the antithesis of the Raphaelite sweetness.

The figure of Jesus passed before the imagination of the painters of France, Flanders, Holland, Germany and Spain, but a comparison of their portraits of the Master with those of the



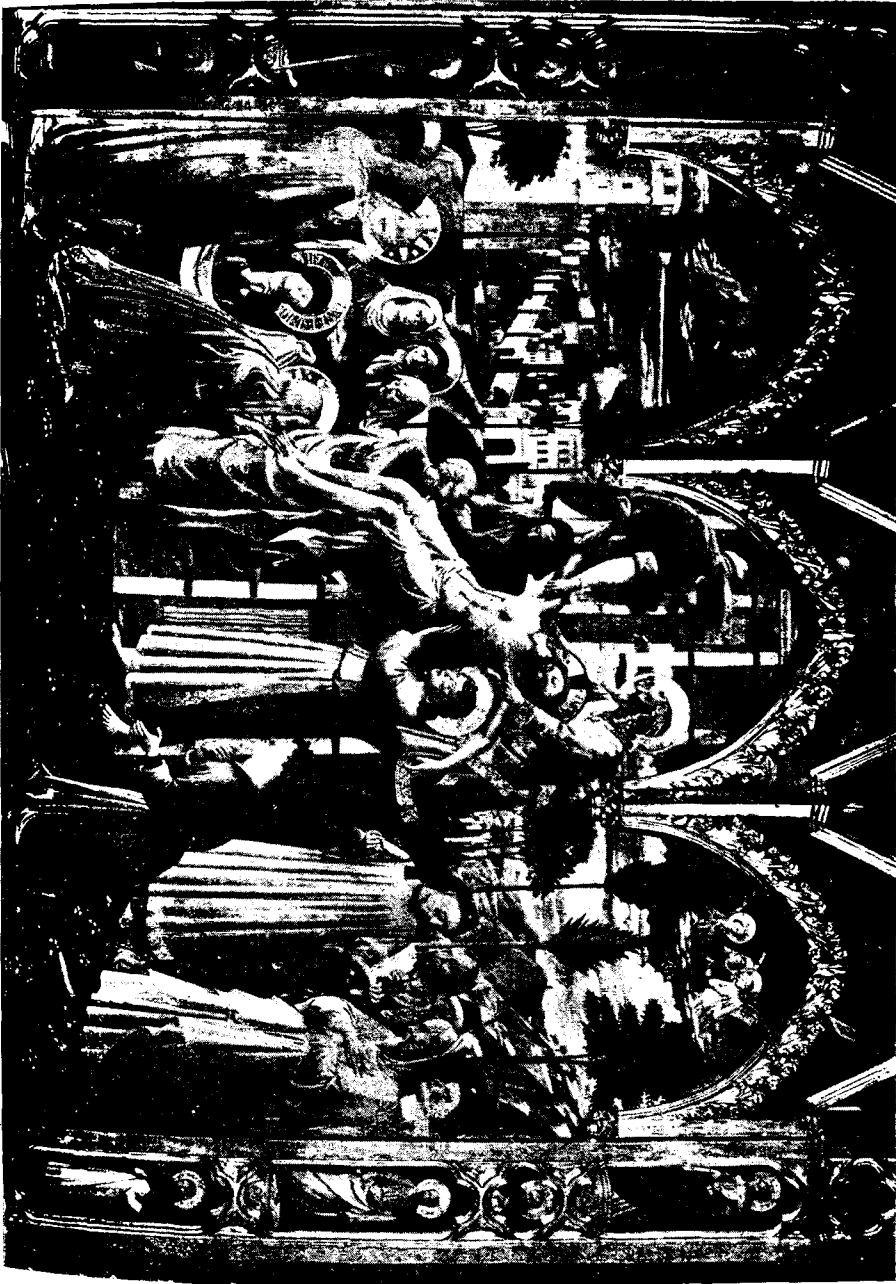
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From "The Virgin and Child"

M. A. DODD, WOODCUTTING, JERSEY

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When the English school of painting took its rise (after
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chief English artist, religious idealism had shrunk before
growing interest in humanity and nature. Jesus, who
had risen from the dead in European art, was again entombed.
Signs of a new resurrection are now visible. A recent
exhibition in London showed a water colour of the Virgin
Mary by Eleanor F. Brickdale (plate 6) which is a return,
in modifications in design, to the classical mood. The blend
of freshness and awareness of His rôle in the Divine Infant
is expressed, though the self-conscious stare at the
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In the October THEOSOPHIST appeared an illustration
of the same picture by the young Italian painter, Primo Conti,
of Jesus as the Child confounding the elders—a study in
contrast in modern mood, with classical reverence conceded
to the quiet little figure that seems unaware of the confusion
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issue. The lumpish painting of the elders is a concession to
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The Temptation in the Wilderness (plate 7) by the
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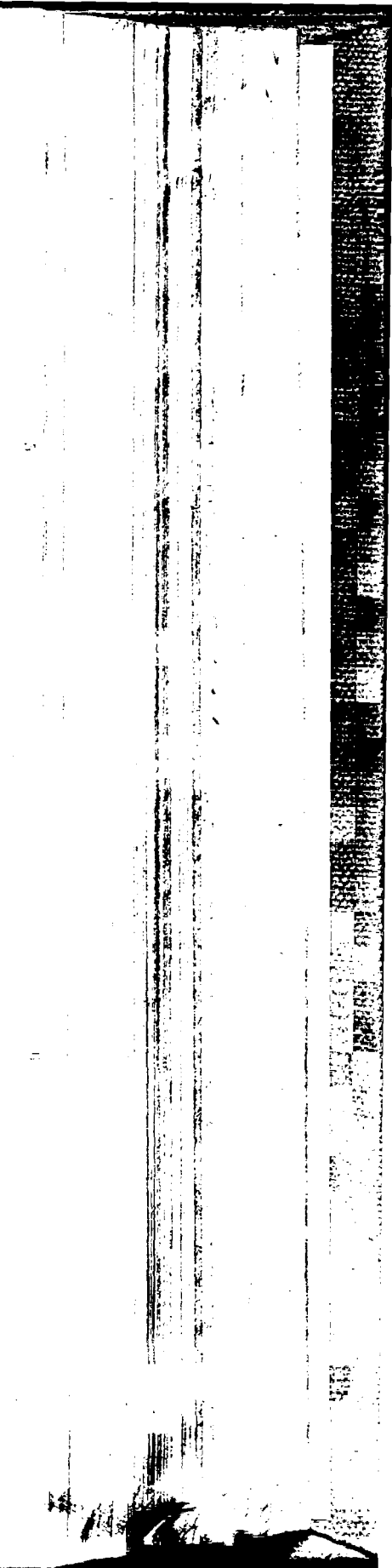
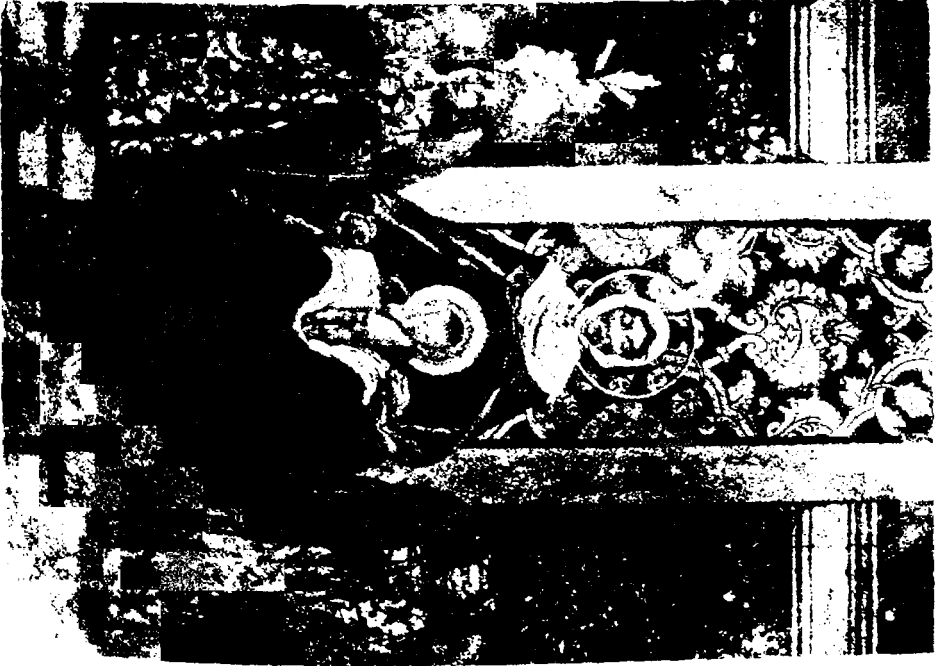
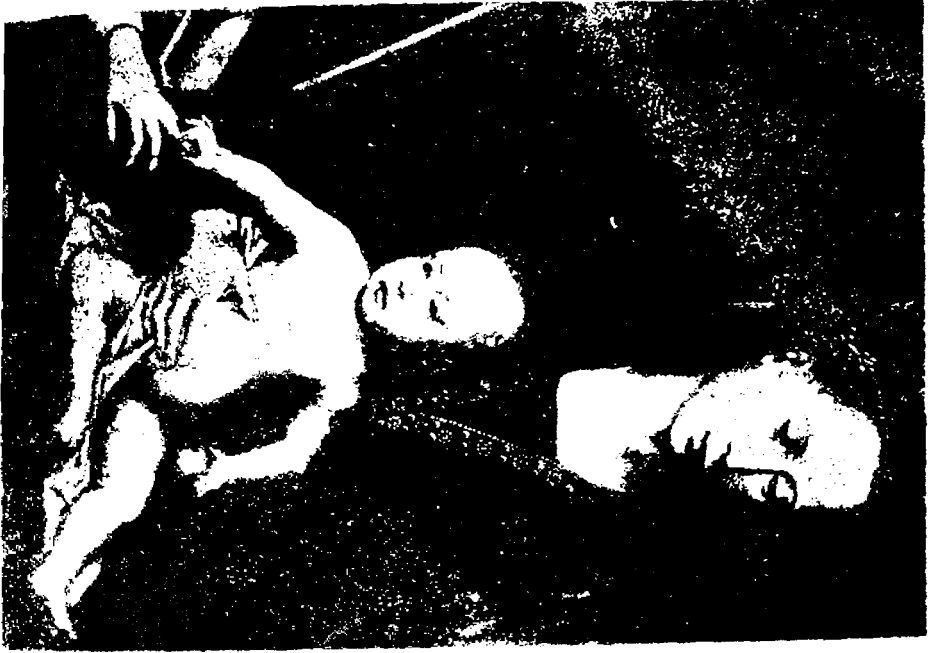
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Byzantine in the stern placidity of countenance with which he endows the Master. These features have probably entered his work through a mixed ancestry that has in it of the Far East. The picture does not aim at charm or beauty, but in its release of the imagination from the realistic bondage of personality it is nearer the achievement of true art than are many more beautiful pictures.

A Student of the Brahmavidya



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A Student of the Master



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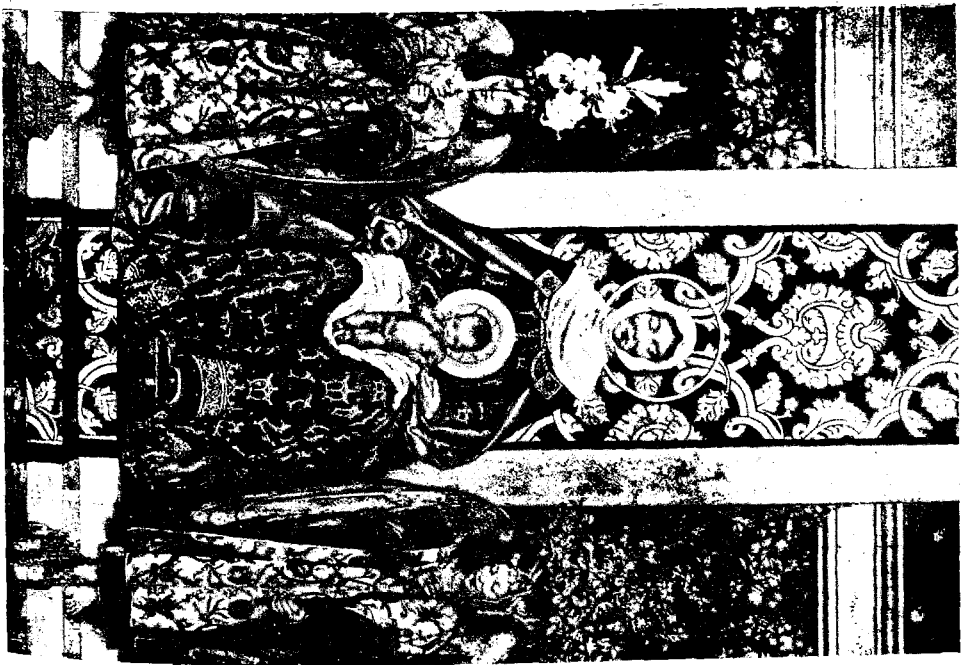


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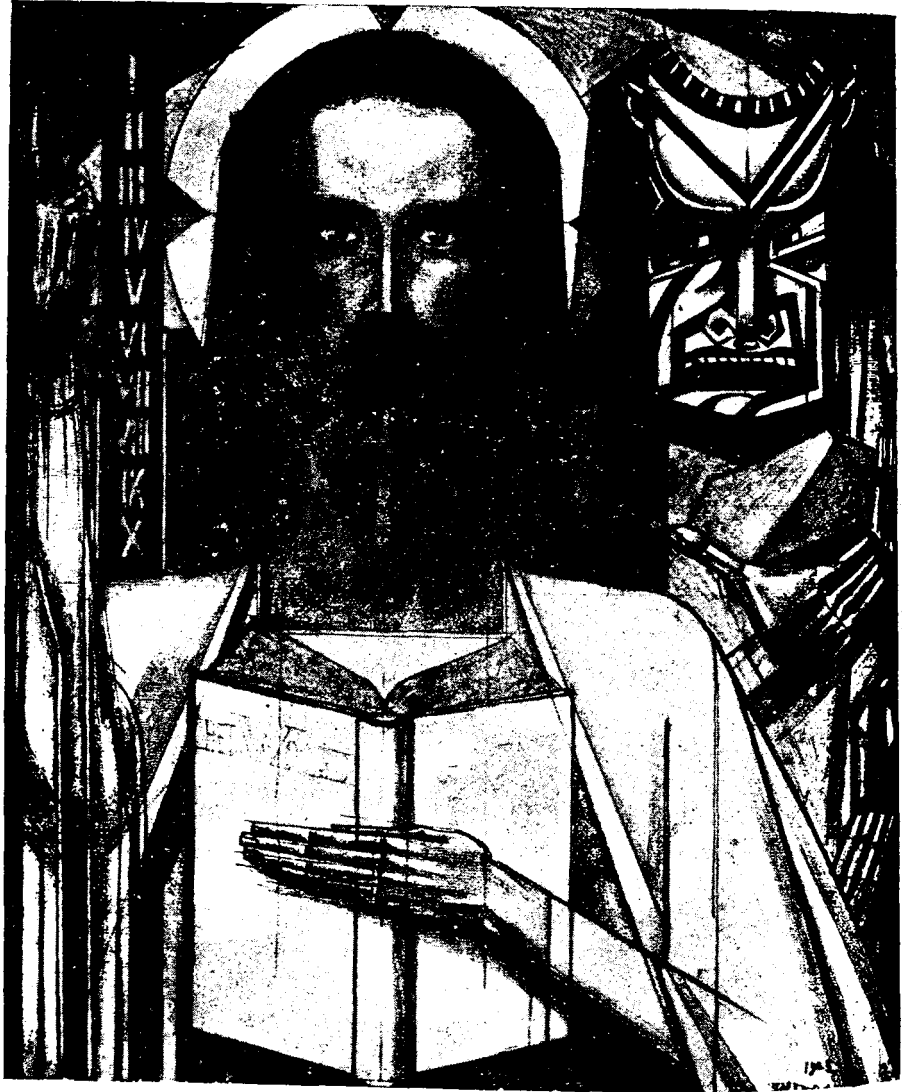
VIRGIN AND CHILD

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VIRGIN AND CHILD

Edward K. Brickdale



THE TEMPTATION

Tourop

A TIBETAN BANNER¹

By C. JINARĀJADĀSA

in western civilisation, one of the most fascinating
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visible. On the visible side, there are the noises of
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carry about banners on which are drawn remarkable
Sometimes it is the wonderful Wheel of Life. A
unfolding the banner and twisting the prayer wheel with
words on it, *Om Mani Padme Hum*, describes to the
the meaning of the pictures, and he weaves round
an ethical story. Sometimes the banner is like that which
describes, and of which an illustration is given as
piece to the poem. This banner relates the story of
Kateswara descended as a bird, the cuckoo, and called for

¹ Dr. J. H. Cousins. (Ganesh & Co. Mysore)



THE TEMPTATION

A TIBETAN BANNER¹

By C. JINARĀJADĀSA

To many born in western civilisation, one of the most fascinating things of life is the lure of the East. This charm of the East is both visible and invisible. On the visible side, there are the new aspects of nature, and especially the varied expressions of eastern civilisation. The new sights, sounds and scents of the East have a quality almost of intoxication, as has been repeatedly described by western writers. But there is a certain invisible charm also which is not less powerful. This wonderful balm, which heals the harassed spirit of man, has a subtle spiritual quality which only a few writers have been able to reveal. Among these few, James H. Cousins will take his place as one who has united to the western technique of the poet the eastern realisation that all life is one.

This poem of 268 lines of Dr. Cousins, *A Tibetan Banner*, is noteworthy, because we have in it in full tide that wonderful spiritual charm of eastern mysticism which is so indescribable. The story of the poem itself is full of the other-worldiness of the East. In Tibet, Lamas sometimes carry about banners on which are drawn remarkable paintings. Sometimes it is the wonderful Wheel of Life. A Lama then, unfolding the banner and twirling the prayer wheel with the mystic words on it, *Om Mani Padme Hum*, describes to the assembled crowd the meaning of the pictures, and he weaves round each an ethical story. Sometimes the banner is like that which Dr. Cousins describes, and of which an illustration is given as frontispiece to the poem. This banner relates the story how Avalokiteswara descended as a bird, the cuckoo, and called other

¹ By Dr. J. H. Cousins. (Ganesh & Co., Madras.)

birds to him, and as a teacher gave them instruction. Then he sent them forth for a year to meditate, and afterwards to come again with the results of their meditations. The story of the banner is taken from a Tibetan work, which Dr. Cousins paraphrases. Thus the Divine Bird addresses his bird audience :

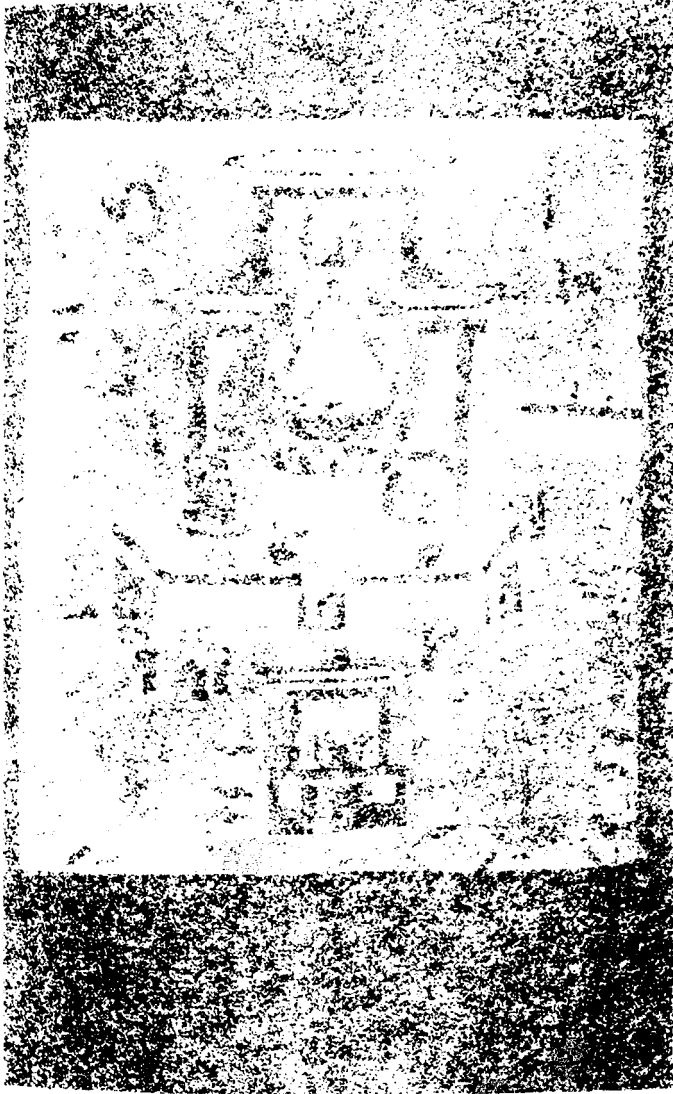
O ye whose hearts are moved to pray
 For light upon the upward way !
 Hark ye ! and hearkening give heed
 Not in the word to find the deed.
 Lo, in the space 'twixt breath and breath
 Lurks the sure-striking serpent Death ;
 And all your treasures, packed with pride,
 Another scatters far and wide.

Search not for truth on dusty shelves,
 But in the scriptures of yourselves.
 They only toward the quest shall win
 Who seek the spirit's way within.
 Would you the peace Nirvanic know,
 To your own peace in silence go.
 The wandering jackal's hungry wail
 Draws barking dogs upon his trail.

A fact not known to many regarding the turning of the prayer wheel with the mystical formula is that this turning is not solely for any "merit" which may accrue to the devotee. It is rather to spread blessings to all creatures which live in heaven, in earth or in hell. Thus the cuckoo instructs :

Blessed are ye who make your care
 The turning of the wheel of prayer
 For Gods who dwell in heavenly light,
 And Gods who seek the shade of night ;
 For struggling, sorrowing human-kind ;
 For ghosts that wander as the wind ;
 For all dumb things that round you dwell,
 And the sad company of hell.

Cease not to turn the pleading drum
 And chant *Om Mani Padme hum* ;
 For they who seek the spirit's end
 Have all creation for their friend ;
 For deep in all created things
 Quivers the skyward lift of wings ;
 And prayer for hearts that upward groan
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A TIBETAN BANNER

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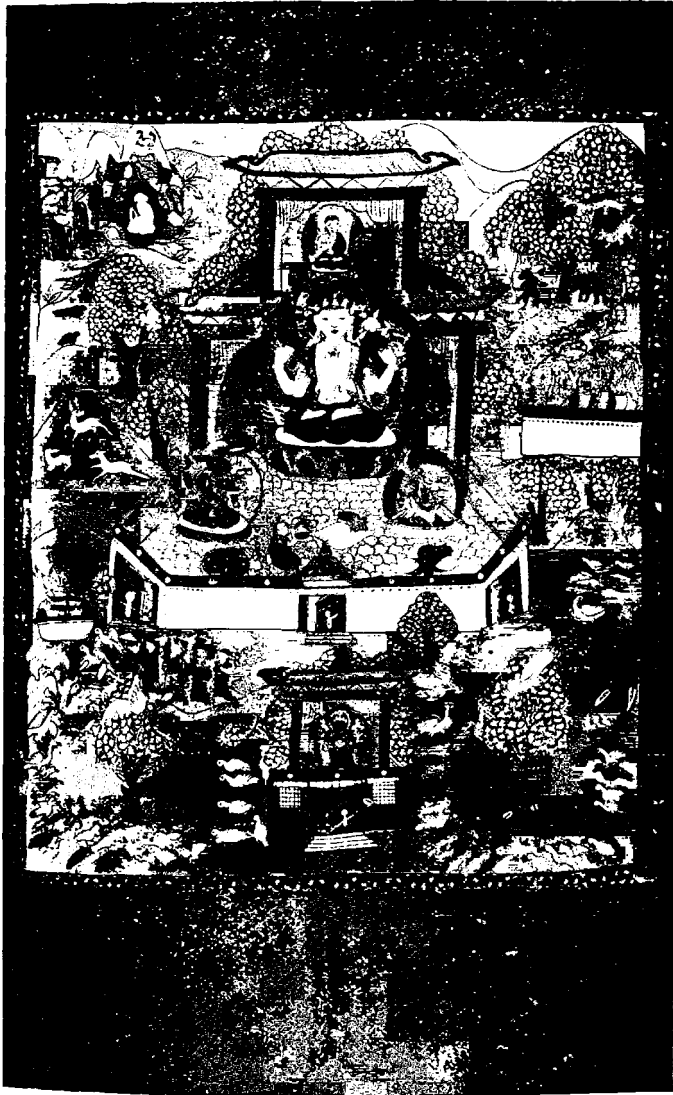
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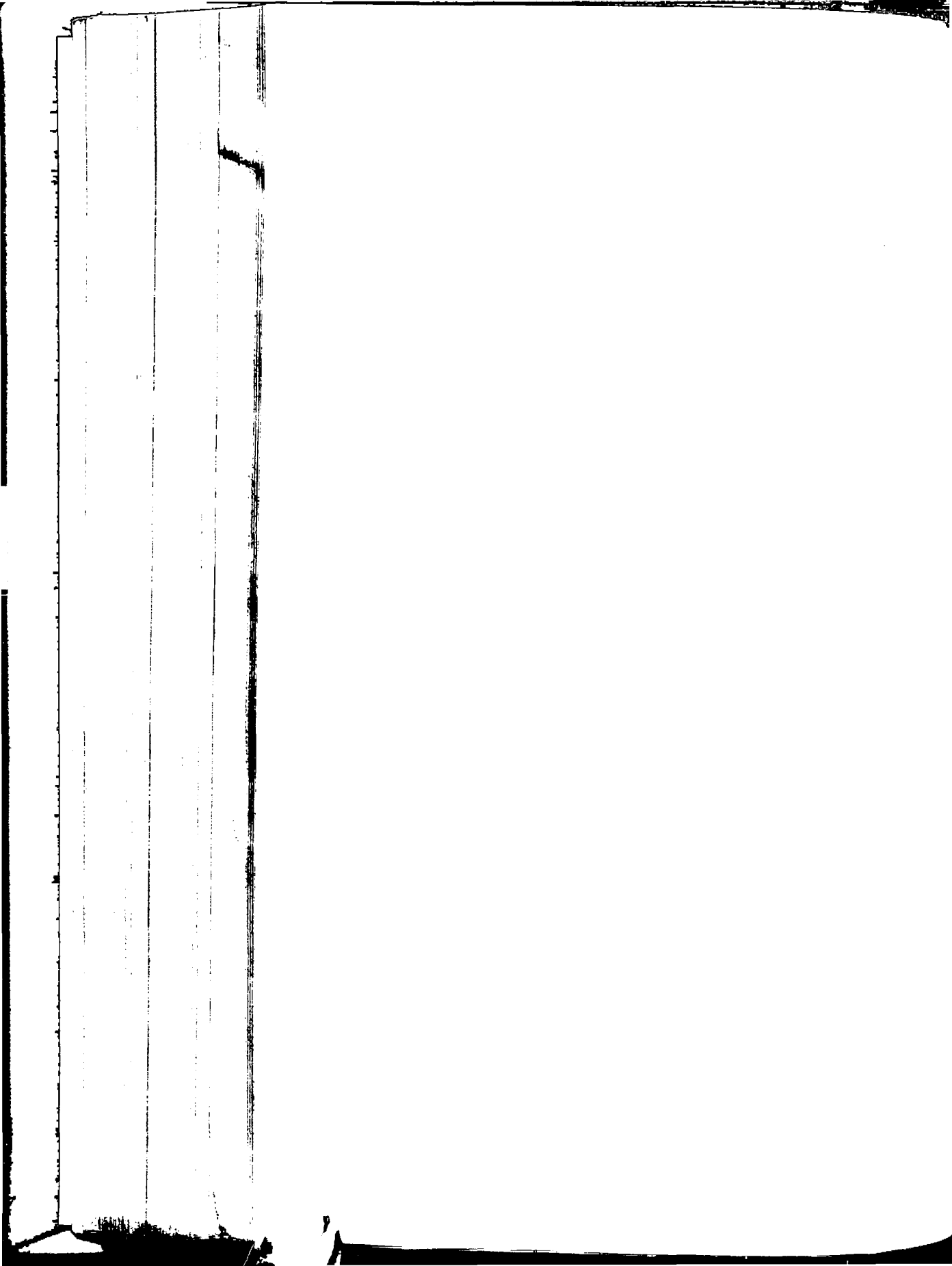
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A TIBETAN BANNER



Dr. Cousins' poem, short as it is, yet carries with it the aroma of the East. He concludes the poem by decurring to the great prayer-wheel and its manifold symbolism.

Their day of vision has begun
 Who in the sunflower see the sun.
 Life unto them on plain or hill
 Holds something sacramental still.
 They feel that Presence infinite
 Whose hand for searching eyes has writ
 Upon the universal scroll
 The mutual language of the soul ;

Who makes this temple, Night-and-Day,
 A hospice on the pilgrim's way ;
 Who for the footsore sendeth showers,
 And for sweet incense made the flowers ;
 Who stands with sanctifying grace
 In midmost of life's market-place,
 And turns our world of sea and land
 A murmuring prayer-wheel in His hand.

C. Jinarājadāsa

SUGGESTIONS FOR BEAUTY IN THEOSOPHICAL WORK¹

By S. M. WARNER, L.R.A.M., & W. G. RAFFÉ, A.R.C.A.

I

IN order to be of the fullest service to our brothers we must learn to understand their needs, and as we strive to do so we cannot but be struck by one that is universal—the hunger for beauty, whether in one form or in all.

¹ Prepared for the International Fellowship in Arts and Crafts.

During a period of pioneer work it is inevitable that this aspect of service should have been to some extent neglected, just as in education it was for long not realised that physical and emotional development was being sacrificed to one-sided mental growth. But in the age that has just dawned, beauty in our work must receive full consideration, and for three main reasons.

1. The chalice that is to be the receptacle of greater spiritual power should be as beautiful as it can be made.

2. Beauty has a powerful influence on our emotional health and the development of our subtle bodies, that we cannot wisely ignore.

3. The first impressions of those who come for the help we have to give are inevitably based to a great extent on externals, on forms, on the physical body of the light and teaching they seek, and therefore those impressions should be of beauty, harmony, and simplicity.

The few practical suggestions that follow are given in response to many requests from workers who wish to make their environment conform so far as is possible with the new requirements. It is hoped that readers will contribute others.

1. *The Room.* Nothing superfluous should be allowed to remain.

All might be taken out, and as little as possible brought back. One or two beautiful objects may be changed occasionally, rather than many being shown at once. Pictures, if desired, should be few, of the highest possible standard, and suitable subjects. Photographs are better in a group rather than all round the walls, which should be plain-coloured and left fairly bare.

Colour, Light, and Decoration are dealt with by Mr. Raffé, below.

2. *The Notice Board,* being a permanent and conspicuous object, should be carefully designed, and temporary notices removed the day they become out of date.

Permanent notices may be illuminated simply and passepartouted by members who have not the physical strength for other forms of work.

3. *Chairs.* Consider comfort, colour, form, and arrangement. Except for very large gatherings and a high platform, a semi-circle several rows deep is better than straight lines, while for social gatherings they should be broken into small groups, of varying number, and allowing for free circulation between them. A corner with a rug and bright cushions or mats, for those who prefer to sit on the floor, serves to introduce colour and variety. Creaking chairs should be sold and replaced.

4. *Lectures.* Care should be exercised with regard to title, construction and delivery, the dress and manner of the speaker,

avoiding eccentricity; dullness and carelessness, and making the whole artistic. The appearance of the platform, general procedure, and arrangement of the audience, are important. If the room is only hired for meetings, a beautiful curtain on a thin wire can be hung behind the speaker, or to conceal any ugly fixture. In dark or colourless rooms, bright scarves, not clashing with the flowers may occasionally be used, but the piano lid should not be draped.

Each syllabus should include at least one lecture on one of the arts, considered from a Theosophical standpoint.

If a collection be taken, a beautiful box or bowl should be used.

5. *Music* must be of the highest possible quality, however simple, avoiding both the brilliant and the *banal*, and given a thoughtful interpretation in an impersonal spirit of service. It should be as appropriate in atmosphere as possible.

If there is a piano, it should be tuned frequently and the pedals kept in perfect working order. If the room is at all damp, a tiny oil lamp may be kept burning always, near the back. Nothing should be on the top, so that the lid may be opened at any time.

6. *Announcements* or *Readings* require clarity and purity of diction, and variety of tone under good control.

7. *Procedure* A programme should be arranged for all meetings, whether written or not, so that the form may be clear. Experiments may be made with different forms—length and order of music, reading, silence, speaking, and so on.

Music must always be heard in silence, and therefore for most meetings should not last for more than five minutes.

If 15 minutes is desired before a meeting, three pieces of four minutes each might be played, with the doors closed. The people can be admitted for one or two minutes between the pieces, and soon grow accustomed to the method.

On all occasions, a steward or *Director of Ceremonies* should think out the best way of handling the people while entering or leaving, to facilitate movements and prevent crowding, and as unobtrusively as possible should see that the procedure decided upon is observed.

Quiet may be practised always, and silence sometimes.

8. *Entertainments*. The Director of Ceremonies should make sure beforehand that all that may be required is ready at hand, such as music stands or stage properties; and also make himself familiar with points of etiquette and convenience that should be observed in arranging programmes and receiving artists; *i.e.*, two players of the same instrument, or singers with similar voices should not be invited to take part in the same programme. If this is necessary, the amateur must appear before the professional, or the pupil before the teacher. Also, to open a programme is difficult and usually unsatisfactory, and

it should be remembered that it is a sacrifice on the part of the one who does it. It is preferable for the first item to be a concerted number and not a solo.

Most musicians or actors will not eat for some time before their work, and may need some refreshment after, but this varies with individuals. They should not be worried with conversation just before or during a programme.

These two points apply to lecturers also.

9. *Propaganda.*—The truths of Theosophy may be presented through drama, tableaux, etc., as a change from lectures. Allow time for the audience to become harmonised and forget prejudices, in learning to sing all together some good music. They may join in readings or choruses sometimes with good effect.

Evenings may be arranged for the art, music, dancing, or drama of different nations to be presented, including something that will show the contribution of the country to thought and idealism.

An exhibition of handicrafts and of pictures may be held annually in the Lodge or Lecture Room.

All Lodges might interest local artists by inviting them at intervals to attend meetings and give advice and criticism on all points.

Sybil Marguerite Warner

II

10. *Colour.* The importance of good, sweet and clean, harmonious colouring in the surroundings is insufficiently realised.

It is as important as pure air and water. Bad and discordant colour is as disastrous to well-being as discordant sound and noises.

The vision and the body will always be affected by the colour of the environment, even when they are not observed or looked at. A plant has no vision, but it responds to light and colour very rapidly; a blind man is subject to colour influence just as a sighted man, though in a more negative manner.

Lecture halls should be arranged in a very simple scheme of light and pure colours. For intellectual work, a bright yellow mat surface is recommended in nine halls out of ten, which colour should predominate. Furniture should also come into the colour scheme, and all miscellaneous items.

Draperies should be in harmony. You can depend on the costumes of visitors to suggest discordant colour notes, so there is no need deliberately to introduce discords.

It is better to keep to the red-orange-yellow side of the spectrum, perhaps using touches of blue-green if absolutely necessary, but allowing the brighter side to predominate. In rooms set apart for meditation, other rules may be permitted to decide the dominant colour.

Avoid all shades of sombre type, suggestive of death or decay or illness.

11. *Decoration.* It is advisable not to have too many pictures or photographs hung in the actual lecture hall, as they tend to distract if observed—and are useless if they are not seen.

They are better in a room devoted to more individual work, or social affairs.

The use of diagrams and charts should not be permitted as a permanent element in decoration, and all such items should be of an impersonal and symbolical character. Photographs are not good decorative items, as they are necessarily realistic and material. The colour of decorative elements should not clash with the simplicity of the main scheme. The fewer the number of the different colours or shades, the easier it will be to concentrate attention on the lecturer. An object of one colour can be seen in the open for a greater distance than one of many colours.

Special schemes of decoration are easier to improvise when worked over a simple background, as with ribbons or streamers or flowers. Special care should be exercised in arranging flowers, and endeavour made to follow the Japanese art in floral design. Aim at simplicity; keeping one kind and one colour together, if in doubt. Keep tall flowers still tall, in long vases, but do not hide the speaker behind them.

12. *Lighting* is very important. There should be adequate illumination of a pleasant and diffused character. No electric lamp should now be used, having clear glass visible to the eye. Use either reflected lighting or proper shades, rose pink being a good colour for a yellow scheme of decoration. Never allow a strong light to be visible to the audience, as this has a narcotic effect and diverts attention. Dimming devices can be used with good effect where funds permit, to lower lights during part of the proceedings. Always have a light sign outside to attract strangers; they are easy to contrive with a little ingenuity.

The writer is willing to advise on these problems, but each room or hall presents its own distinct problems which require examination as an individual diagnosis, and it is impossible to do this satisfactorily by correspondence.

W. G. Raffé

SEEDS OF INTERNATIONALITY

THE Fourth International Conference of the New Education Fellowship will be held in Locarno in August, 1927.

Locarno, whose name is now almost synonymous with Peace, is a fitting place for the Conference, for the New Education aims at *creating* true Peace by fostering understanding and ideals of service in the next generation of world citizens.

The true meaning of freedom in education will be the general theme of the Conference and an exchange of views between America and Europe will be a special feature of the programme.

* * * * *

A DECLARATION TAKEN FROM THE TENTH PLENARY CONGRESS OF THE LEAGUE OF NATIONS

"To enable the child to strike root in its natural setting of family and of homeland remains to-day, as in the past, the first principle of all sound education . . .

"To form one society, a community of rights and duties as well as an actual and ever increasing interdependence.

"Children should learn especially that civilisation is the common work of all peoples . . .

"Therefore in the home, and from the earliest days in which they receive their education together, alike in the school and in the other groups in which the work of the school is continued, children should be taught courtesy to foreigners and inspired with a curiosity to know their habits and to understand their language and their thought.

"Travel and periods of study in foreign lands, athletic gatherings, international correspondence among school children (including exchange of letters, drawings, handicraft, etc.) should be encouraged so as to put the young people of each country in the most direct contact possible with those of other countries.

"International exchanges of such kind . . . will have the effect of leading young people into habits of intellectual co-operation and thus of supporting the League of Nations.

"In thus paving the way to mutual knowledge and understanding between peoples, education (in the home, in the school, and in continuation courses and training, literary, scientific, technical or professional) will effectively help in the organisation of peace."

WHAT THEOSOPHISTS ARE SAYING

By A. DE LA PEÑA GIL

THE late General Secretary of the Argentine Section of the T.S. Señor Adrian A. Madril has published in the July number of their Sectional Organ *Teosofia en el Plata* a remarkable survey of the evolution of the Theosophical Society, always aiming at the adjustment of its attitude to the changing requirements of the times, so as to bring Brotherhood into its different or consecutive objection, either national, social, philosophic, scientific, mystic, etc.

He points to the Brotherhood of Religions as the mainspring of the Society's activities in the present stage of its unfoldment, and as the natural outcome of long gestation. Since none of the living religious systems of our world would start any approaching movement towards that fraternity, the Society's privilege has been to undertake it, to invite mutual agreement by proclaiming certain basic truths of Religion, all or part of which are to be found in every religious teaching.

Señor Madril's comprehensive study deals with the very nature of our Society, whose spirit is pregnant with evolving life and whose objects cannot be limited by grammatical words nor petrified by dry rigidity.

Simultaneously to the above survey, an open letter to the Vice-President of the T.S. was received in Adyar from Señor Fernando Valera, Valencia (Spain), explaining his resignation from membership in the Society. His standpoint is syllogistic, strictly argumentative, and his conclusions are worked out on purely intellectual lines. The publication of both documents will, perhaps, help other T.S. members to grasp the question in its complexity; hence the insertion of the following extracts.

A. de la Peña Gil

F. V. : We came to the Society not to proclaim the so-called basic Truths of Religions but after the aspiration of forming a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, caste or colour and after the longing for Divine Wisdom which should only be the result of *individual* study or intuition. The T.S. has a spiritual and moral duty of maintaining the universal and boundless magnitude of its three objects which are truly endless and all-embracing. We have often been told "The T.S. is composed of students who are united by the approval of the above objects." These objects are intangible, co-eternal and immutable, which the T.S. has no right to alter or modify without automatically forfeiting the right of the name of T.S. and choosing some other term in which to introduce doctrines to the world. I will emphasise once more that our Society rests on the firm basis of its three objects. We must never forget that they are our *fundamentals* unanimously approved by every man and woman who enters the Society. They are its spiritual, absolute and sacred characteristics before the world and our conscience.

A. A. M. : According to its unfoldment and incidents in its life which, by painstaking study, I have closely examined, the T. S. may undertake or encourage any movement of universal service aiming at the evolutionary progress of mankind; and this I am about to demonstrate. In 1875 the Society's Bye Laws contained one sole rule: "The objects of the Society are to gather and diffuse the knowledge of laws governing the Universe." The T. S. was then very popular and Colonel Olcott commenting in his *Old Diary Leaves* upon so simple a rule, the several which followed, and especially that of Brotherhood, says "the T. S. on the *visible plan* is an *evolution*, not a definite creation." We may therefore presume that its objects may and ought to be changed whenever required by circumstances. Hence it was that in 1878 it became allied to the Ārya Samāj establishing four new objects and separating itself from that, soon after, owing to the sectarian tendencies of the Samāj. In 1885 its present three objects were born and four reforms followed until 1896 when those were concentered in their actual form. I mention these facts because several of our brothers are saying that the T. S. should not support, adhere to or encourage the World Religion; that its three objects are not to be touched; that these objects are to remain immutable for ever . . . It has also been said that should any member exist within our Society who was against any particular religious idea the first object of the T.S. would suffer, as that man, owing to his utter egoism, would thus be untrue to the Society whose paramount object they say, is Brotherhood. Denying at once such statement, we affirm that Brotherhood was not and is not the main object of the T. S., and base my statement on the following :

Col. Olcott writes upon this aspect of the work having arisen in 1878 when the alliance with the Ārya Samāj was effected as a means of widening the sphere of influence, by getting in touch with Asiatics with their religions and social systems. Brotherhood, then, stood as

necessity, in fact as the corner-stone of the building. However, neither the stone nor the building could ever pretend to be superior to the dweller, *i.e.*, *the idea*; the leading ideals seeking to take form and expression through every available means.

The sole object of the T.S. in 1875 above alluded to, appears as the first object of the British T.S.; in 1878, its third being a belief in a First Great Intelligent Cause, as well as in the Universal Brotherhood of mankind. Here fraternity stands, not as an object but rather as a belief.

In 1879 the first object read as follows: "to awaken spiritual intuitions in men." It is only within the third that we first find: . . . "to promote a sense of brotherhood among Nations and to foster the international exchange of art products." In 1885, ten years after the foundation of the T.S. we see as the foremost object of its platform: "to form the nucleus of a universal brotherhood of Humanity without distinction of race, creed or colour" which, in 1896 attained its actual complete definition . . . In consequence, this object has been gradually established as a suitable means for the fulfilment of the Society's fundamental aim and the successive stages show that Universal Brotherhood was known as a real fact in Nature and that a special nucleus was to be formed within that Brotherhood so as to give expression throughout that body, to the world, knowledge of the Ancient Wisdom—an idea to be found in all H.P.B.'s books.

It is therefore a logical conclusion that an object which ten years only after the foundation of the T.S. stands as its foremost activity, could not have been the main thought of the founders; we have seen them chiefly interested in the spread of the knowledge of the occult laws in Nature and in the awakening of the spiritual intuition in man.

F. V.: Now, the T.S. has proclaimed officially a Society of the so-called Basic Truths of Universal Religion, asserting also that in order to proclaim and teach them it has been founded and exists; which clearly, as the light of the Sun, is an unusual falsehood. Note: the T.S. was founded and exists on the rocky basis of three objects such as they were always stated. Otherwise, if it were founded to teach any religious or philosophical system, I could proclaim loudly and with all the intensity of my outraged loyalty, that the world and I, both have been hypocritically deceived by the T.S. . . . Thus by claiming our Society as having been founded and existing to proclaim a set of religious truths, and by asserting that any one can be a fellow of the Society without accepting some or all of the basic truths you are making of the T.S. a paradox. Have you thought of the kind of sacrifice you are asking of us? Do you sincerely believe that one could remain in the Society without accepting the truths it has been founded to proclaim to the world? That is asking us to strive towards an ideal which is not our ideal; to strive for the triumph of a conception of life and religion which is not our own conception; that we

should do the one thing that is not possible to be done by any spiritual being loyal to his own convictions . . .

A. A. M.: In his foreword to Mr. Sinnett's *Occult World*, J. Gimenez Serrano (1907) says: . . . "The T. S. proclaims the same base for all creeds; teaches RELIGION, not one Religion—that which is common to all creeds and not particular to a new Church or Faith . . . *Unity of all faiths*, such is the message coming to the World as *The Inner Object of the Theosophical Movement* . . . Unification of beliefs and Religions through a golden chain of love . . . H. P. B. and her followers have filled up the existing gap between western materialism and eastern metaphysics. They have widened out the kingdom of brotherhood, enabling us to think, at least, in *The Idea of a World-Religion* on a wide-spread base, wider than anything thought up to our times by the reconciliators of Christianity."

In 1909 our President Dr. Besant, speaking in London about the spiritual impulse which proceeds any new civilisation, says:

"Theosophy is one of the great impulses which, one after another in the long past of History have founded the great Religions of the World. Those impulses ever come from a mighty Brotherhood of Teachers made up of the past Founders of Religions, presided over by the Supreme Teacher. That impulse on this occasion has differed from all that went before it in that it founds no new Religion, no new barrier: does not mark out believers and unbelievers, does not try to proselytise but only to inspire, goes to all religions as peace-maker and does not strive to draw away from any faith those whom the Law has brought to birth beneath its shelter. So its first work in preparation for the coming civilisation is to try *To bring about a Brotherhood of Religions*; not destroying any, not trying to make any less potent than they were before, but endeavouring to transform them from rivals to brothers so that each religion recognise its kinship with other religions and they may become one mighty family instead of warring and separate creeds . . . In order to utilise that for the coming time in the building of the Brotherhood of Religions, Theosophy proclaims in every country, to every faith among the people of every religion, the common heritage, the spiritual Verity . . . Long ago it was told that Theosophy would be the corner-stone of World Religion: Brotherhood of Religions will be the *World-Religion*."

Now, we must note that all the above affirmations were made TWENTY YEARS AGO; and if we examine old T. S. records we find indeed very definite references to the same programme; evidently, Brotherhood of Religions and WORLD-RELIGION as its outcome, is a part of the plan to be worked out by the T. S.

In her interesting article *Is Theosophy a Religion?* H. P. B. stated nothing less than this definition: "Theosophy is THE RELIGION

and T. S. its Universal Church." We all know that, in the abstract, Theosophy is everything or nothing, as extremes meet. It is the Wisdom of the ages. However, the wisdom to be something, must manifest itself in varied means and through varied forms, as channels for the thought seeking expression. Something similar happens with Religion: we cannot be satisfied with an abstract idea of it, we must contrive to find out, in our imperfect ways, how to afford any visible form or instrument for its ostensible manifestation. Since the importance of the agent or instrument is the supreme requisite for any high achievement, we find, as regards a World Religion—or at least the fostering of such a noble ideal—that no better means could be found at present, no other vehicle so universal as the T.S. which is the most spiritual body among all spiritual organisations; able to shape and influence the world to-day. Again, for a long time to come humanity will not be able to manage without religions and surely it is more convenient to create within them all, for the sake of brotherhood, a living instrument which makes manifest that golden thread of common truths uniting them in spite of superficial differences; as we, regardless of race or other differences, are trying to teach the world Universal Brotherhood by actual accomplishment.

All that has been argued against the T.S. adherency to World Religion comes out of hurried analysis and, from certain points, that seems quite reasonable. However, as Colonel Olcott wrote, it touches but the *movable* or changing outer portion. The Jubilee Convention, putting aside any philosophical or speculative problem devoted itself to bringing into practice the Brotherhood of Religions. That wonderful gathering afforded the opportunity to the T.S. of taking its rightful place as the actual corner-stone of the religions of the future; that achievement was the regular outcome of long preparedness.

F. V.: I have been spiritually compelled to abandon the T.S. The proclamation of Basic Truths of Universal Religion forces me to do so . . . The Society is breaking away from fundamentals, that is, from the free and boundless magnitude of its three objects which are the true fundamentals and the unique bond of union among all members in the world . . . The astonishment of us who sincerely believed that the T.S. has been founded to form a nucleus of the Universal Fraternity of men and women, cannot be wondered at; a Fraternity to encourage the study of Divine Wisdom and to investigate unexplained laws of nature and powers latent in man, not to proclaim or teach officially any synthesis of basic truths . . . I cannot remain in the Society although earnestly striving towards Universal Brotherhood . . . One dilemma I have before me, two propositions

trouble my soul—either I resign my membership or I remain working for an Institution which proclaims an ideal that is not my ideal at all, and I am morally and spiritually obliged to accept the first proposition . . . I am leaving the Society because the all-embracing circle of its universal brotherhood has been so reduced that it does not comprehend my own ideal which is also a spark of divine truth gained as a prize of my whole life of aspiration and thirst for God.

A. A. M.: All of us who have joined the T.S. and studied its antecedents know that it has always¹ been divided into three Sections: I. The Masters. II. The members of the inner circle or E.S.T. III. The outer or visible plan, the *movable*, formed by all F.T.S. who accept the first object in its most superficial aspect.

Annie Besant and C. Jinarājadāsa, leaders of the E.S.T., affirm on their own responsibility that the T. S. was founded to proclaim and teach the Basic Truths of Universal Religion; that it has never lost contact with invisible worlds; the declaration of those basic truths having been suggested by the true Head of the E.S.T. to be proclaimed by the T.S. if its General Council agreed, or by themselves if not. We all know that, out of 41 members of the General Council 38² approved it, thus consciously accepting their share in the responsibility.

Not being myself of a religious temperament, nor having particular interest in any religion, I at once supported such an idea as utterly fitting in the general unifying purpose of our Society; and I think and insist upon everybody, having brotherly ideals, to adhere to this movement because in itself it contains a regenerative dynamo. It is not possible that such a highly "unitive" ideal as the supporting of World Religion by the T.S. may provoke "separative" ideas among some of our brethren. If it is so, still we may hope that these brothers will endeavour to find out their own individual formulae enabling themselves to harmonise even with differences of opinions according to the words of the Mahā-Chohan. We ought all to know that the T.S. has been from its very beginning a double-initiating Society: first, to inspire and lead so as to help its fellows to turn their lives towards the right path of perfection; second as a true school of Initiation whose Heads are hidden from us. Consequently, whenever any conflict shall arise, it will be necessary for our brothers to hold such a prudential attitude as is required of those who are not in position to grasp all aspects of a question . . .

¹ This was the original idea of H. P. B., but she abandoned this triple division. The second division was made by her into the Esoteric school of Theosophy, with herself as the head, but having no official connection with the T. S. [Ed.]

² The voting was 49 for, 1 against, 1 not voting.—Ed.

DEPARTURE OF MRS. ANNIE MENIE GOWLAND

(A NOTICE AND A FAREWELL)

FRIENDS and acquaintances of Mrs. G. W. Gowland (and there must be few who have had the privilege of meeting her who do not think of her as a friend) will hear with regret that she is to leave Buenos Aires within the present week by the s.s. *Wakasa Maru*, with no present prospect of returning to the Argentine. The suddenness with which she has been called away has made it impossible for her to take leave of many friends personally.

Mrs. Gowland has been in the Argentine for the past six years, and her work here has been that of building up and solidifying the Argentine and Uruguayan Sections of the Theosophical Society. She also founded the first independent English-speaking Lodge of the Society in the Argentine, the Beacon Lodge, of which she was Honorary President for the first three years of its existence. Later she was named Honorary President of the entire Argentine Section with its numerous Lodges throughout the Republic and in a like capacity to the Uruguayan Section, and the frequent absences from Buenos Aires which her work caused her, made it necessary for her to give over her Presidency of the Beacon Lodge in the interest of wider activities. She was also the founder of the first English-speaking Lodge of Co-Masonry in the Argentine. She attended the World-Convention of the Theosophical Society at Adyar in December, as delegate for Uruguay. She now leaves for South Africa where she will continue the work which the Theosophical Society is doing throughout the world for the promotion of mutual understanding and the fostering of love and brotherhood among people of all creeds and races.

Mrs. Gowland's work in Buenos Aires has been done with little advertisement. It is not too much to say that she has been a light to all those with whom she has come in contact, whatever their varied sects or beliefs, and that within the limits of her place and powers she has performed the office of that universal solvent of Brotherhood that harmonises human diversity to spiritual unity, that divine "wit, that can with logic absolute, the two and seventy warring sects confute"—only that here one would say, not confute, but transmute to the one Truth that, though diversely veiled, shines steadfast in the inner shrine of every heart. Of her it can be

truly said that she is a loyal disciple of the Master whom she serves, and that she has exemplified in her attitude towards all, even those who opposed her work or methods, the thought embodied in the verse of an obscure but unmistakably inspired poet:

Judge not; the workings of his brain
 And of his heart thou canst not see;
 What seems to thy dim eyes a stain,
 In God's pure light may only be
 A scar brought from some well-won field,
 Where thou wouldst only faint and yield.

It is much more difficult to write a farewell notice than an obituary one. It should not be so, for from the standpoint of life's realities the distinction implies no difference. Such a difficulty must indicate a superficial appreciation. Leave-takings are of the world of hands and eyes and voices, farewells and handclasps given, sometimes with tears, at closing gates that, could we but realise it, are symbols of our limitations. The soul knows surely that above, in her unbarriered kingdom, there are truly no leave-takings. In the proportion that we live in that higher consciousness, our farewells here will be tranquil and sincere, and will bear less and less the tinge of sadness. Or if any sadness still remain it will be no selfish sense of personal loss, but the soul hunger for more abundant and embracing life. And that is not a hunger but an inspiration, not a blighting but a budding, not a denial but a promise. What a rich gift does a friend leave us who leaves us this: that for a moment we can stand amid the throng of outward cares, and listen to the unperturbed heart that tells us that all sorrow is but the shadow of our frailties, that man's birthright is not tears but bliss, and that these falling bars of time and distance are but the silent invitation to the spirit's winged unfetterable feet. Our true friends leave us more, not less. They are those who have given us much and thought it nothing, taken our little and made much of it. They are those who have given us things that do not perish, treasures beyond the reach of Robber, Rust and Moth, who have taught us courage unfaltering in the face of difficulties, fortitude in hours of weariness, loyalty unswerving in temptation, tolerance of all things, even evil, sympathy with all things, even sin; greatest of all compassion; who have shown us Ruskin's three great Angels: Conduct, Toil and Thought, waiting at our doorposts to lead us if we will. None such as these will leave us poor and desolate, or if they do, it is we who could not receive. In the measure of our own worthiness they leave us with our hands full and our heads crowned,—with fine gold of wisdom, emeralds of purity, diamonds of constancy, pearls of sympathy, rose and myrtle coronals of Love;—wealth and beauty that they gave and keep, and that we, only if we give the world, can keep.

It would be selfish of us if we were to wish that such friends should be always with us, that we alone should profit, that our thirst only should be slaked while others parch. If we should see the

waters of Bethesda troubled, would it not be straightway and forever well with us if, forgetting our own ills, we should run and cry to all the sick to come, step down into the pool and wash and be made whole? "How beautiful," says Emerson, "on their approach to this beating heart, are the steps and forms of the gifted and the true." But more inspiring, even, than that thought of Emerson is a tradition of the East (a fairy story if you will) of wise men learned in Nature's secrets, that in their retreats, after laying their ears to the ground, rise praising God and are content if they but hear far off in sundered lands the footsteps of some great soul that goes here and there upon its mission in the world of men. Not for themselves, while the world needs, do they wish the visit and the benediction; and from their lives comes the last and purest prayer: "Lord, first the whole world, and only then for me." We are examined for the high sacrament of friendship when we can send from us the pure and wise whom we love and that for a season housed with us, joyously and with thanksgiving, desiring only that they should be where most and best they serve. So shall we be as one, who coming home and finding a mighty angel in his house, should throw wide the doors and beg him not to stay, but to be gone into the world to heal and bless.

G. S. O.

THE THEOSOPHICAL FIELD

THE feat of extinguishing a sensitive flame with a high-pitched tone of the human voice was accomplished for the first time over radio.

Charles Kellogg, whose bird-like voice has attracted widespread attention among scientists, broadcast a shrill note over KGO, San Francisco, and put out a flame in Le Conte Hall, University of California, in Berkeley, about 12 miles away. The experiment was witnessed by about 50 scientists and students.

The ability of the human voice to extinguish a flame if the voice is high enough and of sufficient intensity was discovered in about 1857. A sensitive flame also can be put out with a high-pitched instrument.

* * * * *

With the aid of science any child may know its own father. A high court in Vienna decides that blood resemblance between father and child shown under the microscope is absolute proof and compels the man to support the mother of the child.

* * * * *

Professor Ehrenhaft from Vienna tells us something of the electron, at a Congress at Dusseldorf in Germany. He thinks that in his experiments he has succeeded in dividing the electron. The scientists who met at Dusseldorf received the communication somewhat doubtfully.

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Students of Maori legends are interested to discover some undoubted parallels to Bible stories, and also many fairy tales closely resembling those familiar to European people.

Among the former is the creation of man and his mate, the female, prototypes of Adam and Eve, their lost happiness following on disobedience to God's law; the story of a universal flood resulting from the misdeeds of mankind, when only a few were saved alive, the elect. While of fairy tales a familiar one is concerned with a man who climbed to the upper regions by means of a creeping vine. Also is found the counterpart of S. George and the dragon, and others similar to those of King Arthur and the Knights of the Round Table.

It is also interesting to note that the Maori history and religious teachings have not been handed down in any haphazard fashion but carefully taught in schools of learning; during which time of instruction the teachers and pupils were in strict retreat. Only chosen people could enter the school and disqualifications were very common; the rejected candidates also being allowed no second opportunity to pass in, so strict were the rules.

* * * * *

Other happenings in Geneva have been put in the shade by the Briand-Stresemann conversation at a wayside inn on the French side of the frontier. All that is officially known of this discussion is contained in a *communiqué* which M. Briand gave out to the Press on their return to Geneva. "The two Ministers," we are told, "reconciled their view" with regard to a general solution of all the outstanding problems between their two countries, and "each of them reserved the right to refer to their respective Governments. If their points of view are approved by their Governments they intend

to resume their conversation with the object of obtaining the end to be desired". There is something in the tone of this communication which suggests a consciousness on M. Briand's part that he had gone rather far in his conversation and might have difficulty with M. Poincaré and his Cabinet. He was in high spirits, however, and added a characteristic touch in his interview with the journalists:

"One thing I can tell you," he said. "While we were sitting at luncheon we watched the clouds lift from the top of Mont Blanc, and we both agreed that its snows were not whiter than the bottom of our two hearts."

* * * * *

PROMISE YOURSELF

To be so strong that nothing can disturb your peace of mind.

To look on the sunny side of every thing, and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To forget the mistakes of the past, and press on to the greater achievements of the future.

To be too large to worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world—not in loud words, but in great deeds.

To live in the faith that the world is on your side so long as you are true to the best that is in you.

J.

SUMMER SCHOOL AT MEZENIN, POLAND

September, 1924.

A SEVEN mile droschky drive from Platerow station, four hours east of Warszawa, brought us to Mezenin, with its picturesque, old white house, set amidst woods of tall, slender oak and pine. There were five of us British visitors, the Rev. Edwin and Mrs. Bolt from Edinburgh, Mrs. Gardner and myself from London, Miss Raymond from S. Africa.

A wonderful straw hut was the temporary home of the Bolts. The other three of us brought tents. The Polish members, coming and going, numbered from twenty to forty, and made us feel very welcome and happy.

Each morning, early, we went for a swim in the lovely river, half a mile away, returning in time for Mass. There were various meetings and lectures daily, concluded by Benediction in the evening, and as many as possible were held out of doors, including Mass, though showers were frequent.

On two evenings, original mystery plays were given in the woods by members of the "Harmony" Lodge, affiliated to the International Fellowship in Arts and Crafts. On the second occasion the whole audience took part in the closing section.

One boat excursion was made up the river to see the water-lily ponds, several members wearing bathing suits and diving over for a swim at intervals, until it became shallow in the channels and we had to wade and push!

There is a wonderful atmosphere at Mezenin, and the time spent with our enthusiastic, artistic Polish brothers, dedicated to their work, was full of joy and inspiration, so that we are all eager to return some day and renew more and more friendships in that land of suffering and idealism.

SYBIL MARGUERITE WARNER

CORRESPONDENCE

THE SIGNS OF THE TIMES¹

IN THE THEOSOPHIST a correspondent argues against a phrase in the article of Dr. W. Van Hook² (The Signs of the Times) which says that "Russia was ruined by revolution" and her Czar, her nobility and men of intellect, murdered by the present rulers of the country, who "still usurp the age-long authority of the emperors". The author remarks that "nobility, intellect and age-long authority" are no substitutes for human rights and justice, so long denied to the Russian peoples.

As a Russian who fought for freedom, who worked for seventeen years in evening classes for workmen (unpaid labour gladly performed by many thousands of Russian "intelligentsia" before the revolution) and who welcomed the revolution of February, believing it to be the dawn of a new age for Russia, I think I have the right and the duty of answering Mr. Soper.

I am not a defender of the old regime, and I know well its crimes, the greatest of all being the ignorance in which the masses of the people were held and its resistance to the valiant Russian intelligentsia, who, in spite of very difficult political conditions, never ceased to toil and struggle for the enlightenment and freedom of the people. I do not think the intelligentsia was "responsible and culpable" in such conditions.

She did her best and was fearless.

The prosecution of this part of the nation, the vanguard, its brain and heart, is one of the greatest crimes of the present government. We cannot be blind, historical facts *are* facts.

The author is quite right that nothing can be a substitute for human rights and justice, I heartily endorse his statement, but I am obliged to say that a proclamation of rights on paper alone is no liberation. As long as Russia is held in a state of slavery and the freedom of creed, of speech, of press, of labour, of association, of private initiative are *not* granted, we cannot believe she has been liberated. It is going from Charybdis to Scylla, the same tyranny under another flag, and far worse because on the flag are written democratic formulas.

There is an awful *mâyâ* enveloping the schemes and programmes of the new flag. To see the Truth we must have the courage and the insight necessary to pierce through the *mâyâvic* veil.

¹ See THE THEOSOPHIST, October, under "Correspondence".

² July number, p. 391.

I believe in truth that Russia is much alive and is full of promise, but not because of the actual conditions, but in spite of them. There is in Russia a depth of love and devotion to the highest Ideals which will carry her through all trials and dangers, and when the blessed hour of her resurrection will come, she will be one of the great servers of the Orphan Humanity, one of the more advanced Pioneers of the New Era. This is the dream and the hope of the millions of Russians, now spread all over the earth and also the dream and hope of all who bear without bitterness and with the power of the martyr the crucifixion of Russia in Russia.

5 Pl. Claparède

Geneva

ANNA KAMENSKY,

General Secretary for the R.T.S. outside Russia

OLD DIARY LEAVES

IN the years that have past since Colonel Olcott's *Old Diary Leaves* were first published, someone has probably called attention to the following incident, but in case it has not been brought to notice recently, I quote it:

In *Old Diary Leaves*, Vol. III, p. 242, Colonel Olcott is writing about a visit to a Tehigu Astrologer who surprised him by reading from a book of worn palm leaves facts of great accuracy concerning his association with the Theosophical Society and H. P. B.

He says however, he wishes to reserve judgment until he has determined how much of thought transference there is in astrology and that the final proof of accuracy in this case would be proved by the prophecy of his death, which the book said was to take place 28 years, 5 months, 6 days, 14 hours from the time of his visit (*viz.*, 3rd April, 1885) making September 9, A.D., 1913.

As he died in 1907 the prophecy was not entirely accurate.

He then continues:

"It only remains for somebody who survives me to enter this prognostic in his commonplace book and write to the then Editor of THE THEOSOPHIST about a thing, probably which everyone else will have forgotten."

If in recent years it has been overlooked perhaps you may wish to forward this information to THE THEOSOPHIST. *Old Diary Leaves* are fascinating and valuable for young Theosophists as it enlightens us concerning the early days of the Society, and thus helps us to answer with knowledge many of the foolish questions that still prevail.

71^{1/2} W. 46th Street

107 New York

BEATRICE WOOD

FARE THEE WELL!

Mr. Y. SRINIVASA RAO has passed on. In him the Theosophical Society loses a very devoted member of long standing. He was Chief Engineer at Mysore and retired from service about twelve years ago, since then Theosophy and social and civic activities engaged his attentions. He was frequently at Adyar where he had built a house. He led a simple, unostentatious life and did much for social reform. Numerous friends will miss him much.

Mr. Y. Srinivasa Rao's photograph is to be found in *The First Principles of Theosophy*.

FARE THEE WELL!

The body Mr. A. W. Maurais, one of the oldest members of Dunedin Lodge, N. Z., and for many years its Secretary and only public speaker, was laid to rest in the Sea-side Cemetery on August 29th, in the presence of a goodly gathering of members of the Lodge and a few old Press associates. An old friend and colleague, after reading from the second Discourse of the *Gītā*, verses 11—25, addressed the gathering, the following is an extract:

It is in the light of that high teaching, in its inspiration, that we meet this day to pay our tribute of respect to the worn out vesture of our friend and brother.

Some of you know him but by name in this outer, waking world, though you may know him well on the other side of sleep; some of us worked side by side with him in the field he loved, the field of Theosophical service, and know him for a good man and true, a worthy servant of the Master, a ceaseless seeker after truth, a dauntless teller out of what he found.

It is no sacrifice to-day to join the Theosophical Society; a smile, a shrug we may have to endure, but nothing more; our friend and brother joined the ranks when so to do was to invite the frank hostility of all the orthodoxies—social, religious, scientific, and at the same time that of those who had shaken off these fetters, and feared that possibly Theosophy would rivet them again upon men's necks. He was a pioneer; he had all the wild delight that comes to the adventurous soul that breaks new ground, that sails uncharted seas; he knew, too, something of the bitterness those taste who, true to the impulse of their hearts, or in Paul's phrase "not disobedient unto the heavenly vision," step out of beaten tracks, and are looked upon as fools and madmen by those whom verily they would serve and save. I think that I may say with perfect truth that he whom we have met to honour lived only to enlighten those about him.

May the Holy Ones help us all to live as this our friend and brother lived, only to do Their will.

Amen.

L.

REVIEWS

Madame Blavatsky, by G. Basedon Butt. (Rider & Co., London. Price 10s. 6d.)

To the world at large the character of Madame Blavatsky must remain a puzzle, it is a very complex character and requires a great deal of study, reading her books and trying to get behind the expressions in the books to the thought that produced the wording. One has also ever to bear in mind that she wrote in a foreign language and some of her expressions are exceedingly difficult to unravel and to understand, partly from this want of intimate knowledge of the language and partly because of the intricate working of her great mind. Possibly if the readers of her books had a knowledge of her native language the understanding might be easier.

Mr. Basedon Butt has done very good service to the world by the publication of the life of Madame Blavatsky for it is an unbiased study of this very intricate personality, looked at from the ordinary standard of the world. He has dealt with his subject in a broad way and he has caught somewhat of the greatness of the character that he has so ably elucidated and has gone a long way to bring to the public a better understanding of this wonderfully enlightened soul. He has done the Theosophical Movement a good turn in accomplishing this work and he has cleared away a great deal of the rubbish that has retarded the growth of the knowledge of the ideals of the Society before the world. The majority are ready to be put off by rubbish and it is a small minority that seeks to unravel truth, this author has done a good work in this respect.

The reviewer does not know whether he is a member of the Society or not, but he shows himself a sympathiser who has understanding of some of its work in the world, if he is, we congratulate him, if he is not, we also congratulate him for the service that he has done to place a fair-minded statement of the life of this much talked of, much misjudged woman, who perhaps has had the greatest influence of any living being on the thought of the world in the last quarter of the last century.

It is good that this book is now placed before the public, it has, so to speak, come in the "nick of time," when the Theosophical Society is for many reasons rather to the fore in the world of thought and any elucidations on the subject of the reason behind its founding are a great help to the enormous work that the Society is out to accomplish.

I add Mr. Basedon Butt's last paragraph as it is significant of the knowledge of the Society that he has gained :

Undoubtedly the most precious work made possible through the labours and powers of Madame Blavatsky was the inauguration of the Theosophical Society. For the Society is an unique combination of theory and practice, mysticism and politics, faith and works. It stands for the grand ideal of World Unity, of reconciliation between peoples, understanding between East and West.

Above all things, the Theosophical Society stands for unity in religion—religion, which hitherto has been a source of strife and bloodshed. The Theosophical doctrine that the religious faiths of the world have a common origin and an underlying unity may lead in future years to the union in one Brotherhood not only of Christendom—now divided into warring sects—but of all those who, throughout the world, worship the unseen Father. This movement may mean death of religious bigotry and intolerance. It may at last mean peace in the world of religion. And when there is peace in religion, hope may dawn of peace between nations and between classes; peace in politics, commerce and the family. For then indeed will individuals be rooted and grounded in love. This present age of darkness, the Kali Yuga, will be over and past, and the Golden Age, the first age, will dawn upon the earth once again.

Then may the prophet's dream become a practical reality. There shall be no more swords, but ploughshares; no more tears, but laughter. Life, and love, and happy children shall increase throughout the earth in the cycle wherein all things are made new. In the realisation of this vision the Theosophical Society which Madame Blavatsky helped to found is one of the practical instruments.

W.

The Etheric Double and Allied Phenomena, by Major Arthur E. Powell. With 24 Diagrams. (Theosophical Publishing House, London. Price 7s. 6d.)

A handy reference book containing practically all that has been said and done to probe the mysteries of the etheric double and etheric phenomena by Occultists and psychical researchers, with illuminating diagrams of "the Vitality Globule" (Fiery Lives), the Force Centres (Chakrams), the Atomic Shield (Life Web), etc.

Besides the concise and coherent exposition of the facts as given by our Occultists, there are interesting chapters on the results of Psychical Research by Dr. W. J. Kilner on "the Human Atmosphere" (who tried to see and did see the etheric double or more accurately the health aura); and the works of W. J. Crawford, D. Sc., *Experiments in Psychical Science, Reality of Psychic Phenomena, and Psychic Structures.*

Very instructive is the chapter on "Ectoplasm," showing how destructive science is in her constructive work, sacrificing human beings (here mediums) and animals (in vivisection) for the welfare of humanity.

Crawford says:

Briefly it was found that the "ectoplasm" exuding from the medium, was prepared by the "operators" who control the production of the phenomena into "rods". These rods or bars are attached at one end to the medium and at the other, by suction, to the table legs or other objects, psychic force being then applied through the rods and the tables, etc., are moved in various directions, without any physical contact whatever with any person present. Raps and many other noises are produced by the rods striking on floor, table, a bell, etc.

By far the greater portion of the ectoplasm is obtained from the medium, though this is supplemented by a small portion from all or most of the other sitters present. The substance emanates from the whole body of the medium, but especially from the natural orifices and extremities, from the top of the head, the breasts, the fingertips. The most usual origin and most easily observed is the mouth, the inner surface of the cheeks, the gums and the roof of the mouth. During the whole time it is clear that the forms are in psychological and psychical connection with the medium. Thus a pin inserted into the substance would cause pain to the medium.

The results of psychical research show that science is so desperately near the precipice of the unknown that she has to use the bridge of the etheric knowledge available to reach the other side. So did Abrams directly or indirectly; osteopathy is reaching out for it; the revival of healing by various Christian Churches is leading to it.

If the scientists begin to realise the existence of the etheric body and study its constitution, they will soon see that the vitality of the body is not so much dependent on food as on the atmosphere; we may seek for health in the curative power of the ether and choose our health-resorts for its etheric properties; we may make more use of the curative power of fasting; and thus revolutionise the science of medicine and dietetics.

The Bell-Branch, by James H. Cousins, D. Lit. (Maunsel, Dublin. Price Re. 1.)

One more of Dr. Cousins' delightful small books of verse. We welcome it and heartily congratulate him on these pages which are far too short. We look forward to another volume shortly.

We cannot really choose, it is neither seemly to poet nor to verse for one verse inspires one type and another verse inspires another type of seeker and there is neither better nor best. In this short volume there is much to inspire all.

I heard a wonderful thing
When I drank of the Spirit's wine,
And what I heard I sing:
But only the song is mine . . .

From a rapture a moment shared
I fall on a broken wing:
But what I have heard I have heard,
And the least is the song I sing.

Perhaps another, wandering on life's way may be helped on towards his goal by:

. . . I drank the joy of very Beauty's gleam,
And saw God's glory face to shining face.

Almost my brow was chastened to the ground,
But for an inner Voice that said: "Arise!
Wisdom is wisdom only to the wise:
Thou art thyself the Royal thou hast crowned:
In Beauty thine own beauty thou hast found,
And thou hast looked on God with God's own Eyes."

A few more lines we add and in doing so thank the author in the name of all readers for the thought expressed in beautiful words:

Love dwells alone at Love's own fire,
Nor elsewhere has ever moved:
I am what I in thee desire,
And thou, what thou in me hast proved:
Love's near is far, Love's distant nigh,
Since I am thou, and thou art I.

FLAME

Above the Rainbow, by James H. Cousins, D. Lit. (Ganesh & Co, Madras).

A handful of poems in unpretentious garb ; a king slipping past in a monk's rough robe. If I were asked to define them with one single word I would call them monistic. Another has called the poet a nature mystic. The very title strikes the keynote : there is nature, the rainbow, but the poet above it, at a vantage point from which each envisaged thing appears as but part of a greater thing, a whole.

The writer of these poems is full of a keen vivid appreciation both of the wonder of nature's outer phenomena, and man's achievement in thought and art, but never for one moment does he escape from the pervading consciousness of a deeper symbolical inner meaning uniting all things.

Who listens well, my flowers will find
No less articulate than birds.
My rock is vocal as the wind.
My silences are secret words.
A myriad shapes, but one in soul.

All telling of and fulfilling "The cyclic Will of life and death" in a harmonious monistic universe. These poems are really the glad confession of the poet's deep faith in divine absolute order and unity, whether expressed in "Graven Images," the work of the hand of man throughout the ages, or of the tempest—

Beyond the iron screen
That thinly throbs the sea and me between ;
And herded waves crowd by in mad stampede,
Goaded by some tremendous need
For there is standing at my being's gate
The inexorable Angel of my Fate.

Such an unshakeable absolute view of the universe leads the poet to tranquil repose even when envisaging death :

My petrel spirit, shaken from the nest
Of my imprisoning breast,
Sovereign shall tread all waves that fall and rise.
In faith I close mine eyes.

This is not the expression of mere resignation, but of joyous trust ; a trust which leaves the poet's perceptions of soul and senses free, untroubled by doubt and turmoil, free to sense and grasp all of earth's beauty with the keen eagerness of "a lover of the world". He is the "great philanderer" who "espoused the sun and moon, and married every wild bird's rune" and "clasped the dancing April gust" and "laid my head against the dust".

From his high philandering over the wide world of man and nature he brings back to us refreshing spontaneous images of sheer throbbing beauty of the highest poetic order;—on his road to Tibet he sketches for us "The slit-eyed, rose-cheeked races, *Rainbow-Shod*" and the sunrise on Kinchinjunga has "called up the mountains in my soul. And set *High Hunger Throbbing in my Feet*". He arrests with vivid telling images: "Hark! the old lion thunder through the hills, Growls with swift glaring eyes," and with rain "Earth is scrawled o'er with flowing songs an hour".

I know of no better pleasure or gain than to spend such an hour listening to J. H. Cousins' deciphering of these scrawled hieroglyphics of the rain and soul.

F. H. D.

The Garden of Healing, by Margaret Williams. (Methuen, London. Price 7s. 6d.)

This book not only speaks of a garden of healing, but constitutes one such garden by itself. It may with confidence be ranked as one of the most bracing works of modern fiction. When sometimes, as it does happen, the characters seem despondent, we know it is but a passing cloud that temporarily dims the light within.

Wyn and Donald are a rare couple. The love and understanding between them is full and complete and a halo of sacredness is cast about them when we hear that Wyn is denied motherhood by certain injuries she sustained in a railway disaster. Una is an exquisite girl just budding into womanhood. All these three, Basil Craig and Montague Bannister appear like so many lotus-eaters speaking up-to-date philosophy. But at the back of their minds a revolution is going on. The love of Wyn and Donald is tested and found true and lasting. A change of heart is affected in Mr. Craig, Montague finds his garden of healing—Una.

Throughout this interesting story one is constantly reminded of the fact that the scene is laid in Sussex. The call of the sea and the Downlands is always there.

The style is pleasant and vigorous, but it lacks the daring and effective touch of Conrad when it comes to descriptions. The book is an excellent tonic for all. Had we more such books the literary faddist would think twice before sneering "Fiction-Trash"!

R. R. A.

Concerning the Inner Life. Three addresses delivered by Miss Evelyn Underhill to a group of clergy of the Liverpool Diocese. (Methuen, London. Price 2s.)

One view of the topsy-turvydom of the present day world is shown by the condition of things that calls for these three lectures delivered by a lay-woman to clergy of the Church of England. The lectures are earnest exhortations to the clergy to lead the saintly life that ordained priests of the Church of Christ should lead, in order to carry out His service and to become true spiritual shepherds to His flocks.

The lecturer, Miss Evelyn Underhill, asks all clergy not to allow themselves to be turned outwards by the rush and turmoil of the modern every-day life, or by the excesses of parochial details and demands, but to make themselves, what she calls, *contagious Christians*. This, she says, can be done by leading a life of strict discipline, and by the constant practice of introspection, self-recollection at all times, contemplation and service to others; and in that service she includes the sending out of peaceful and helpful influence to the people of the parish.

She has much to say about the use of the power of thought for helping others. She speaks of this as the *mystery of intercession* and likens it unto the intercessional work of the Christ. She says:

When a man or woman of prayer, through devoted concentration, reaches a soul in temptation and rescues it, we must surely acknowledge that this is an action of God Himself, using that person as an instrument.

Some would call this the work of the God in man. And in speaking about the life of the saint she says, *union* may bring peace but it involves intense sorrow, for it brings a sense of identity not only with God but with all humanity and with it all their sorrows, and with it there is a great longing to redeem and heal, and "real Saints do feel and bear the weight of the sins and pains of the world".

Evidently Miss Underhill looks forward to a time when out of the ranks of the clergy some will have attained to a state of holiness in which they will be able to take pupils for direction and training in the saintly life. In this she is holding up as patterns to be followed the Saints of the early Christian Church. And, after all, is not this what the Church requires of her priests?

It may be that in the near future, now that the Christ is coming amongst us, some great beneficial changes may come about in the

Church which He founded twenty centuries ago. All must acknowledge that they are greatly needed. It seems almost too much to hope for, but important changes are taking place everywhere, and all who have had the good fortune to come into touch with the Liberal Catholic Church know what *that* Church is doing already. Will other divisions of the Church follow their fine example?

We congratulate Miss Underhill on her helpful advice and on her courage in delivering these lectures to her priestly audiences. And we congratulate the clergy who formed her audiences, on their earnestness and tolerance which made it possible for them to listen to the advice of a lay-woman on matters in which usually they are supposed to possess supreme knowledge. Much in the way of reform is needed within the Christian Churches and such earnest appeals deserve attention.

L. A.

England's Educational Policy in India, by V. V. Oak, M.A. (Paul, Madras. Price Rs. 2.)

British Rule in India has very many glaring defects, but by far the greatest is the omission of a proper educational policy. Education is the most important department of the life of a civilised nation and although this is recognised by the British in their own Country, in India the British Government have nothing that can correctly be called an educational policy. The result is that after one hundred years of British rule India stands to-day before the World as the most illiterate of all civilised nations, so much as 90 per cent of her vast population being illiterate and only 3 per cent having opportunities of education!

Mr. V. V. Oak, in his book, *England's Educational Policy in India*, relates this sad story of the degradation of a nation by the, apparently, deliberate withholding of education from her people by a foreign government. He quoted his facts and figures from Government Reports and these show, only too truly, that what has been accomplished so far for the education of the people is almost entirely due to the steady and determined agitation of private individuals, such as the late Mr. Gokhale, Dr. Annie Besant and earlier pioneers in the educational field, who till quite recently have been looked upon by the Government as seditious agitators for their pains. In fact without that steady agitation it is certain that there would be hardly any education in India to-day worthy of the name.

Referring to higher education Mr. Oak remarks: "The irony of the situation is that the Government is not only apathetic towards University reform, but is positively against it. Private efforts are always looked upon with suspicion and, therefore, systematically opposed." And he shows how all private efforts for middle and lower education are discouraged and how difficulties are placed in the way that make it nearly impossible for efficient private schools to be established and maintained. For all private schools desirous of sending their pupils to recognised colleges (that is colleges whose degrees are recognised by Government) are compelled to follow the very inefficient methods and the curriculum of Government institutions, and are forced to copy the inelastic and obsolete steel pattern of the Educational Department of the Government.

The author has drawn up a useful set of tables which illustrate at a glance his statement that the British Government have never been willing to spend money upon education. He writes: "the Government . . . were entirely unwilling to spend even a penny more than what they could conveniently spare. In short, the policy adopted made education a legitimate object of expenditure, but not an imperative charge on the resources of the Government." This, through bitter experience, we have learnt to be only too true. Some may think that the Montagu-Chelmsford Reforms, by making education a transferred subject, have improved matters, but the Author shows up this fallacy by simply explaining that a Minister of Education without funds at his disposal, as has been so arranged, is utterly incapable of carrying out any extensive educational reforms.

The statistics Mr. Oak has drawn up show, roughly, that on a population of two hundred and fifty millions an average of six annas per head is spent annually by the Government on education, and on military expenditure an average of four rupees per head is spent. The actual figures are (for the year 1920), Revenue, Rs. 224 crores; Military expenditure, Rs. 92½ crores; Expenditure on Education, Rs. 8½ crores. These figures tell their own wretched tale and show the relative importance the British Government attach to education. Another telling figure is the amount spent on primary education by Government (for the year 1922); this amounted to Rs. 1 crore (or £700,000) on a population of over two hundred and fifty millions, of which by far the largest portion live in villages.

Most of India's present sorrows can be put down to this extraordinary lack of education, and indeed the whole world is suffering for this sin of omission on the part of the British Government.

India has stored up within her from her glorious past much sacred knowledge which she alone can reveal, and through the revelation of that knowledge she has an important message to give to the world. This message, in Mr. Oak's words, briefly is "the superiority of the spiritual over the material," but until India can take her rightful place as an equal beside the other civilised nations of the world her message cannot be delivered, for it is a gift she can pass on to others only through the free interchange of cultured thought with equals. So it follows that in keeping the people of India in bondage England has been keeping the light of a higher knowledge from the whole world.

Mr. Oak has made out a strong case based upon actual financial figures, and he has severely criticised the British Government, but in our opinion his criticisms might have been much more severe. Also, we think he might have made some reference to the abundance of schools and colleges that existed in India when the British first took over charge, showing how they were destroyed under the British rule.

This is a very wide subject and much could be written about it, but it is apparent that no important step will be taken to right the wrong until India has obtained Home Rule. After this has been won, and the day is not far off now, we are sure that free India will, as in the days of old, become the greatest centre of learning in the world and will once more give generously of her ancient wisdom to the whole human race, and lead the world in culture.

We congratulate Mr. Oak on his interesting and useful book, and we recommend it strongly to the Educational department of the Government of India and to everyone who is interested in this very important subject.

L. A.

The Sayings of the Children, by Pamela Grey. (Basil Blackwell, Oxford. Price 5s.)

It is difficult to review a book of this kind fairly because it is a valuable book of its kind but its effect is, I fear, one of disappointed hopes. Written by one obviously accustomed to revel in the best literature but apparently unattuned to the high labour which that high art of literature demands which could have made a little masterpiece out of the rich material in the book, without destroying the value of the sayings, our sense of harmonious style is ruffled from the beginning. The crudity of no art is a totally different thing from the simplicity of high art. It is the latter that a book of this sort demands to give the contents full justice. The intense love of children is a common thing nowadays; the deep desire to understand the mysterious process of the growth of a child is perhaps stronger than it has ever been before and it is from the spontaneous and unaffected "sayings of children," that our knowledge of how a human being sees the new environment of its new birth, how it gradually adjusts itself to these and the character it shows in the process, will be increased. Herein lies the value of such books. But there is a little too much of the savour of the ancient saying, "in every crow its own young alone are gold," in it and this spoils it a little for lovers of children.

One does not enjoy crumbs as a dainty, and we expected a delicate feast of pure spontaneous delight. The mother is too prominent; we would have liked her to stand aside and let us see the children without showing off. Then they would have spoken to us directly out of the depth of their own beautiful souls without the faintest suggestion of the "adult-iality". It is to this that the occasional touches of artificiality are due and this savour of artificiality takes away too often the value of the sayings. Hence our disappointment! The "fragmentary" style might have been less apparent if the pure promise of the title had been fulfilled. The very faults of the book, however, should be an encouragement to the production of others of the same kind.

BOOKS RECEIVED

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

The Life Superlative, by Bro. B. V. Chandha (Sangu Valley Printing Works, Rangoon); *Four Little Plays for Children*, by E. H. (Arthur's Press, Woodonester Glos., England); *Al Tlmuwal 'Amal*, by Nawab Khāgān Hasain Khanisahib (Saiyid Sughaiyar Hasan Shams, Shada Farūdi Press); *The Pathway to Reality*, by Viscount Haldane (John Murray, London); *Rabindranath Tagore—Poet and Dramatist*, by E. J. Thompson (Oxford University Press, London); *Coming World Changes*, by H. A. Curtiss, and F. H. Curtiss, B.S., M.D. (The Curtiss Philosophic Book Co., Washington, D.C.); *The Twelve Houses of the Zodiac*, by the Rev. H. E. Sampson (Rider, London).

OUR EXCHANGES

We acknowledge with many thanks the following :

Teosofia (August), *Theosofie in Ned-Indie* (October, November), *News and Notes* (September, October), *Revista Teosofica Isis* (June), *The Servant of India* (October), *Light* (October), *League of Nations Journal*, *Verbatim Report*, *The Theosophical Review* (October), *Mexico Teosofico* (September, October), *El Loto Blanco* (October), *The Australian Theosophist* (September), *The Messenger* (August, October), *Revista Teosofica Chilena* (August), *The New Era* (October), *Bulletin Teosophique* (August, September, October), *Theosophy in South Africa* (October), *The World's Children* (October), *The Herald of the Star* (October), *The Indian Review* (October), *The Calcutta Review* (October), *Modern Astrology* (October).

We have also received with many thanks:

The Beacon (September, October), *Pewarta Theosofie* (October, November), *Pentalfa* (September, October), *The Indian Naturalist* (August, September), *The Centre* (September), *Revue Theosophique* (September), *Theosophy in India* (September, October), *Manu* (October), *Appletous Books* (October), *Theosofisch Maandblad* (October), *Rural India* (August, September), *El Herald* (August), *Revista Teosofica* (August, September), *Theosophia* (October), *Far Eastern Freemason* (October), *Le Phoenix* (October), *De Theosofische Beweging* (October), *The Cherag* (October), *Advance Australia!* (October), *Theosophisk Tidskrift* (August, September), *Inquirer* (October), *Prabuddha Bhārata* (November), *The Jewish Theosophist* (September), *The Vedas Kesari* (September), *Rincarnazione* (July, August-September), *The Vedic Magazine* (October), *Gnosi* (September, October), *Australian Star News* (October).

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

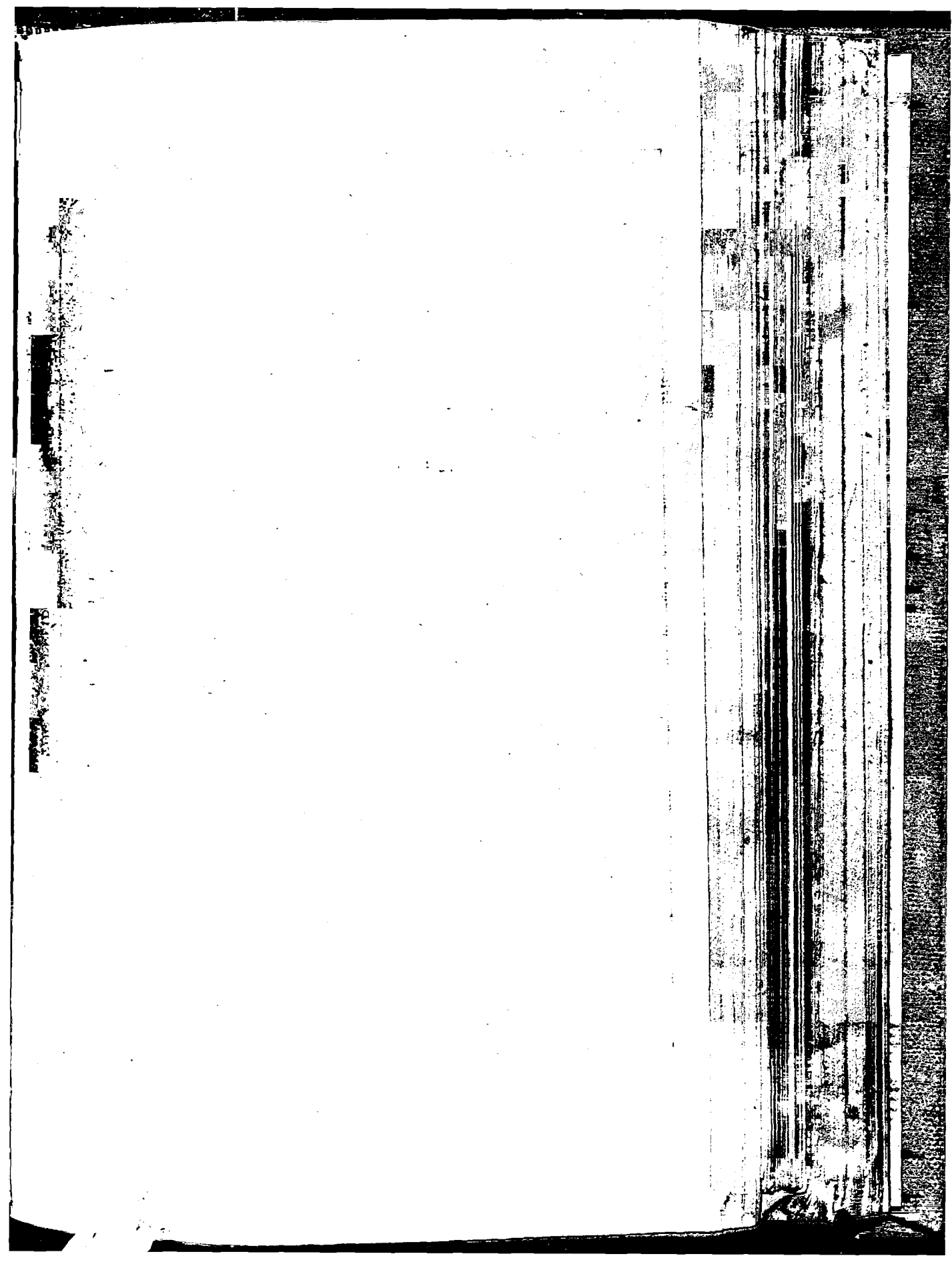
CONTENTS

	PAGE
<i>Frontispiece</i>	
On the Watch-Tower	373
Circles. A. L. HUIDEKOPER, B.Sc.	381
The World Religion. ALICE WARREN HAMAKER	395
The Devil in Us. ARTHUR ROBSON	405
Random Occult Investigations. C. JINARAJADĀSA	417
The Voice of the Herald Sphinx. T. R. DUNCAN GREENLEES	428
Remembrance (Poem). I. C. O.	432
Durgā: The World-Mother Aspect of God. NIBARAN CHANDRA BASU	433
Some Thoughts on the Evolution of Form. O. PENZIG	441
On Reading the Letters of the Master K. H. (Poem). E. A. WODEHOUSE	449
The Builders of Nature. DR. JOCOB BONGGREN	450
Studies in Freemasonry. LEONARD BOSMAN	453
The Art Section:	
Artistic Glass. (With Illustrations). TRANSLATED BY MRS. NEELTJE ROEST	463
The Christ Love Made Manifest. H. M. M.	467
On Symbols. ELISABETH LOURENSZ	470
The Dream of Perfect Rest (Poem). E. CHRISTINE LAUDER	472
"Peace Through Youth." AXEL VON FIELITZ-CONIAR	473
Seeds of Internationality. WAYFARER	476
Theosophy and the World Teachers. GERALDINE ALLEN	478
Brahmavidyā Āshrama, Adyar: Opening of the Fifth Lecture Session. C.	480
Sayings of Meister Eckhard (1260-1326)	485
More Revelations. C. JINARAJADĀSA	486
Correspondence	488
Books Received. Our Exchanges	492
The Himālayas. (Illustration)	to face 493
Reviews	493
Supplement	xv

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Price, See Supplement page xx





Seated on chairs and standing: Burman, Huddell, Conroy, ...
THE VICE-PRESIDENT IN BURMA

THE THEOSOPHIST

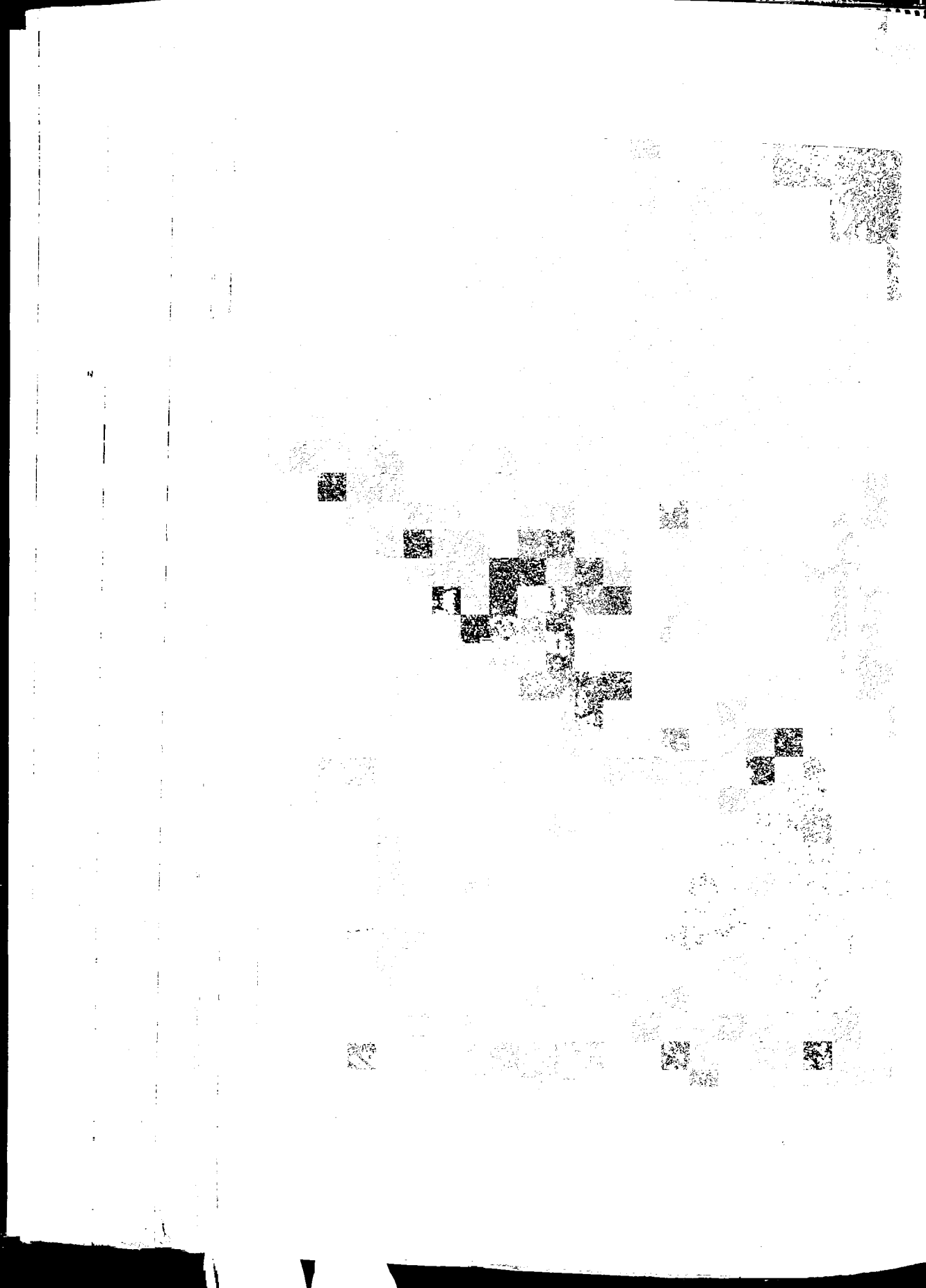
ON THE WATCH-TOWER

As to this THEOSOPHIST whether its readers in Calcutta at Benares will be well on the way to ever in the February number we shall hope to see a notice.

The Convention lectures arranged are under the title "Theosophy's attitude":

1. To Death and the Unseen, by the Rt. Rev. C. W. Leadbeater.
2. To Internationalism and Internationalism, by the Rt. Rev. Leadbeater.
3. To Science and Its Message, by Y. Prasad.
4. To Art and the Arts, by C. Jinarājadāsa.

Richard Arundale and Mrs. Lakshmi Arundale arrived in Calcutta on December the first and after staying a few days there to meet several friends, they came on to Adyar where they had a great reception and as usual are received with open hearts. It is a wonderful thing that people of their own hearts open oblige others to open their hearts to them, a sort of double opening, something must have happened to Calcutta and that something must help the world.



THE THEOSOPHIST

ON THE WATCH-TOWER

BY the time that this THEOSOPHIST reaches its readers the Convention at Benares will be well on the way or perhaps over. In the February number we shall hope to give a full account.

The Convention Lectures as arranged are under the title of "The Theosophist's Attitude":—

1. To Death and the Unseen, by the Rt. Rev. C. W. Leadbeater.
2. To Nationalism and Internationalism, by the Rt. Rev. G. S. Arundale.
3. To Science and Its Message, by Y. Prasad.
4. To Art and the Arts, by C. Jinarājadāsa.

* * *

Bishop Arundale and Mrs. Rukmini Arundale arrived in Ceylon on December the first and after staying a few days there, to meet several friends, they came on to Adyar where they had a great reception and as usual are received with open hearts. It is a wonderful thing that people with their own hearts open oblige others to open their hearts to them, a sort of double opening, something must thereby be let loose and that something must help the world. Afte-

Benares they return to Adyar and leave for Australia about the middle of January. In June they propose going to America.

Bishop Leadbeater on his arrival at Calcutta starts off for Benares, we are not quite sure how much time he will be able to spare to enable him to stay in India.

The Vice-President's plans after Benares are at present a little uncertain.

* * *

The absence of the President must inevitably be felt in spite of the gathering together of so many other leaders; her work in America has been stupendous, and the accounts have shown the very wonderful success of what has been undertaken, we have not had lengthy descriptions, in fact a few private letters and the news in the daily papers are all the indications that we have had of how "things" have gone, nevertheless these have told us much, more by what has been left unsaid than by what has been written. The change of outlook, especially of the Press towards Mr. Krishnamurti, has been almost beyond the common understanding. The common understanding however has to be transmuted to an uncommon understanding and at that we must leave it in this Day of days.

* * *

Bishop Arundale reports that it is still the intention of the President to visit Australia. As the Australian Convention usually takes place at Easter time, we presume, though no word has come direct from the President herself, that she will be present in Australia at Easter time and return to India afterwards.

* * *

A slow but noteworthy change which is happening in several countries is the prominence of Theosophists in the political field. In the elections in India to the Provincial Councils and the Legislative Assembly which are just over, Theosophists of note have won the deserved success. In the Madras Provincial Council, a well-known Theosophist,

Mr. A. Ranganatham Mudaliar, has not only been elected for the third time for a large constituency, but has been made a Minister of the Crown holding the portfolios of Agriculture, Co-operation, Industries, Veterinary, Public Works, Religious Endowments and Registration. Mr. Ranganatham has been from its commencement a member of the Order of the Brothers of Service, that select band of highly qualified Theosophists who have dedicated themselves to a career of renunciation and service under the direction of their Chief, the Brother-Server, Dr. Besant. Mr. Ranganatham retired as a Deputy Collector after an efficient career in Government Service and threw himself in with great vigour to develop the plans of Dr. Besant in all that concerns India. In addition to all his service to the masses as member of the Legislative Council, he has done much for the youth of Madras by being the Secretary of the Young Men's Indian Association with its splendid Clubs, restaurant and hostel.

* * *

The General Secretary of the Indian Section, Pandit Iqbal Narain Gurtu, has again been elected a member of the United Provinces Council. In the first Reform Council of 1921, he was a member, and held for a while an office as Under-Secretary. Mr. Gurtu is thoroughly well-known in the north for his great services to the Central Hindū College, and has been prominent as a Theosophist. He was General Secretary of the Indian Section during 1913—1916 and 1923—1924. Another Theosophist who has been elected is Munshi Iswar Saran, who has been identified with the educational work of the United Provinces, especially in connection with the Kāyastha Pāthasāla. Two leading Theosophists of India who have failed to be elected are Mr. B. Shiva Rao, a Brother of Service, and Mr. Jamshed N. R. Mehta, the Mayor of Karachi, who stood for the Bombay Council. All these Theosophists, who have succeeded and failed, have been in the political work

of the country first and foremost as Theosophists, and have given their dedication in the name of Theosophy. The time is not far distant when in every country there will be bands of Theosophists working for national regeneration in that most difficult of fields, politics.

* * *

The short conversation which I have taken from one of our magazines is worthy of note, in the dealing of the elderly with the younger, especially, for conservative countries:

DR. BESANT AND THE YOUNG THEOSOPHISTS

Question: "What do you consider the most important work of Young Theosophists of America for the next fifty years?"

Dr. Besant's answer:

"The thoughts of the young boys and girls represent the future. They may be crude, but their thoughts will be in advance of the thoughts of the average older person which tends to represent his thinking as the principal thought of the day. The young people very often will be very unreasonable, very hasty, very impatient; but they are the citizens of to-morrow. Advise them sometimes about action, but never check their free speech. Let them say exactly what they like. Most of us will be cremated or in our graves while they are working. The more they can think and discuss while they are working the more they will learn. Let them be over enthusiastic—the world will kill that soon enough. Encourage them to give themselves to great ideals and you will build up the America of the future. That is the kind of sympathy they want from us. The young will not express themselves before their elders. The less you say "don't" to them the better."

* * *

The following was contributed by Madame María Solá de Sellarés and we congratulate her most heartily on the work that has been achieved, we wish it all success in the near future

"On the first of October, 1926, the Spanish Section of the International Fraternity in Education opened the *first* 'New School' in Spain, in a suburb of Barcelona. This foundation is a very important thing for the educational movement in Spain, where the national and private schools are so bad, the former for the lack of good teachers ready to work to put in practice the new educational ideas, the latter because of their narrow spirit, a consequence of Roman Catholic feeling which always tries to make 'Catholics' instead of 'Men'. To counteract these two great difficulties the Fraternity puts into practice on the one hand: co-education, self-government, scholar community, Montessori and Dalton plans, and on the other hand trains its boys and girls freely in religion, so that they may be afterwards free men and free women without any religious prejudice.

"It is a logical thing to find many obstacles in the way from the conservative spirit in education and Roman Catholic feeling in religion, but Spain has now some thinking people who are in touch with international movements and who are desirous to have some schools which train up their children in good educational methods and in a free atmosphere. The Fraternity hopes that these elements will help very much this new school.

"One of the main ideas of the founders, and which will be realised as soon as possible, is a training college where young teachers may be able to see the good results of Damon School's methods and its free religious feeling. They hope in this manner to have a great number of teachers who will do in their schools a similar work to that done by the Fraternity."

* * *

We would draw your attention to three more very remarkable books¹ that have just been published. Reviews of

¹ *Nirvāna*, by G. S. Arundale; *The Mediator*, by C. Jinarājadāsa; *Gods in Exile* by J. J. Van der Leeuw.

these books must inevitably be inadequate, they must be read and re-read by all thinkers and by all who wish to understand something of the "wonderful works of God" which are being manifested in the world at this time. It is truly a "time to be silent," a time to ponder, and these books, each in its separate way, are helps in our ponderings. *The Masters and the Path* opened wide a door to many, then followed two books on Free-masonry, one of the royal roads to the Path. These three now follow and seem to show us somewhat of what we are and where we are and where we may go and *what we may become*. They help us towards an understanding, in a very far off way, it is true, for our understanding is naturally very limited, but it is a beginning to many of us and the help of these books will be far-reaching. They will help us to become something bigger and make of our work, and such capabilities as we may possess, that which will help the world on to a Peace which is beyond our understanding for it "passeth understanding".

* * *

It seems to several of us that it would be of great interest to the readers of THE THEOSOPHIST if we could receive from other countries, all of them preferably, short notes of progress on any special lines of reform that that particular country is working for. All reform and better conditions must affect the world in some degree, more or less, according to the importance of the same reform and the way in which it is brought about. Therefore all reforms are in that sense international. Ours is an international magazine, can we not make of it a centre for international news from the Theosophical standpoint?

Reforms are very catching, and what one country achieves often makes another country get a move on in the same direction or in another direction. For instance, conditions with regard to education vary in every country,

some countries being more advanced on one side and another country showing progress on another line, and so forth with all advances and progress on all the manifold lines.

We need an understanding of the progress of the world, so as to understand better the needs, desires, hopes and aspirations of all peoples and our own members in particular. It appears as if we must gather the understanding so as to be able to "feed" the aspiration in each other. In order to do this we must have knowledge of conditions and knowledge leads to understanding and understanding is of paramount importance at the present juncture of the world to-day; understanding of conditions; understanding of peoples, their life, aspirations, goal and methods to reach their goal; understanding of each other, for understanding inevitably brings a common cause, is the best common ground from which to "jump off" and start; understanding brings in its train a common aim in the great work of the world.

Many of us are afraid of the word "politics," quite forgetting that God's Plan must have a policy, a line of demarcation, an aim, certain sign-posts to be reached. Politics and policy both mean "the science of government". We may well be afraid of the way in which politics have degenerated into party politics where one side persistently obstructs the work of the other side for no better reason than that it is the work or suggestion of the other side and must therefore be turned down for that reason only, not in any way from a principle.

To gain knowledge of other lands, to gain knowledge and understanding of each other in all countries, please contribute, sensible articles of reforms that are being carried out on all lines that shall lead to better understanding among nations and thus extend Brotherhood and Internationality.

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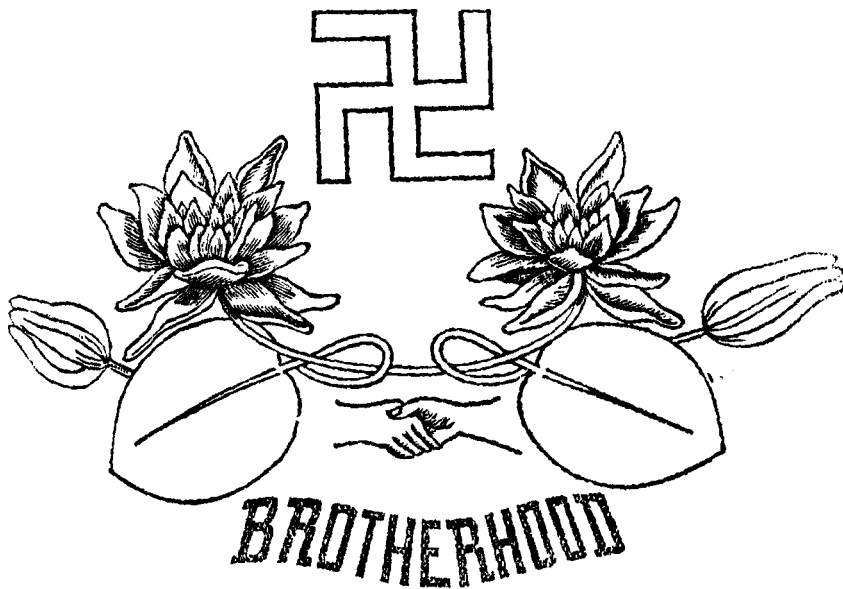
Mr. N. G. Paranjpe has for very many years been a prominent Theosophist. He has acted as tutor to the Chief of Sangli, to the Mahārāja of Indore as well as to several other Rājas in India. On December 12th he passed away at Bombay. He was the father of Shrīmaṭi Malati Patwardan and father-in-law to Mr. V. C. Patwardan. Some years ago Mr. Paranjpe was in charge of a Hostel for Law College students in Madras and later became Headmaster of the Theosophical High School at Cawnpur, he subsequently became the Principal of the Theosophical College at Cawnpur. His death will be greatly regretted by his numerous friends and acquaintances. All who knew him recognised his faithfulness in work, his high ideals of life and the inspiration he gave to others to "go forward, on and on".

* * *

Mrs. Baillie Weaver, a well known Theosophist and the National Representative of the Order of the Star in the East in England, will be very much missed by her co-workers and friends. She passed on to further work in other spheres last month. Mrs. Baillie Weaver was very well known as a great defender for the rights of animals and was passionately fond of everything that lives, she defended their rights by the power of her voice as a speaker and perhaps more so by the power of her pen as a writer. She also wrote on many other subjects, often under the name of G. Colmore by which name she is perhaps even more widely known than as Mrs. Baillie Weaver. She is loved by very many.

* * *

The Frontispiece is from a photograph taken in Burma on the occasion of the Vice-President's visit there this autumn.



CIRCLES¹

By A. L. HUIDEKOPER, B.Sc.

ANY one of us at any given moment is the centre of a circle of varying radius ; it should be our endeavour to become very agile in shifting the position of that centre, and to increase the length of the radius ; it is our divine destiny to have our centre everywhere and our circumference nowhere.

Let me take a homely instance, one probably within the experience of each of us, to explain my meaning.

Take the case of a young man leaving his home and going to college and living in the college hostel. He finds himself in an entirely different circle, and has to adjust himself. When the time comes to go home, after a long term, he finds

¹ An Address given to the Indore Lodge.

a re-adjustment again necessary on re-entering the home circle. He may be conscious of a distinct "jar" on his mental and emotional bodies in first contacting the atmosphere of the home circle, especially if the time for the journey home has not been long enough to dissipate the intensity of the college atmosphere he has brought with him. The same "jar" occurs on his return to college. By "jar" I understand a discord, a want of harmony, he has to attune himself anew. There is no criticism meant of either the home or college circle, but just as an instrument may have to be attuned afresh for this scale or that, so the young man is distinctly conscious of the need of attuning himself, and in the interval before doing so, he is sharply conscious of not fitting—of being out of tune.

Take another case, that of the father of our young man. He goes let us say to business every day, he moves there in quite a different circle, and when he comes home every evening, he possibly changes his clothes and with them sheds the atmosphere of his business circle, and more or less deliberately, attunes himself to the home circle.

Yet another instance, often when we visit friends or acquaintances we are conscious of these sudden changes. In one person's house, we may become conscious of great limitations, politics, religion, and many other topics are "dangerous," for they will bring about discord, and we are constantly conscious of the need of adjustment to the host's atmosphere, if the visit is to terminate in a friendly way. Then in another home, we breathe a splendid air of freedom, our own largest circle seems limited, new vistas open out, a new heaven and earth are glimpsed.

Now what is our attitude on these occasions? Those of us, who have watched a chameleon slowly acquiring the colour of his environment, may have wondered whether it was the chameleon who instituted the change or whether it was the

environment that acted on the chameleon. Is the chameleon, is the man, master or victim of his environment?

Take the case of the young man we mentioned earlier, does he enrich his home life by a wise contribution of his other atmosphere or does he leave his home none the richer for his coming, even disturbed and less happy by his visit?

Does his father, when he comes home every evening, bring with him some of the tolerance and respect for the opinions of others which is the essence of any success in his business, or office life? Does he respect the opinions of the other members of his family in the same way as he would those of business acquaintances, or does he play quite another part, that of an autocrat, so that his home circle does not benefit by his contacting another circle during the greater part of the day? Then, on the other hand, in his home circle, his affection for the younger members of his family makes him lenient to their failings, he tries to understand them. When he goes to the office, does he enrich that office by the same fatherly, elder brotherly attitude of understanding? Is, in fact, each of the two circles in which he moves, the richer for his spending part of the time in the other?

There is yet another aspect of this part of my subject. In many countries the women and girls move in only one circle, that of their home; in their early youth it is their father's home circle; later their husband's, and there may be a distinct "jar" on the occasion of the change. This limitation to one circle, this limitation of experience is not calculated to broaden the sympathies of the women; and many of the faults of women, in so far as they exist, may be traced to some extent to this want of freedom to change the position of the centre of their circle. On the other hand, such a penalty on the physical plane, often has the effect on men and women of driving them, in self-preservation, to make for themselves a different circle, by concentrating their

attention on other planes or living in some imaginary world of their own.

It is now clear, I hope, that we all live in circles of which we are the centres; that we can deliberately cultivate the power of being agile in changing the position of the centre of the circle, and in extending its radius. Also we can enrich our contribution to any one circle by our experience in another circle.

But do we do this as much as we should?

“Balbus built a wall” as we frequently recorded in Latin in our school days. And each one of us is a “Balbus” to some extent. We love to build a wall round our circumference, a great high wall, with towers here and there; a wall to exclude others from our special domain. But in excluding others, we necessarily limit our power of expansion; we make prisoners of ourselves. The Romans having built one wall to keep out of England the enemy in Scotland, later had to build another, further north, as they wanted to expand. This means either pulling down the old wall, or only being able to extend beyond it through the gates of the first wall. If any of you have lived in a mediæval walled town, you will know what the feeling of relief is, how the lungs breathe freely—how the spirits rise, as we pass out through the gates and tunnels, out of the walled enclosure to the free plain outside. It is only then that we become conscious of how the houses and streets of the city are deprived from the free winds of heaven. We must go out beyond the walls in order to realise their power of limitation.

Yet we are always building walls on our circumferences: round nations—walls; round religions—walls; round individuals—walls. Until the high gods, looking from their thrones on the earth, which to them is *one* unit, *one* wide space, see nothing but walls—high walls everywhere; and see the inhabitants within these walls, limiting themselves to an

infinitesimal part of their great inheritance, making themselves prisoners.

Out of their great love for mankind they send from time to time messengers to bring to our notice these walls, to make breaches in them, to teach us to pass out through the breaches, to breathe the freer air, and then to finish the work and break down the walls for ourselves.

Such messengers were the founders of our Society—H. P. B. and Colonel Olcott.

If we read H. P. B.'s works, we see what a large portion of her time had to be spent in breaking down walls—especially religious walls, but also walls of convention. She thundered against these walls and she brought so many of them down, that the present generation can scarcely see even the ruins of them. And not only did she preach, but she practised. We all know the story of how once she found herself in a French port, having bought a first class ticket to America and with very little money until she reached New York, and how she came across a poor woman with her little children, who had bought her tickets from a fraudulent agent only to find that the steamship company could not accept them. The woman was stranded, penniless, in a strange country, unable to join her husband in America; we know that H. P. B. changed her ticket into steerage tickets for all of them, including herself. Her love and compassion helped her to break down a wall of convention, a wall of pride, a wall of sensitiveness. Do you think there were no walls to break down for an aristocratic lady like H. P. B., when she travelled in the lowest class in this way, with people unaccustomed to cleanliness, unaccustomed to the thousand and one daintinesses of life that we take for granted? Those of you who have seen the difference in manners of the ship stewards to first and second class passengers, to say nothing of third class ones, may understand something of the wall of pride which had to go.

But H. P. B. was constantly changing the position of the centre of her circle, she was constantly enlarging its radius, and as far as was humanly possible, she built no fresh walls when once she had broken down old ones. It is this aspect of H. P. B. to which I wish to invite your study during the coming year.

There are times when the *tāmasic* qualities of mankind preponderate, when we remain behind our walls, limited and contented in our limitations. Then come the messengers of the gods and before they can show us the beauty that lies beyond these walls, they must break them down.

Do you not think that H. P. B. would have been happier if her task had only been to show us the beauties of the large circle in which she moved? But whenever she tried to do this, she was constantly coming across some great obstacle in the nature of a wall, and had to expend her energies attacking it. It was this that shortened her life, this that in a sense wasted her energies, this that was her martyrdom. We must bear this in mind, we must see to it that we ourselves break down walls, so that these and other messengers from the Lord of the World are not crucified by the fight against walls of our making, but on the other hand are able to lead us over the walls we have broken down, out of our world into Theirs.

Our founders then, for Colonel Olcott too in a different way broke down walls, spent themselves in this endeavour to remove our human made limitations; then later there came other messengers, who stepping through, or over, the ruins of these walls, showed us the beauty beyond them. Mrs. Besant came and showed us the beauty in other religions, the beauties beyond our religious fences; she and others came and showed us the real beauties in our own religion, beauties which were not visible when shadowed by the high walls of prejudice. These then were Light-bringers, Lucifers, bringing to us the

Light which was there all the time, but was unable to penetrate the barriers which we had erected on our circumferences.

This then for the past, but what for the future? Do we not many of us believe that the greatest messenger of all from the Lord of the World is with us in some measure—is coming to the world in greater measure soon. Are we going to try to receive Him at tiny postern gates in our walls? No, we must come out from behind our walls into the great open plain where He lives, or else His message to us will be misunderstood, for the light illuminating it for us will not be great enough for us to read it properly.

Let us not be white ants afraid of the light of the sun and ever building mud tunnels in which to hide ourselves. Let us boldly walk out of our circles, let us try to have centres everywhere and circumferences nowhere, in aiming high in this way we may at any rate attain in never building any more walls. We may be able to benefit from the message He will bring, may see the beauties of the world He moves in and may help to leave them as an inheritance for those who come after us.

Let us "prepare the way of the Lord, make straight in the desert a highway for our God" so that "every valley shall be exalted, and every mountain and hill shall be made 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".

Let us now consider for a few moments our Society from this point of view, that of a society which refuses to build walls, a society whose members' aim is to become ever more capable of changing the position of their centre, and of expanding their radius with the ultimate aim of having a circumference nowhere.

The first object of our Society is "to form a nucleus of universal brotherhood of humanity without distinction of race, creed, sex, caste or colour".

In so far as we are true Theosophists, all men are brothers to us, and I feel sure that all present will admit that the Theosophical Society has already cut out many an opening in the walls between races, and creeds, castes, sexes and colours; has led out into the free plain, many who were previously shut within the walls. It is our hope to work further in this direction until, where in the place of walls, there shall be pleasant avenues with shady trees and seats; an ideal spot for friendly intercourse between those who once were separated but now are as members of one family.

Our Society has been working at this object for just half a century, and those of us who are old enough can see the difference this leaven has made in the world; everywhere now, there are movements with the object of nations working together, international societies; in religion, many movements exist for uniting on points of common agreement, to agree to differ where differences exist.

Even if you do not allow that the Theosophical Society is responsible for this world tendency, if you do not admit that the world is following in our van, yet you can perhaps allow that we and the world are marching towards one goal.

In this connection we must keep a sense of proportion. We must remember that any strong action produces a reaction, and we must expect sporadic troubles of disunion, antagonistic attitudes between people of different races and creeds; these are but the death throes of something that must die, and are in fact evidence of the progress the world is making towards World Brotherhood.

Do not think that this World Brotherhood, at which we are aiming, means a tame monotonous similarity, an absence of difference. Far from that, differ we must. Have you ever

realised that no two blades of grass are ever exactly the same, that no two leaves of, say a mango tree, are ever indistinguishable? Yet the likenesses preponderate and we recognise all the one set as blades of grass and the other as mango leaves. In the same way when internationalism has its full effect the nations will yet differ in their essential qualities; the religions will remain, each suited to the people who profess them, but all agreeing in the main principles of the relation of God to man and to His universe in general.

Every difference is an added richness, and this we see clearly in music. In our Western music, with its octaves and semi-tones, the very variety adds to the possibility of new harmonies; and as to discord "why rushed the discord in, but that harmony should be prized" as says Browning. In your Eastern music with your ears trained to quarter tones, there is a possibility of even greater variety of harmony. To take another instance, is not the literature of Europe richer for the various languages? Should we not miss the soft cadences of Italian and Spanish if these languages ceased to exist? Languages may indeed be walls of separation, but if each individual learns one language for common use with all his human brothers, and cultivates his own for that more intimate touch with his fellow citizens, then language can be the means of enriching human relationship, which it is meant to be.

Allow me to add something personal. I have been brought up bilingually, from a child I spoke French and English, and I know the value of this, it gives at once two centres from which to observe the world, it doubles the power of expressing oneself. There are things which you can say naturally in the one language, that would be stilted and impossible in the other. Therefore I have always advocated that the medium of instruction in this country (India) should be the vernacular of the student, only in this way can he

have a real language of his own; but equally of necessity must he learn another language, a world language, one in which he can talk to any other educated man or woman among his fellow humans. As Emerson says:

The study of different literatures will enrich us, for the use of literature is to afford us a platform whence we may command a view of our present life, and a purchase by which we may move it.

Differences then rightly considered form a wealth; the whole of art is built on differences; everything that is beautiful has its beauty enhanced by contrast. With differences must come tolerance, though not the tolerance of indifference, but one based on both, a wide perception of the magnitude of truth, and on a respect for our fellow-man who differs from us.

The bond of union between us in our Society is not a common belief but a common search and aspiration for truth, higher than which, we hold, no religion to be. I may give here perhaps an analogy. If we think of time in any definite place, then time itself is definite, here now it is seven o'clock, or it is not; directly we think of the world as a unit—what is time? At every longitude the time differs, by little in near longitudes, by hours in further ones. Is any one of these the right time, or is each only right for the one longitude?

In the same way we find that Truth ever escapes us, is ever bigger, higher than our clearest conception of it, our truth of to-day is no longer a truth for us to-morrow, we have a higher conception of it. And the truth of our brother we must respect as we would have him respect ours.

Now let us turn to our second object. "To encourage the study of comparative religion—philosophy—science."

Is not this an indirect way of shattering walls, of changing the centres of our circles, of extending their radii? Is it not also the best way of promoting our first object—of understanding in a brotherly way the differences which exist

between us and others? And in this also the world has changed very much during the last fifty years. Do we not find chairs of comparative Religions in universities all the world over, where not one existed before? Such troubles as have lately arisen in America, the action of the Fundamentalists, what are they but the evidence of the progress of the world, and the tenacious clinging to their walls of those who still prefer the atmosphere of a walled city to that of an open plain?

And our third object, "To investigate the unexplained laws of nature and the powers latent in man".

Our first two objects may be said to work at things as they are, to be aiming at knocking down the walls already built on our circumferences, so that we may enjoy the plains we have walled out. But the third object goes further—it implies the possibility of fresh worlds to live in, beyond and above the plains outside our walls.

Here again I would have you consider the position now and that of fifty years ago. If the Theosophical Society and its teachings have not acted as the leaven, then at any rate we are going once more *with* the world tendency. Everywhere we find investigations reaching out from the seen to the unseen.

As a modern philosopher has said :

There is not a piece of science but its flank may be turned to-morrow . . . valour consists in the power of self-recovery, so that a man cannot have his flank turned . . . This can only be by his preferring Truth to his past apprehension of truth, and his alert acceptance of it from whatever quarter.

In physics, man is now dealing with the constitution of the atom, the atom which fifty years ago was stated to be one and indivisible, is now a miniature solar system. The solid matter of this one and indivisible atom is now considered to be a combination of electric charges. The walls between matter, force and energy are very shaky just now. In physics indeed

the unseen is being studied as never before, and the main studies of physicists deal with it.

Then if we turn to chemistry, fifty years ago we were sure that an element was an element, but now since Madame Curie discovered radium and its peculiar ways where are we? Are not the walls between element and element breaking down daily? Fifty years ago we were sure that the transmutation of metals was a fable. Who now disbelieves the possibility of it?

That much remains for the scientists to find out is clear if we study *Occult Chemistry* by Mrs. Besant and Mr. Leadbeater, who have published their researches on the constitution of certain chemical elements and published them to show later generations that by using some of the powers latent in man they had been able to discover what man without these powers had not yet discovered. The corroboration of their work has to wait until the ordinary scientist can cover the same ground.

Fifty years ago in fact we had everything nicely labelled, everything in water-tight compartments; the only thing we did not know was that we knew nothing. Now wall after wall, circumference after circumference, has vanished, and the one thing we do know is "that the greater the sphere of our knowledge, the greater its surface of contact with our infinite ignorance".

Another province of this increase of knowledge has to do with the powers latent in man. Every day new discoveries are being made by psychologists, by this profession and that and by the layman. The centre of man's existence, which fifty years ago seemed firmly fixed in the material, has shifted; the study of man's consciousness, the study of the conditions of this consciousness in life and after death has revolutionised the popular conception of man, and has brought it much nearer to that of those who consider man as a spirit,

limited for a certain period, or series of periods, in a garment of flesh. The walls between the conditions called life and death are also getting very thin, and the day can scarcely be far distant when man will see through it, when, in Christian phraseology, we shall enjoy communion with the saints, or when, as in Hindū records, the R̥shis of old will once again walk with men.

There is yet another direction in which the wall between the seen and the unseen is breaking down. Many of you know that lately more than once in Europe photographs have been taken, which showed on the film, beings not visible by the naked eye. Some of these beings have been the most delightful little fairies. Any scientific man will tell you that the vision of our eyes is limited, that there are rays beyond the visible spectrum at either end. It is then but pure logic to state that there may be around us many things of which our eyes give us no knowledge. Coupled with that, there are legends all the world over, of beings, fairies, kobolds, sprites of all kinds. We may shortly find that these legends are based on facts, and the wall, which has temporarily separated us from this other creation of the Lord, has vanished.

In the Hindū religion you believe in Devas, in Christianity we believe in Angels. It is on record that men at divers times have seen these and the evidence of the present day is tending to show that we are approaching a world period in which once more we shall hold intercourse with them.

From all that I have said it is surely clear that at the present time, whether we wish it or not, walls of separation are breaking down in every direction. The saying of the Greek philosopher "all is flux" is clearly true. To move with the times is surely wise, when we have clearly glimpsed the goal of the times, when we believe that

through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns.

We must let in all the light that will widen our thoughts, we must claim our rights and continually prepare ourselves to become fellow-workers with God.

It was S. Augustine who said that the circle was a symbol of Divinity, for His centre was everywhere and His circumference nowhere. In germ we are divine, our destiny is to evolve to our full divine stature, and to have also our centre everywhere and our circumference nowhere. Some men have glimpsed this inheritance of ours, have seen our place in the universe, have claimed their kindred with the stars. When we look at the starry heavens at night, when we look at the multitude of stars in the Milky Way, can we not overlook the awe of the immensity of their distances, and claim kinship, and say with Walt Whitman

Lonely? Is not our Earth in the Milky Way?

Finally let me pass to you the words of an Elder Brother "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 separativeness—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."

A. L. Huidekoper

THE WORLD RELIGION

By ALICE WARREN HAMAKER

THE spectacle of people solemnly giving away all their worldly goods and climbing some hill to see the end of the world come to pass before their eyes, is pathetic, though it looks comical. How would it be if we could tell them that the end of the world took place in 1910, according to prophecy by Armageddon, which was scheduled to take place after, not before, the end of the world, during which time the angelic hosts of the Lord fought with the hosts of evil in the unseen world, and that now we are entering into the reign of Christ?

We could tell them all that, and it would be true, only we have not found out the mathematical basis for the calculations that would satisfy the ordinary man. It may not be long before we may be able to do so, but just now we are handicapped by the fact of our ignorance. It is a question of how to measure solar progression in relation to the outermost constellations. The solar system revolves round Sirius, and comes into conjunction with various constellations, or houses, just as the planets come into conjunction with the zodiacal constellations or houses.

How are we to measure this solar progression, and to divide the heavens for such enormously long periods? Once this solar astrology was known, and we may know it again,

and perhaps popularise our knowledge just as we have popularised mundane astrology. Then we may be able to persuade the ordinary man that the end of the world is over, and he has seen it so far as he is able to see it, considering how much is invisible to him. He did not see the Archangel Gabriel, because he is not clairvoyant to the sight of archangels; he did not hear the trumpet sound, because he is not clairaudient to the angelic music; and he did not view the battle between the hosts of the Lord and the hosts of evil, because he does not see these hosts at any time.

As far as we have been able to measure these "world periods," they seem to be about 33,000 years long, and we have some idea of the last two periods, and what happened, or rather how the influences from the depths of space, that entered into the whole solar system, affected our humanity. There are many other cycles and periods that we know of, especially the division into Yugas and astrological periods, but these are periodical changes within the solar system, and we are dealing now with periodical changes covering the entire solar system brought in from beyond the boundary of the solar system. The planetary changes affect men's lives, but these extra-solar changes affect that mysterious influence in men's lives—religion.

The coming of a World Teacher may only have the effect of making men live more in accordance with the Truth as revealed to them, but it is something else—something outside mere planetary influences—that moves men to that religious impulse that has no bearing on other mundane affairs. That something that makes a religion is an influence from the depths of space that moves our higher selves in different directions as far as we can respond to the vibrations poured in.

Looking back two "world periods," or æons—say sixty thousand years—we find an idea being fixed in men's minds in a little corner of the world, in Central Asia. Jus

then the rest of the world was recovering from an orgy of black magic, and was in no condition to respond to the impulse being poured in, but the very concentration had the advantage of added strength, and the influence still persists in men to-day. This influence was the religion of chivalry.

We have a tome of literature to wade through to get at the great idea as it moved men. There are the Rāmāyaṇa tales, when one eliminates the Brāhmaṇical additions; the Arabian Night's tales, when one eliminates the Muhammadan additions that cover them like dust; the tales that were re-written under the guise of the Knights of the Round Table; the tales of knights-errant known by many other nations, and all the old heroic sagas sung by ancient races, and handed down with so many additions that it is hard to see the original idea.

In all these tales we know certain ideas that moved men with that religious impulse during that period:

A. There was the learned man, who was moved to obtain learning for its own sake.

B. There was the man of action who dedicated himself to go out errant into the world to see that man did right in place of wrong.

C. There was the idea that all punishment should be measured by the spiritual attitude of the man, and not by his action, for the knight-errant immediately forgave and restored to power the erring knight, directly he knew the evil impulse had gone out of him. (How he was to know that, was another question.)

Such was the religious impulse that moved men, and much of this impulse still moves us, for it is indelibly written into our solar system by the impulse we passed through. Learning for its own sake still attracts many people; the idea of a "call" to the service of humanity or the Lord still is the basis of man's choice of career; and it took a long time before

men could submit to the idea that a criminal's punishment should be only in accordance with his crime, and not in accordance with his character as a man. People are beginning to realise again the fact that evil must be punished in accordance with the extent of that evil in the man, rather than by the opportunity of action the evil man gets. We are revising our criminal law, and our law of punishment, something to the old chivalric idea, only our civilisation has so completely changed we cannot do it as we did, when we were in incarnation during that "world".

The next period was a period of many changes, when the solar system must have passed through the influence of a far constellation that represented an iconoclastic influence, for it was a long period of destruction of ideas, and a stream of new ideas flowing in, only to be destroyed in turn.

1. The first idea that flowed in was that of a uniform law, and the duty of every man to follow it. Of such laws we have had many during the last 25,000 years, and every precaution has been taken, however tyrannical or cruel, that such laws should be implicitly followed and obeyed, no matter at what personal sacrifice or cost.

This idea has persisted so long that it has lost its religious impulse, and has become a superstition among men, and it has been secularised till the symbol of our civilisation has become the policeman's club and the soldier's gun. When one considers man's inherent divinity, why should he submit to pattern himself in accordance with a code of laws while someone else holds a club over him, or lashes him with a whip?

Yet the religious impulse moved men to sacrifice themselves to the idea, and one religion has still kept the impulse intact—Brāhmaṇism—and the spectacle of a whole race complicating their civilisation and their very lives to the religious idea of duty performed for the common good, is

still to be seen. They worked out the idea to the ultimate till they had formed impossible caste systems and laws of living, ceremony and sacrifice, that made life a burden and finally impoverished the country.

2. The second period was one marked by the fact that men were moved to obtain knowledge as a source of Truth—Hermeticism. The ordinary man worked and toiled all his life long to provide the necessities of him who was out for knowledge, and whom he supposed would be able to show Deity in a tangible form as the result of his sacrifice. They had the idea that everything could be known and be made known, could the right method be found. Though the whole idea seemed to have no bearing on man's daily life and his happiness on earth, yet almost the whole world of men were moved in that direction at tremendous personal self-sacrifice.

The idea has not persisted to the present day in an organised form, and while men still think they would be able to know everything could the right method only be found, the bulk of humanity is not moved to sacrifice itself to that idea. The experimenter can get along as best he can. He will be respected for his efforts, but he must get his own necessities and living as well as he can.

3. Men were next moved by the idea of pure living, and the elimination of that which is foul. An entire religion, Zoroastrianism, was based on this principle, which moved a whole race of people in Asia for many centuries. The idea did not spread far enough, and the religion has disappeared. Men did not respond well to this religious impulse, and soon the whole religion became foul. Humanity has been the loser by the failure of the idea to move men sufficiently to make the idea permanent, and to-day humanity does not know what is pure living, pure appetites and pure thinking. It is permeated with foulness, as many a prophet of the Lord has said since

again and again. We are now finding out that which we failed to know under a religious impulse by the harder way of disease, degeneration, criminalism and experiment.

4. The Buddha taught a complete doctrine of the attainment of spiritual perfection, but what moved men to establish a religion and send out its missionaries into the world North, South, East and West, was the idea of the renunciation of personal wealth and excessive labour. This was the idea that caught men's imaginations, but alas, true Buddhism as an organised religion hardly survived a century or two, and was driven into a corner of the earth, there to show us what we are finding out in another way. The Buddhists of the rest of the world has turned its face away from the idea of personal renunciation of wealth, but we are finding it out now through the tyranny of wealth and possession, and the excessive and back-breaking toil of millions, whose bodies waste away under the strain.

Personal wealth must be turned into tangible things, or it does not remain personal wealth, so more and more toil has to be expended to produce those things that represent personal wealth. The only way to stop the back-breaking process is to renounce personal wealth beyond a certain point. Could that have been established during the period of the religious impulse in that direction, we would not be facing this present day tyranny of wealth.

5. Buddhism took another turn, *via* Confucius and other reformers, and what moved men, and still moves one-fifth of the world, if not more, was the idea that men must be worthy of those through whom they came into the world. The family became a community, no matter how scattered. Men were moved to make themselves worthy of those that came before them, and those to come after them, and they still are decidedly that way inclined. It gave men a responsibility to humanity that has had a good influence in our

midst. It has now become a superstition, for the religious impulse has passed, but it lies in our consciousness as an indelible mark.

6. The next religious impulse was also well responded to, and men have been moved by every means to build huge temples and tabernacles, impoverishing themselves to do so. There are still towns to be found in this world where one can see a huge church and monastery, and the population living in shacks and hovels around these enormous edifices. For many centuries men were moved to act thus under a religious impulse that was a real thing in their lives, and not a superstition as it is now. History tells us of the building of endless temples in Egypt, in Babylon, at Jerusalem, in Asia Minor, and everywhere, and as we dig them up we know that the people lived in discomfort, toil, tyranny and general wretchedness, in order that these temples and tabernacles could be built.

The religious idea has passed, and in the new countries the size of the churches has shrunk to the size of city lots, and is actually much smaller than the dwellings and apartment houses of the population. If we build these huge edifices again, it will be for a reason other than religious. It has served its purpose. It has taught us how to build on a large scale.

7. For a short period of only two or three centuries men were moved to express beauty under a religious impulse till out of it the æsthetic nature of man was developed. We have still no impulse to produce beauty other than this æsthetic-religious impulse. At times men are still moved in large bodies to turn all excessive wealth into beauty, so that the religious impulse is not yet a thing of the past, as it will be when we have a utilitarian need for beauty.

8. Another impulse that moved men, and formed the basis of a religion had only a short and stormy career—

Druidism—was that of self-discipline. It was an impulse of repression for physical, moral and mental fitness and perfection, and is the basis of our orgy of athleticism which was developed at that period.

It would not appear in our present civilisation of machinery that physical fitness and strength is of much use. Our mode of life is conducive of effeteness, so that it must be an impulse from outside of ourselves that would drive us on to feats of strength and endurance, and the development of muscle.

9. It may be said the early Christian impulse failed to hold men's imagination very long, for it hardly lasted three centuries. It was the idea of personal self-sacrifice to satisfy the needs and desires of the other person. The early Christians started in to share their joys and sorrows, and incidentally to share their material goods. They lost the original inspiration of sharing their joys and sorrows, and the idea of merely sharing material goods soon palled.

10. The impulse changed to the impulse that still sways the orthodox churches of all kinds—that of continuous prayer, to make that possible a definite church organisation was developed. In Asia the continuous prayer was sometimes made possible by automatic means, but in the West church organisation was started and engulfed it. The ideal is still there in all orthodox and catholic churches all the same, and continuous prayer is still sometimes a fact.

11. The next impulse was started by Muhammadanism, and was the idea of welding all humanity under one single belief that was beyond doubt true—that of the One God as the Ruler of all men and things. They were moved to fling themselves all over the world, sword in hand to put an end to schism, and unite all mankind under their banner. For six centuries they went from success to success, and why they did not finish the job, is not known.

The inspiration was partly lost, and it has become a dogma, and no longer an impulse that made a religion. Men are no longer moved that way.

12. We come to three modern impulses that are moving men more and more, till either of them threaten to be the cause of a new impulse that will lead to a new religion.

First, altruism. The idea of working for the community without reward or pay, but for the glory of so working.

Secondly, ceremonialism. The idea of making special connections with the unseen portion of living beings, to know how this world moves, lives and has its being. We only see half the world of living things, and we want to see the other half, for we want to know how nature works, how the plants grow, build, beautify themselves, and how all other living things get their impulses and habits—what works with them, and how we and they can co-operate to make this world a greater place. The desire to make this world a better place to live in is so persistent, that the earnestness of the search is bound to bring the knowledge, whatever we shall do with the knowledge when we get it. If we persist upon knocking for the knowledge, it must be given to us, if only for a time, so we may well be prepared to gradually see the clever ones of our community, or about twenty per cent, open their eyes till they can see the living beings with whom they live side by side—fairies, angels, nature spirits and so on.

Thirdly, meditation. Life is becoming so full, so organised, so hurried, that men demand a way of spiritual communion that is short and yet effective. No longer can people give the long hours of the older ways of spiritual communion—reading a sacred book, and family worship, church worship and long litanies. There is not the time for all that now. Church services have been cut to the minimum, and are not much more than songs and lectures. Therefore, men soon find out the value of quiet meditation for a few

minutes each day, and it is quite a popular appeal in these days of jazz and hurry.

If we are to have a World Religion, and this is the period of synthesis in all things, the Religion is going to contain all these phases of religious impulse under one banner—the banner of Christ. We have entered the reign of Christ, and we shall be in that reign for some thirty thousand years, when the Christ will take His Buddhahood, as already declared, in the seventh sub-race of the Fifth Race, in about the fifth division of that sub-race. He will come to start it, surely, and he may have to come many times for He will not be able to leave us during His reign. He will be our active leader, drawing all men unto Himself in greater and greater numbers till all men are under His banner, and then He will draw all humanity up one rung of the ladder to perfection, and His “world,” or era, will come to an end, to open another. Worlds without end.

Alice Warren Hamaker

THE DEVIL IN US

By ARTHUR ROBSON

ONE OF NATURE'S RIDDLES

THERE is an old riddle set us by Nature—it may appear to have no connection with the subject of this essay, but overlook that for the moment—which still remains to be answered. The matter has usually been treated with levity, but let us set levity aside and find an explanation for a phenomenon that is truly remarkable.

Why does a chicken cross the road? Hitherto the question has always been attacked by way of the assumption that some obscure purpose—known, it is assumed, only to the fowl itself—is served by this habit. But the fowl, if it could think, would be quite as puzzled by its habit as are its human observers. When, however, we recognise that the habit is likely to be one that has been brought over from a different environment where it was both useful and purposeful, the solution to our problem is not far to seek.

Wild birds, it will be noticed, that spend most of their lives in the trees, always fly directly forwards when danger swoops at them, and evade it by dipping in their flight. It is the wisest thing for them to do, as they have learnt by long experience.

One species becomes domesticated and, having in course of time practically lost the use of its wings, finds its

movements confined to one plane, the surface of the earth. The fowl has learnt to run away from anything that approaches it fairly slowly. But if it is taken unawares and anything suddenly swoops down in its direction, it is caught in the swirl of the older instinct and flies directly forward. So, if it happens to be facing the road when a motor dashes round the corner, it flies frenziedly across the track of the car.

Of course, it is a foolish thing for the bird to do. But a habit that has been hundreds of thousands of years in use gets up a terrific momentum and long outlives its usefulness and immediate applicability. And the fowl is not by any means the only creature with habits which have lived on although the circumstances which called them into being have long since changed. Human nature abounds with such habits, which are quite as foolish and have an equally irresistible impetus. All those instinctive urges, in the swirl of which we again and again find ourselves caught and swept along in a line of action which in more sober moments we regret and see to be foolish, are merely the survivals of habits that were perfectly sound as applied to the conditions in which they were developed, however foolish and even problematical they may appear to us to-day.

WRATH

Consider this problem. A man opens a drawer and, having taken out what he wanted, pushes it gently to get it back in its place. But the drawer, after the immemorial and inscrutable manner of its kind, sticks fast. He pushes harder, but to no effect. He exerts all his strength to get it home, but the drawer withstands his best efforts. He then attacks it savagely, working himself into a white heat to overcome the opposition and doing irreparable damage to his property and

regrettable injury to his person, as if the drawer had some fell purpose in offering resistance and it behoved him to smash it rather than give way.

Our problem is, what makes a man behave in this manner? What, in other words, is wrath?

There is one ingredient of it that is readily discernible, and that is a sense of being opposed or obstructed in the exercise of the will, or, if the will is quiescent, a sense of being assailed or attacked. And wrath is a frenzied calling up of all one's powers to overcome the opposition.

Now, if we turn our attention to conditions amongst wild animals, we observe a very important fact. When animals attack each other it is always a matter of life and death. Hence, when an animal finds itself attacked it throws all its energies into the balance to drive off or overthrow or utterly exterminate its opponent, and the more it is resisted, the more frenziedly does it fight, realising that to be overcome means death. That is, of course, if it cannot or does not seek safety in flight. An animal "sees red" in all opposition that is offered to it, and the wisdom of experience has inculcated in it the habit of giving itself no pause in its struggles to overcome the opposition. It has, in fact, a maddening horror of its powers flagging.

When we come to the human stage, we become familiar with several degrees of opposition, and learn to see them in their true proportions and to put forth just the requisite energy to overcome them. Or to yield, when yielding is more graceful than resistance. But very often—especially when one's attentions are scattered or when one's mind is otherwise rendered incapable of assessing the true value of things—the older instinct asserts itself and, losing all sense of proportion, one lashes out in a wild fury, as if one's existence were at stake and one foresaw annihilation in giving way. As in the case of our man and his drawer.

In the same way, one learns to appreciate the true nature of jests and banter at one's own expense. But sometimes the subconscious memory harks back to a dead past, and one seems to see oneself bayed about by a hostile ring, where none such exists, and to see social death (hence we speak of this phase of mind as "mortification") in these attacks. And one acts as one learnt to act then, thundering and menacing so as to assert one's prestige or, in terms of the animal's consciousness, to make oneself so formidable as to discourage aggression.

It is interesting to observe how the facial expressions and the gestures which accompany wrath, and vary according to the phases of it, are reminiscent of the animal. The brow is fiercely contracted, or contracted in the middle with the sides drawn up, or else the whole brow is drawn back over the forehead. The contracting of the brow serves, in the animal, to bring its ears forward, a natural thing to do when concentrating all its attention—and so, all its organs of sense—upon anything that shows signs of aggression. Hence, as long as hostilities are still in the barking stage, (corresponding to the abusing and fulminating stage in the human), the animal focuses all its attention on its opponent. But when the two come near each other, it is divided between the necessity of keeping its ears directed towards its opponent and that of tucking them back for their safety. And, as a rule, it keeps them in a midway position or vacillates between the two. Hence the corresponding expression in the human. When, however, the blood lust is let loose in an animal, it puts its ears and caution behind and grapples with its enemy with the purpose of killing. From this we have the "murderous look" which, in the human, is terrifying.

The human action of clenching the teeth is readily seen to be an evolute of the animal's setting its jaws upon a convenient item of hostile anatomy. The arms are held

stiffly at the sides and the body leant forward in the manner of an animal trying to bark off its foe. Or else one or both arms are thrust out pointing at one's opponent or at the door. This is an expression of the impulse to hold off or push off an opponent. The same impulse is seen to be at the back of such actions as pushing over furniture or making a gesture as if one were waving off the opponent. The action of bringing the hand down violently on a table or of smashing things to the ground is an expression of an urge to throw one's enemy to the ground.

AVARICE

Quite as problematical as human wrath is human avarice. As soon as a thing is found to be desirable one immediately wants all of it. Men go on accumulating wealth out of all proportion to their needs, actual or imaginary.

This instinct springs from an animal habit which, as developed in the environment in which an animal finds itself and applied to its proper subject-matter, is perfectly sound, but is wrong when carried over to a different environment and applied to a subject-matter other than the original.

When an animal succeeds in capturing its prey, it proceeds to devour as much of it as possible, knowing too well that what it leaves will be seized upon by others. It wants to prevent others from getting any, having found by hard experience that things of a comestible nature are surprisingly rare and maddeningly hard to capture. In these circumstances it is fairly well justified in seeking to keep as much for itself as it can.

Food is the first thing for which desire develops, and the selfishness and greed which attach to desire at the beginning cling to it ever after, no matter what the object of the desire may be. But, whereas the animal's greed is subject to the

limitations which the capacity of its stomach imposes, human greed knows no such limitations, attaching as it does to objects which may be possessed in any quantity. The lust of having derives its force not from a sense of the value to one of the things desired but a subconscious urge to prevent others from getting them. Since this is independent of one's needs, it will continue as long as there is anything left which is not in one's possession, and so the lust, unless controlled by reason, will be insatiable.

The miser gloating over his hoard of gold or the figures of his balance at the bank behaves very much after the manner of an animal feasting itself off its quarry, his eyes protruding, his lips smacking, and his shoulders spread out as if to keep off marauders. The bulging of an animal's eyes when devouring its meal is due to its efforts to keep potential marauders under observation.

NIGGARDLINESS

Akin to avarice is niggardliness. The action of a man, who has thousands of pounds in his possession, of refusing to part with a penny of it, is very puzzling indeed. And yet, in its original form one finds it perfectly reasonable.

The sense of possession first appears in the animal in regard to a captured quarry. Now it happens that its possession is always all in one piece and, in the animal's mind, indivisible. It identifies every particle of it with the whole, feeling, quite rightly, that if another animal were allowed to get near any part of it, it would be likely to result in its being despoiled of its entire possession. By the time one attains to human status this habit of safeguarding every corner of one's possessions, the loss of any particle of which one subconsciously dreads as involving the loss of the whole, has sunk right into one's being and, carried along by the momentum of

hundreds of thousands of years of use, one goes on using the habit where it is altogether inapplicable.

Here, again, the instinctive human actions are reminiscent of the animal. An animal feeding, when approached by another, partly interposes its body between its meal and the other animal, and, keeping its mouth over its meal and looking sideways, growls the other away. A man interposes a shoulder between himself and his petitioner and turning his face stiffly downwards and partly to the side looks askance and growls out a refusal.

COVETOUSNESS

Let us next take the riddle of covetousness or envy. Here is a type of the problem.

A hermit, who had disciplined himself to a supreme satisfaction with his simple life, was beset by a host of demons of rather an inferior station in the infernal hierarchy, who had in vain been trying to tempt him with presentments of the world's allurements. The archfiend, coming that way, twitted them with gaucherie in the exercise of their calling, and proceeded to give them a specimen of the work of a master-craftsman. Bending over the hermit's shoulder he whispered in his ear that his brother had just been made Bishop of Alexandria. The latter immediately started up with envy in his eyes.

Now why is it that an unexpected access of fortune to another makes one envious and, most problematical of all, why is it that, as a result, one who has hitherto been satisfied with one's own condition, ceases to be satisfied with that condition, the inherent nature of which has not in the least changed?

Animal instinct again. Whenever an animal sees another capture anything, it immediately sets upon the other

to despoil it of its capture or casts about to see if the act of spoliation is practicable. An animal has a way of regarding everything it sees as belonging to itself. Might is in very truth right in its world. Living, then, as it does, in this condition of things and in this assumption of all-ownership, it naturally regards anything that another animal has come by as something of which it has itself been deprived. Quite logically, then, it desires to take what it thinks it has a right to, and it is this instinctive desire to have for oneself any gain that has fallen to another that, in the human, appears as envy.

And this explains the rise of discontent where hitherto there had been complete contentment. Discontent is merely the disquiet or uneasiness which results from a sense of something, which one regards as a possession, but which is out of reach. As long, then, as one had a sense that one had in one's possession all that could be claimed, one was contented. But when the feeling awakens that there is something more to which one has a right which is not yet attainable, discontent awakens as a natural consequence. So, although the possessions remain precisely the same, discontent makes its appearance where hitherto contentment reigned.

It is well for us to have clearly in our minds the distinctions between covetousness, avarice, and niggardliness. Avarice is the urge to get possession of as much of a thing for oneself as one can, where one's mind regards the thing as a *res nullius*. Covetousness is the urge to get possession of something that is already in another's possession. Niggardliness is the urge to keep in one's possession every particle of what one has.

PRIDE

One more puzzle and we have finished for the present—the puzzle contained in pride or conceit. Why should a man

who has attained, or who is under the impression that he has attained, excellence in any particular respect turn up his nose at another who aspires to an equal excellence? The explanation is perfectly simple and clear. Let me put it briefly.

In the animal world, when an animal asserts itself, it is always as a challenge to another animal. In other words, it is an assertion of a feeling that it can hold its own against the other. This confidence is manifested by its approaching the other, which, if it feels itself to be the superior, warns it off by a snarl, which is the more unformed or incipient the more it regards itself as the stronger.

When we come to human conditions, the assertion or putting forth of oneself takes innumerable forms which are in no way a challenge to anyone, as when one attempts to express oneself in art, or as an independent thinker, or poet, or actor, or organiser, or in any of the numberless ways in which one puts forth what is in one. But one who has set himself up as an authority in that particular matter tends very often to regard this independent expression of another as a challenge to himself, and instinctively makes an effort to quell the other by a show of superiority.

The essence of conceit consists, not in knowing one's own ability, but in regarding it as a monopoly. The schoolboy who, having acquired a certain proficiency in, say, swimming, sneers at the clumsy efforts of another to acquire a like proficiency, thinks, more or less consciously, that such proficiency is attainable by himself alone, and has a semi-conscious feeling that it is against him in a sort of way that the other's efforts are directed.

The instinctive actions are those of a dog when approached by a strange dog which it does not feel it necessary to run away from. The turning up of the nose—usually only one side of it, the side nearest the challenger—is an action which, in the animal, is incidental to the raising of its lip to

bare its fangs. Sometimes, in both animal and human, this is accompanied by a curling up of the lip so as to expose the canine tooth. Very often we bring the lower jaw forward so as to bring the incisors together, as if we had before us a thing that was too small to bite with the full jaw and required only to be nipped. The raising of the eyebrow is an evolute of the animal's action of putting back its ear, as, although it feels itself the stronger, it takes at least the precaution of getting its ear out of the way. The same mistrust makes it turn sideways and put its head upwards and away from the other. Its sense of its own strength notwithstanding, it prefers to keep its mouth out of reach to be ready for eventualities, and takes up a position which would allow of its dodging quickly out of the way if the other were suddenly to attack.

WHAT IS KARMA ?

And so right through the long list of instincts, impulses, inclinations, tendencies and urges that throng our being, there is not one of them but, if scrutinised carefully, will be found to be the survival of a habit that had been formed as the result of a series of actions done deliberately for a deliberate and, be it said, useful end. It is a familiar fact that if one goes on repeating an act voluntarily it develops into a habit, that is, whenever the particular set of circumstances, with regard to which one had felt it necessary to act and had acted in that particular way, presents itself, it tends to initiate an act of the same kind, which becomes increasingly involuntary. The vehicles, mental, astral, etheric, and physical, tend to act on their own in the way they have been taught to act. And these tendencies are handed on from one set of vehicles to another as we proceed from life to life and from one stage of evolution to another, and together go to form what, in the mass, is known as "the flesh". So that, when in

our present life we find ourselves doing a number of things without, and even in spite of, our purposive will, we are puzzled to know where the tendencies come from. We blame an outside agency, which we call the devil. Or, having discovered that the tendencies subsist in our vehicles, we tend to regard them as inhering in them by their very nature, not knowing that it is we that put them there. And, as we put them there, so it is we that must remove them. There is not a thing that we do for which we are not absolutely and entirely responsible, even if it is done by habit, devoid of all reason, that may be put up in opposition to it.

Shakespeare was fully cognisant of the fact that the devil in us is nothing more than the force of habit. He speaks of

That monster, custom, who all sense doth eat,
Of habits devil.¹

It is all this "doing"² of ours, coming from the past, that constitutes our karma, using the word in the sense in which it is used in the ancient scriptures. The *Nirālamba Upaniṣad* is perfectly explicit as to the meaning of the word karma, where it is given in answer to a direct question.

What is karma ?

Karma is that action alone which is performed by the organs and ascribed to Ātmā as "I do."

In other words, those actions that are initiated by the flesh we regard as proceeding from the true ego.

My next essay, entitled "Natural Piety,"³ will deal with the pleasanter side of the story, showing what a debt of gratitude we owe to this karma that we find so oppressive. Because the impetus, the almost ungovernable

¹ *Hamlet*.

² Karma literally means doing.

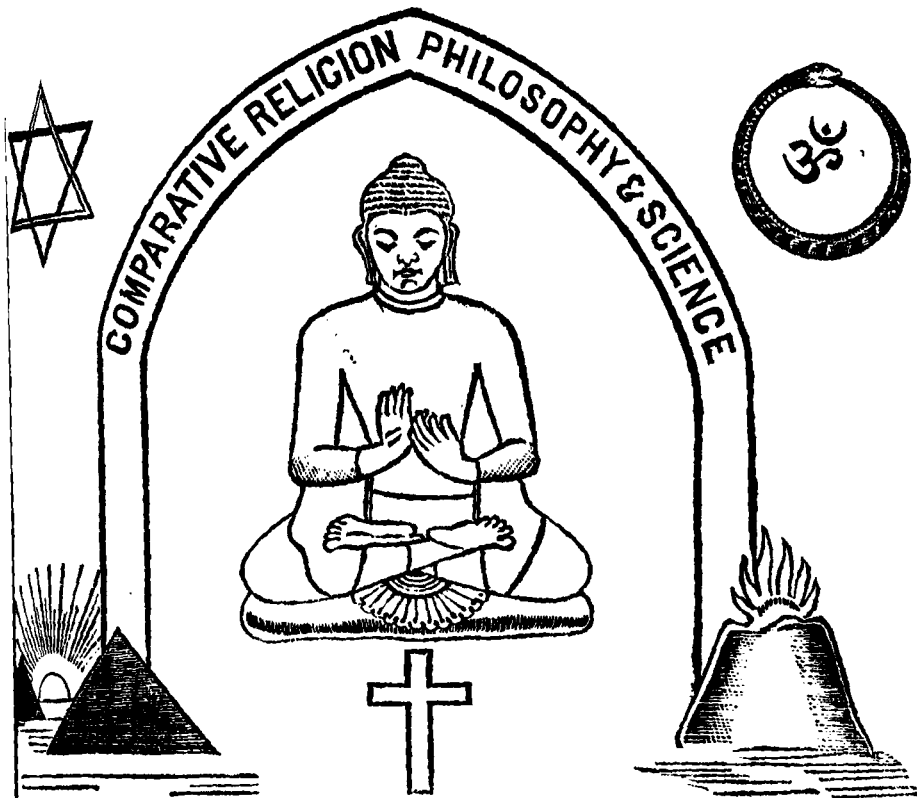
³ "I could wish my days to be bound each to each by *natural piety*." *Ode to Immortality*, WORDSWORTH.

impetus, of karma can be turned to high purposes, and karma, from being an oppressor, as we regard it—in actual fact, a perfectly just judge, that makes us undo every atom of the evil we have created—becomes a power for our uplift. The Mahā-Chohan in His letter¹ to the Theosophical Society tells us to

Teach the people to see . . . that it is our own karma, the cause producing the effect, that is our own judge, our saviour in future lives.

Arthur Robson

¹ *Letters from the Masters of the Wisdom*, (First Series), p. 8.



RANDOM OCCULT INVESTIGATIONS

By C. JINARĀJADĀSA

IN the course of many years' conversations on occult matters with Bishop C. W. Leadbeater, I have among my memoranda a few points which I think it is worth while putting on record.

I

INTER-STELLAR ATOMIC STRUCTURE

In the description of the formation of the planes, the statement is made that the highest sub-plane of each great

plane is atomic, that is to say, its matter consists of individual atoms, but not of any molecular formations of two or more atoms. A further statement is also made that this atomic condition of matter is throughout the solar system, that is to say, atomic matter, whether of the physical, astral or other planes, is found outside the spheres made by the planets.

In 1906, when explaining this conception of matter to students in Chicago, the following question arose. If atomic matter is spread throughout the solar system, why cannot an astral entity functioning on the atomic astral plane go from the earth to any other planet? For, by our theory, his astral body would be composed of astral atoms only, and therefore of like structure to the atomic astral matter which permeates the system. Considering the subject as it touches physical atomic matter, the question is exactly the same; any entity who is able to function in the atomic sub-plane of the physical should be able to pass from this earth to another globe. Of course, it is obvious that we have to postulate some kind of a physical connection between the earth and the furthestmost star, because vibrations of light from the latter are felt on the earth. This connection was held in science twenty years ago to be the luminiferous æther.

In propounding questions for solution, it is always a good principle to place one's own line of solution, for rejection or correction. Therefore, I placed before C. W. L. my reason why an entity functioning in an atomic sub-plane was not able to go outside the planes of our globe. It was as follows. We are told that, within the limits of our globe, each plane of matter is permeated by the elemental essence. For instance, we do not find on the astral plane astral matter purely as such, because that astral matter is permeated by elemental essence. To use a simile, it is as if water through which an electric current is running was not just water, which is

merely hydrogen and oxygen, but hydrogen and oxygen plus another which is neither of the two elements. Similarly, astral matter is alive, not merely as astral matter of the Third Outpouring, but because it is also permeated by that life of the Second Outpouring in its descent which is elemental essence. It is this unfolding life in astral matter which makes it so responsive to the slightest emotion. That is why an emotion makes a *form* in astral matter; it is the elemental essence which gives the shape. Without it, the emotion would be a mere vibration.

But this elemental essence is not all pervading. It is confined to the earth and its astral and mental counterparts. Our astral sphere reaches to the Moon when at its perigee. But there is still a limit to the sphere of astral matter which is charged with elemental essence. Outside that sphere, there is astral atomic matter in inter-planetary space, but it is without any elemental essence.

Now the astral body of man is made up not simply of astral matter, for that matter is charged with elemental essence. When then we examine the astral body functioning on the atomic astral sub-plane, it is not a mere aggregation of astral atoms, but a body of astral atoms charged with elemental essence. The moment this body of astral matter goes outside the limits of the astral globe, it will at once disintegrate, because it will find itself in a medium where the elemental essence is not present. It will be very much like a fish taken out of water, which dies because it has not the medium it requires for its life.

My reason, then, for the impossibility of going outside the boundary of the earth and its astral or mental counterparts was that no vehicle in which we could function could exist in inter-stellar space, simply because there was no elemental essence there to retain the coherence of the astral or mental body.

C. W. L.'s reply to my query is as follows :

As to the question from Manual VI, p. 4, your suggestion about the elemental essence is a brilliant one, though that was not exactly what I meant. In inter-stellar space (between solar systems) we are given to understand that atoms lie far apart and equidistant; and I believe that that is their normal condition when undisturbed. That was what I meant by speaking of the atoms as free. Within the atmosphere of a planet they are never found in at all that state, for even when not grouped in forms, they are at any rate enormously compressed. A man may have a causal body on the atomic mental plane, but the mental atoms composing it will be crushed together by attraction into a very definite and quite dense shape, even though they are in no way altered in themselves, and are not grouped into molecules. Such a body could exist very comfortably on its own atomic plane in the neighbourhood of a planet, where the atomic matter is in the compressed condition; but it would not at all be able to move or function in this far away space where the atoms remain absolutely free and uncompressed. The conditions in inter-planetary space are probably not exactly the same as in inter-stellar space, for there might be a great deal of disturbance due to cometic and meteoric matter, and also the tremendous attraction of the Sun will be sure to produce a considerable compression within the limits of his system. Indeed the vortex made in the first place by the Logos is of course still in action; and part of its action was to draw in matter from the surrounding space and compress it. I have not before considered the question as to whether atoms floating within the limits of the solar system would or would not be vivified by elemental essence. It seems to me most probable, however, that only those atoms which made the mental, astral and physical bodies (the latter, of course, including the atmosphere and the lower varieties of ether) of the Sun and the various planets and comets would be so vivified [*i.e.*, not atoms in inter-planetary space. C. J.]. That is quite a new point so far as I know, and you may as well make it in lecturing on the subject. I will mention it in writing to Mrs. Besant, and we shall see what her opinion is, or whether she has any definite information.

While atoms in inter-planetary space are thus compressed, so as to make one rigid whole, of course no two atoms touch each other. Each atom is surrounded by its sphere of energy, that sphere of æther which marks the boundary of its action or work. When packed spheres are compressed, each sphere is touched by twelve other spheres, and on compression each loses its spherical shape and becomes a rhombic dodecahedron. So in inter-stellar space, where atoms are free and not packed, the energy limit of each atom is spherical, while

in interplanetary space it is a much smaller rhombic dodecahedron.

This fact of atoms within the periphery of the solar system being compressed adds a new item of information, which may not be without bearing upon a problem which is being discussed in physics just now. That problem is, whether, as the earth moves through the æther, it carries with it the æther. The problem of the æther drift is being discussed again, though the Michelson-Morley experiment seemed to prove that there was no drift. But if, as occult investigation proves, there is a difference of packing of atoms in inter-stellar and inter-planetary space, does that difference of packing result in any change in response to vibrations? It seems natural to presume so. But then, how can an instrument on earth, working in a rhombic dodecahedral medium, record the nature of vibrations when they work in a free medium? Unless we can examine the earth from outside the solar system, it seems hardly possible to settle the point whether there is an æther drift or not.

II

CANCER

In December, 1906, I made a memorandum of a conversation which I had with C. W. L. on the subject of cancer. Just as Dr. Besant and he had investigated in 1895 the structure of the atom, it was my hope that they would begin a similar investigation with regard to the formation of the cell. This, of course, would be far more complicated, but on the other hand, the results would give new ideas concerning the activities of the life forces. During my stay in America at this period, I had the opportunity of hearing a good deal from Dr. Weller Van Hook about the ravages of cancer, and had

been present at a good many operations performed by him. When leaving America in 1906 at the time of the upheavals in that Section, I procured from Dr. Van Hook slides of sarcoma and carcinoma, hoping that C. W. L. might sometime care to investigate them. As a matter of fact, I found later that the slides would have been of little use, as, of course, the cells in them would be dry, and therefore collapsed.

However, one day talking on the matter of cancer, C. W. L. said what he knew about it, which I summarised in my memorandum as follows:

He does not know much on the subject, for he has not looked into it closely. But he has noticed one thing—that it seems to be easily produced. For example, a slight injury like a cut will start sometimes a curious cell formation. It is the ordinary formation, except that it is reversed *looking-glass-wise*. It is the formation of the ordinary cell, but as the cell would be if you could invert it, like making a left-hand glove into a right-hand one by pulling it inside out. When a cell starts this inversion, which is easily observed from the fourth-dimensional view, it seems to affect other cells and make them invert also. C. W. L. here queried why this curious infective quality of the cancer cell happened. He further queried whether a microscopical examination would be able to detect such an inversion. He could not tell whether the whole process might be due to some microscopically invisible microbe, though no doubt an investigation would settle the point.

III

THE ABRAMS ELECTRONIC MACHINE

A few years ago, C. W. L. observed a friend on whom the Abrams electronic machine was being applied. He described what he noted, and I made a brief memorandum. The machine was pouring no electricity at all into the body, but it did pour certain streams of etheric matter. These streams in their vibratory rate were linked, as are the notes of a chord. He particularly noted one stream whose rate

of vibration was that of one of the notes of the organ in his room.

Among these streams of etheric matter, which went into the body, was one stream which carried with it that particular molecule of seven atoms which exists in Oxygen, and which has been labelled the "vitality globule". This molecule is extremely active, and is charged with energy from the sun, in a way that other molecules of the same number of atoms are not charged. C. W. L. noted the effect in the intestines as this particular etheric current carrying the vitality globule passed in. As each globule came near a microbe, something like a flash of lightning shot out from the globule towards the microbe. The microbe became perfectly rigid, and no movement was observed in it afterwards. Examining about an hour afterwards the microbes which were thus paralysed, they were all still rigid, and the presumption was that they were dead. The investigation was not carried out further.

IV

ARTHRITIS

Three years ago, C. W. L. had a very painful time with arthritis. He often watched what was happening and noted that, when the pain was most acute, myriads of microbes, which he described as "arrow-headed," had their heads imbedded, all packed thick, in the covering of the nerve, as if devouring it. It was at this period that the pain was most violent and insupportable. Then came later a period of duller pain, and at this time the microbes had disappeared. But there was a brown deposit on the nerves where the microbes had been. Whether the brown deposit was the disintegrated microbes or not, was not investigated. It was not possible to determine whether these microbes wer

ultra-microscopic, because there was no microbe of ascertainable size with which to compare. When the infinitesimally minute is magnified by clairvoyant power, it can be magnified to various sizes, but its relative size compared to other things cannot be determined unless some standard also is taken.

V

NEURITIS

In 1912 one of our friends was suffering very badly from neuritis in the arm. C. W. L. examining the nerve described its condition as follows: Each nerve has a coating of etheric matter. In this case of neuritis, this nerve coating was eaten away, and there were gaps in the coating, in the same kind of way there are gaps or empty spaces when a film of oil floating on water is broken up so as to leave water spaces in the oil surface. The sufferer's nerve was exposed thus in various places. As there was a brown deposit round the edge of the exposed spaces, the probability seemed to be that some trouble had occurred, and that the exposure was due to the presence of these brown particles. This brown material was saltish in taste. The person suffering from neuritis began at this time to take certain tabloids, and slowly became better. A question not followed up was, whether in the tabloids there were any etheric particles which could be utilised by the body to cover up the broken spaces of the nerve covering.

VI

PARALYSIS

No actual case of paralysis was investigated, but a case was noted of a friend of C. W. L., who he said would have an attack,

if he did not take care. C. W. L. came to this conclusion, because a curious dislocation of parts of the etheric body from the denser body had begun to appear. Were this incipient dislocation to proceed, paralysis would be the result. The friend did not have an attack, and so presumably he followed the warnings of a nervous breakdown, and warded it off.

VII

THE ELECTRICAL REACTION OF THE CELL

Though, as mentioned above, no case of paralysis was completely investigated, an interesting case of an unusual form of creeping paralysis was, however, examined. In this case, the patient had a slight spinal injury as a girl, when riding. The injury in no way incapacitated her. But slowly a form of paralysis affecting the limbs from the hip down began to manifest itself, till year after year the limbs, including the arms also, became steadily more and more out of control of the will. An investigation of this case showed that the root of the trouble was not injured nerves, though that may have been the case. At the time of examination, which was several years after the original accident, the cause of the incipient paralysis was seen in the condition of the cells in a centre of the brain. Each cell there, when examined, was abnormal in its electric response among its own constituents. Within the cell, there exist certain groups which have positive and negative electrical quality, and normally to an external application of electricity they respond instantly with the usual repulsion of like to like. In the case, however, of these particular cells, the electric response was greatly dulled, and the repulsion was slower. This in some way interfered with the proper control through the nerves of the muscles of the limbs involved.

VIII

ELECTRICITY AND PRANA

Several times C. W. L. has watched to see if there was any change produced in the Prana when electricity was poured into the body. He has himself allowed a high frequency current of over 100,000 volts to pass through him. Not the slightest effect was noted on the flow of Pranic currents. In fact, the two types of forces, Prana and electricity, were of such totally different qualities that neither affected the other. Hence an electric current in no way added Prana or vitality to the body, nor did it in any way interfere with its flow. So far as was noted, during the passage of the high-frequency current, the function of the nerves did not seem to be affected. But it should be noted here that no specific investigation was made, but only a general observation.

IX

EPILEPSY

Thirty years ago, C. W. L. investigated a case of epilepsy, and noted what happened at the time of an attack. He noted that all at once the flow of etheric currents from the brain was suddenly broken, just as electric light goes out when a fuse is burnt out. This disconnection of the currents caused the attack. On a superficial glance, he could see no particular reason for the brain disconnection, at one moment rather than another. He illustrated with the simile that a man with a troublesome knee does not know when it will give way; it just seems to happen, that is all. No further investigation was made into the physical or etheric causes of epilepsy.

There was however an interesting fact concerning the patient which was investigated, which may or may not possibly have some connection. In a far-off life, the Ego had suffered a great devitalisation, by being involved in certain unpleasant magical evocations. This had left a mark on the causal body. The patient's heredity was bad, as the mother and one grand-parent were both epileptics. Did the devitalisation long ago of the Ego, and a resultant structural weakness in some vehicle, necessitate in this life an epileptical heredity? This has always been to me an interesting question.

C. Jinarājadāsa

THE VOICE OF THE HERALD SPHINX

By T. R. DUNCAN GREENLEES

EVEN the spade of excavators is now being used in Egypt to proclaim the return of the Desire of all Nations, the Lord of the Dawn. Now at last, after two thousand years, men have once more freed, from His heavy veils of sand, the Sphinx, the age long Statue of H̄arakhte, of Horus of Horizons, the Transfigured One.

Legend tells us of the mighty age of this great and solemn Figure, it speaks of deluge days and of Kings whose names are lost now in the mists that hover over the memory of ancient things. Many fables gathered round this kernel of the older story, and the Greeks, as ever curious and uncritical, confused this greatest God with their own so-called Sphinx, a female monster which asked the famous riddle and slew those who knew no answer.

Some have thought that because the Sphinx seems to be aligned with the Second of the Great Pyramids (that built by Khèfrè in the third millennium B.C.), it was made by that Pyramid's builders as a part of their own well thought out plan. Yet no other Sphinx is known in all the Pyramids of Egypt, for all their many Temples, Causeways, Solar Barques, etc. And as the famous Sphinx is hewn from living rock, and chiselled to the Form Divine out of a solid hill, it is at least as likely that the Pyramid owes its presence on that site to the Sphinx's nearness, as that the contrary is the case.

And the alleged portrait of Khèfrè in its face is more imaginary than demonstrable.

Let us turn for a moment to the meaning of this glorious Symbol. It has the diademed head of a man upon a lion's body. This is to pattern forth the Divine Man crowned with Kingship, the Royal Initiate, the Master. This to the Egyptians was the Emblem of H̄arakhte, who seems to be their Risen Saviour Glorified, the Perfect Man who, nurtured in the silence of the distant marshes by His Mother, the Lady Êset (Isis), comes daily to the Eastern Horizon to enlighten a world now weary of its darkness, and to drive away the Spirit of Evil from His human sway.

Besides this Name the men of Egypt gave It another, the name of *Hôw*, the Divine Decree or Word, because He who comes into the World with His Message spreads its Light through utterance, which is the lowest vehicle of the Eternal Logos, the Word of God.

Thus we may dare to look upon the Sphinx as Earth's oldest standing Symbol of the World Teacher, the Bodhi-sattva—of Him who, born from human Mother, strives always to avenge and indicate Usire (Osiris) the Human Ego in His age long struggle with the passions of the darkness—dedicated from His birth in Êset's Womb to this most glorious service and to the blessing of the world with that sweet radiant Light that ever shines within His Eye, the Sun.

History has told us how the King, Thutmôse IV, three thousand and four hundred years ago, slept away the heat of midday hours in its shade and dreamed that God appeared to him, beseeching him to move away the sand that weighed upon His Body. This was surely done, for the pious King left his story graven on a stella between the fore-paws of the God.

Although the name of the Messenger who came at that time is not known, (perhaps He overshadowed a member

of the Royal Family) within thirty years the glorious "Doctrine" of the great Reformer-King Akheñatôn and his father was being preached throughout the length of Egypt and taught in every city. The Oneness of all life with the Indwelling Spirit of God, the Radiance of the Sun which is the Eternal Source of All; these were the keynotes of that Teaching. But alas the Western world was not yet ready for the full unveiling of those lofty truths; reaction rolled down upon the new religion, and only the timely concessions made to the outer forms of the older, crystallised creeds by the great King's eventual successor, Tutènkhamûn, saved the life of his beautiful faith from extinction.

It is probable that six hundred years before Christ the pious and archaising Saite Kings dug out the Sphinx again from its oft-descending mantle of sand. Shortly after that event, while eager Greeks were crowding to the Mystery Land, the Lord Buddha, Firstfruit of our Race, achieved the final Initiation and having taught the Four Most Noble Truths passed on to work in higher and more glorious planes.

Soon after the Romans gained control in Egypt's narrow valley among their many splendid works for Egypt's Temples and her Gods, they revealed the Sphinx afresh in all its majestic size and grandeur, with masonry restoring its worn and battered surfaces.

Then the Lord Maitrêya came in His Syrian body to give His Churches to the World that they might emphasise the Individual's Path to God.

And once more, amid our later days, an unbelieving Government unwittingly proclaims unto the world that same great Christ's Return, by uncovering yet again the whole of this archaic Symbol and by decreeing that it should be once again repaired. Not since those days of Roman Empire has a man seen the whole of it; and only now when the glorious

day of His Appearing has come among us the work is being finished.

Let us raise our eyes unto the eastern Hills where we shall find our Help, for once again the Dawn is with us. Our fathers longed to see this day and have not seen it; blessed indeed are we, for such a time is now upon us as can rarely come to any child of man. Let us then turn to the East as the Eternal Sphinx turns in the windswept desert sands so that the Rising Sun's first rays may shine reflected in our faces that the World may know the Day is come indeed.

T. R. Duncan Greenlees

REMEMBRANCE

OUT of the past, remembered eyes
Beckon along the Way.
Lighting the deeps of the rocky Path,
I toil over day by day.
Age-old, world-weary, with lashes wet.
"Do you remember?"
"How could I forget?"

Out of the past the Voice of Love,
Is speaking again to me,
"Take up thy cross and follow;
Yea, into Gethsemane."
Moonlight and loving; heart-break and regret.
"Do you remember?"
"How could I forget?"

Out of the past, the Star of Faith
Is rising again in the East,
In radiant splendour pointing
The Way to Eternal Peace.
O'er lives bestrewn with crosses,
Look back through Calvaries met.
"Soul, do you remember?"
"Master, how could I forget?"

DURGA

THE WORLD-MOTHER ASPECT OF GOD

By NIBARAN CHANDRA BASU

IN the art gallery at Adyar, there is a picture of Durgā, the ten-handed goddess of the Hindūs. It is from the brush of a very promising young artist of Bengal. As this picture with others is exhibited every year at the Convention of the Theosophical Society I think it will greatly help the Theosophists of other countries to understand and appreciate the hidden side of the picture if we give the key to the symbolism. In *Mārkaṇḍeya Chandī* it is written that Rājā Surāṭha was deprived by his enemies of his kingdom, together with his wives and all earthly possessions. He fled for his life into the jungle and at last found an asylum in the *Ashrama* of Mēḍhas Ṛṣhi. Soon afterwards he was joined by a *Vaishya* named Samāḍhi who was also deprived of all his possessions and driven out of his home in his old age by his wife and children. Both being the victims of similar misfortunes they soon struck up a friendship which endured for many lives thereafter. Rājā Surāṭha took his newly-found friend to Mēḍhas Ṛṣhi who kindly gave him also an asylum in his *Ashrama*.

After some time the Ṛṣhi advised them both to worship the Goddess Durgā who, he said, if properly propitiated would remove their *ḍurgaties* (misfortunes) and restore to them their lost possessions. According to his advice and directions they

prepared images of the Goddess and worshipped Her in due form wholeheartedly.

The Goddess appeared before Rājā Suratha and asked him to name the boon he craved. He prayed for strength and the means to conquer his enemies and to regain his lost possessions. The Goddess granted the boon and he regained his lost kingdom with all other possessions. The Goddess appearing before Samāḍhi offered him similar boons. But he refused all earthly possessions. He only prayed for *Brahma-vidyā* (Divine Wisdom) by which he might realise Her (God) in all Her Aspects. The Goddess granted him the boon.

After many incarnations Rājā Suratha became the Master Morya and the Vaishya Samāḍhi the Master Koot Humi. As these two are the real Founders of the Theosophical Society, I think every Theosophist should know something of the symbolism of the image of the Goddess Ḍurgā whom once they worshipped.

The picture of the Goddess alluded to, consists of three figures; the Goddess, Her Lion and the *Mahiṣhāsura* or the Buffalo-Demon. Ḍurgā stands with Her right foot on the back of the Lion and the tip of Her left toe on the shoulder of the demon, in human shape down to the waist and a buffalo-body below. The picture delineates the figures of these three according to the *Dhyāna-mantra* (meditation formula) mentioned in the *Bṛhannandīceswara Purāṇa*. The *Purāṇa* is now lost except the portion embodying the procedure of worship of the Goddess Ḍurgā. This procedure is largely adopted in Bengal during the autumnal worship which takes place almost in every well-to-do Hindū's house. Though the picture represents the Goddess as killing the Buffalo-demon yet if we properly decipher the hidden meaning of the *Dhyāna-mantra*, we shall see that it is no killing affair at all, but that it is the picture of the whole course of the evolution of the world, from the very beginning up to the time that *How*

rises higher and higher on the ladder of evolution by the help of the Goddess, the World-Mother-Aspect of God, till it or man reaches the final goal, the at-onement with Her.

The *Dhyāna-mantra* of Durgā as mentioned in the aforesaid *Purāna* is: *Om, Fata-jūta-samāmuktām, etc.* (the English translation is given here).

Durgā is described first as having matted hair coiled in a knot on the crown of her head; having a half moon below the knot; with three eyes; having the face like the full-moon; Her colour being that of a slight tinge of *Aṭasī* flower (a kind of small yellow flower indigenous to India); well established and having beautiful eyes; endowed with the first bloom of womanhood and adorned with all kinds of ornaments. In like manner with beautiful teeth and full-bosom; standing with Her body bent in three ways; subjugator of the Buffalo-demon; with ten hands, soft and round as the lower parts of the stems of lotus flowers. In the palm of Her right uppermost hand She holds a trident, in the lower two a sword and a *Chakram* (circular weapon) respectively; then in the next the sharp weapon, and then in the lowermost right hand a *Sakti* (a heavy and powerful club-like weapon). In her left five hands the following weapons are placed from above downwards in order, *viz.*, a short stick, a bow with an arrow fully strung, a *pasha* or binding instrument, an *ankush* or pricking instrument, and a bell or axe.

Below the Goddess a headless buffalo is shown in like manner and from the headless trunk of the buffalo the body of the demon in human shape with sword in hand is also shown. A trident thrust into his breast and adorned with a partially-drawn sword, his whole body besmeared with blood and his eyes blood-shot. He is bound with a snake as by a rope, his face depicts fear as shown by his set teeth, Durgā holding him by the hair binds him as does the snake.

Then the *Dēvī's* (Goddess's) lion is shown as vomiting blood, and the *Dēvī's* right foot as placed on the lion's back. A little higher up, the *Dēvī's* left toe is placed on the shoulder of the Buffalo-demon. The

Goddess is the destroyer of all enemies and humiliator of the pride of the *Daiṭyas* and *Dānavās*. She has a cheerful face and is the giver of the fruits of all desires. Hosts of immortal Gods adoring this aspect of the Goddess are placed near by. *Ugra-Chanda*, *Prachanda*, *Chandogra*, *Chandanayika*, *Chanda*, *Chandabati*, *Chandarupa* and *Atichandika*—these are the eight *Shaktis* or forces which always surround Her.

A devotee should meditate upon this World-Mother, the giver of fruits of all desires, Divine Wisdom and *Moksha* (liberation from re-birth).

Mr. P. K. Telang in his inestimable article on *Ādirāi Pṛṭhu*¹ says that in reading the *Purāṇas*, we are to consider every incident and every manṭra in their three bearings: *Ādhibhouṭic* (physical), *Ādhiḍaivic* (super physical) and *Ādhyātmic* (spiritual). Now leaving aside the first two bearings we will only try here to decipher the spiritual bearing of the symbolism of the image of the Goddess, the World-Mother, as described in the Manṭra.

We will now analyse and try to gather the hidden significance of every word and phrase of the *Manṭra*, thus:

1. *With . . . matted hair . . . head.*²

This signifies the unmanifested state of Brahman. All is now dark and in a chaotic state. The knot signifies the *Bindu* (dot) of the *Pranava*, it is the *Mūla-Prakṛti*.

2. *With half-moon below the knot.*

This is emblematic of the first streak of light which appeared as soon as the will to create dawned in the mind of Brahman; full light does not manifest all at once. At first there was twilight which is symbolised by the half-moon, this is *Nāḍa* (sound), as it is called, or *Saḍāshiva* (aspect). The black knot (with the half-moon below) signifies the unmanifested-manifested state of the Universe, the *Mahākālī*.

¹ See THE THEOSOPHIST, June, July and August, 1926.

² These headings in italics are quoted from pp. 435-6.

on the chest of the Mahāshiva, the Naḍ-Binḍu or *Arḍhamātrā* (half measure) of the *Pranava*. This state is also called *Arḍha-nārīshwara* (half female, half Īshwara) Aspect of God or Īshwara.

3. *With three eyes.*

She sees the past, present and the future of the Universe by her look ; or creation, preservation and destruction or re-generation take place. The three eyes also point to the three guṇas, Saṭṭwa, Rajas and Ṭamas or the Trinity, Shiva, Viṣṇu and Brahmā, the A, U, M, of the *Pranava*.

4. *With face like the full-moon.*

By this simile full light or full manifestation of the Universe is being suggested. Like the beautiful face of the World-Mother her created Universe looks beautiful and distinct.

5. *Her colour—Aṭaṣī flower.*

Aṭaṣī flower is a Yanṭra flower of the Tānṭrikas, the Yoni-muḍra, the symbol of the creative organ. The Mother has given birth to the different objects of the Universe. The light yellow colour is the sign of the highest intelligence. So by the flower itself and its colour She is described both as the Mother and the Brahmavidyā.

6. *Well established.*

This means that the laws of Nature are well established.

7. *With beautiful eyes.*

Sulochanan, this adjective connotes the mighty love and compassion of the Mother.

8. *Endowed with the first bloom of womanhood.*

The state between adolescence and womanhood is described by the poets as the most sweet and most beautiful. By this the freshness of the beauty of the Universe just created is meant.

9. *Adorned with ornaments.*

The Universe, which She herself represents, is adorned with beautiful things. Seers, poets and devotees realise these beauties. They liken the universe to the form of the

World-Mother and see the snow-capped peak of the highest mountain reflecting the iridescent solar light as the jewelled golden crown on her head ; the mid-day sun and the full-moon as the precious stones on her forehead ; the rippled blue waters of the sea, which foams here and there, as the brocaded wearing cloth ; trees, and creepers with beautiful leaves and flowers as different ornaments covering her body ; the blue sky studded with myriads of twinkling stars as her veil. They also liken all philanthropists, notable men and women and supermen, to her ornaments.

10. *With beautiful teeth.*

These words indicate her cheerful appearance. All the universe assumes a cheerful look.

11. *With full-bosom.*

The plentiful condition of the World is here expressed. The Mother's full-bosom feeds all her children to their heart's content.

12. *Her body bent in three ways.*

Endowed with three guṇas She guides the evolution of the World, especially that of the animal-man.

13. *Destroyer of the Buffalo-demon.*

According to the Ṭāṇṭrika literature the buffalo is the symbol of anger. The Divine Mother subdues the animal-man who is very prone to anger, ferocity and disaffection.

14. *With ten lotus-stem-like hands.*

Hands are the symbols of action (karma). She works for the evolution of her children (jīvas) from ten directions, eight points of the compass and up and down. The upper part of the stem of the lotus is prickly but the lower part which is in the mud is smooth and soft to the touch. So the Mother works in a manner which, though seemingly painful sometimes, is very desirable and pleasurable in the end.

Her *modus operandi* is indicated by the various weapons in her different hands. She wills and the hands work. With

her five right hands She guides the physical evolution and with the five left hands the spiritual evolution. The ten weapons in the ten hands denote the ten Devas, the *Dikpālās* who are the Lords of the ten directions as already mentioned.

A. *The Trident* is the sign of Mahādeva or Ishāna who is the *Dik-pāla* or Lord of the northeast. It has three pointed blades which are the symbols of the three guṇas—saṭṭwa, rajas and ṭamas. At first these guṇas are only partially differentiated, therefore this sign of the Three-in-One is placed in her right, uppermost hand. These guṇas, by permutations and combinations, create preserve and destroy or regenerate the World. In doing this one *guṇa* preponderates and the resultant action is said to be the work of that guṇa.

B. *The sword* is the sign of wisdom; in this case of wisdom activity. Hence it is the sign of the Wisdom-Brahmā. This sword is again the sign of Niriṭi (Deva) the Lord of the Northwest. Niriṭi is a deva in whom ṭamas preponderates, but out of ṭamas comes this Universe. So Niriṭi and the Creator-Brahmā may be one and the same deity.

C. *The Chakra* is the sign of Viṣṇu, the Preserver. It is the Preserving Power of the World-Mother. To help the evolution of man Viṣṇu makes him circle round the *Triloki* (Three worlds) to gain experience. This is the sign of Ananta (another name of Viṣṇu), the Lord of the Below or the Lower World (Pātāla).

D. *Ṭikṣṇabāna* or the sharp instrument is *Vajra* (Thunder), the sign of Indra, the Lord of the east.

E. *Shakti* or force is the law of gravitation which draws everything towards the grossest matter. By means of this force the jīva is drawn down to the utmost depths of material evolution in the downward circle. This sign is that of Agni (Fire-God) the Lord of the southwest. Then begins the involution or the drawing up of the jīva towards perfection, or in other words, the evolution of the higher faculties. The

gradual creation of the material objects, from the finest to the grossest, is shown by the symbolic weapons in her right hands beginning from the uppermost hand to the lowermost. The higher order of creation as well as of the Spiritual evolution will be shown by the symbols of the left hands. Here no order is mentioned in the manṭra, though the names of the weapons are mentioned from the higher to the lowermost hand, but the evolutionary force draws the jiva up towards the Mother again. Therefore if we take the weapons from below upwards and try to find out their significance we shall understand the gradation of the evolution in the upward circle of the evolutionary ring or round.

The Divine Mother, in creating the universe, first assumed the *Arḍha-nārīshwara* (Half-man, half-woman) aspect. In this state her left half of the body from head to foot, became that of a female and the right half that of a male. Then the aspect changed and prakṛti and puruṣha separated. Thus the males and the females developed separate bodies. Even now if we study the bodies of male and female and those animals especially man or woman, we will see that signs of those two aspects are still visible. As man is stronger and more muscular and woman is weaker and softer, so our right halves are stronger and more muscular than our left. We work with our right hands and take and keep the fruits of our labour with the left.

The heart, the seat of the Ātman, of conscience and of intention, is on the left side. Human mothers take up their children with their left hands. For these reasons the weapons, symbolising the higher gradations of evolution, are placed in her left hands.

Nibaran Chandra Basu

(To be concluded)



SOME THOUGHTS ON THE EVOLUTION OF FORM

By O. PENZIG

(Concluded from p. 312)

III. ANTICIPATIONS OF TYPES IN THE EVOLUTIONARY ASCENT

IN the continuous, uninterrupted current of general evolution, of which we can only perceive a small fragment, and of which we ignore the beginning and the end, we can yet observe a settled tendency which (at least so far as the evolution of form is concerned) is characterised by the advance

from a simpler state to one more complex, from homogeneity to ever-increasing differentiation. We have furthermore been told, that for a determined period of time (a Manvantara) one perfect form is fixed, in the great evolutionary scheme, as the extreme limit, the goal which in that period has to be reached. As regards the spiritual evolution of humanity, the pre-established goal for the present cycle is the state of consciousness proper to those supermen whom Indian Philosophy designates as Asekha; and as the few who so far have reached it, still wear physical bodies like ours (though more refined and perfected), it seems logical to suppose that the actual form of the human body stands precisely for that highest form towards which the whole ascending current of evolution in this life-period is tending.

In *The Secret Doctrine*¹ H. P. B. writes :

Evolution is an eternal cycle of becoming, we are taught, and Nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become man ;

and she cites also an analogous assertion of Agassiz who says:²

Man is the end towards which all animal creation has tended from the first appearance of the first palaeozoic fishes.

Further particulars are not given in *The Secret Doctrine*, on this subject; and it may be of interest to call attention to certain facts which tend to demonstrate this "tendency to become man" in the rising ranks of the animal kingdom, and the various efforts put forth to reach the more perfect form: efforts which did not succeed in effectuating the idea, because of the insufficient preparation of the material to hand, and so they were temporarily abandoned, to be taken up again later with more highly perfected material. We will note afterwards similar processes of "anticipation" or "prolepsis" of a perfect, previously-conceived type, also in the evolution of vegetable life.

¹ Vol. II, p. 179.

² *Principles of Zoology*, p. 206.

Even in the most rudimentary animal forms, in the great class of Protozoa, we can already note the tendency to fashion the one cell which constitutes the entire body of each of these micro-organisms, into an approximation of the complex type which has been conceived as the most perfect expression of animal form. In fact, in the uniform protoplasm which is proper to these simplest forms (such as the *Amœba*) we see in some of these forms a kind of hollow, or tube, appear, a primordial mouth—"Cytostoma," as it is called. This depression in other cases becomes deeper, and forms a kind of inner cavity, which serves for the digestion of the food introduced through the mouth. And when this cavity communicates with the outside by means of a second opening (the "Cytopigo"), we have the first sketch of an alimentary canal.

The circulatory system is represented, in many kinds of Protozoa, by one or more pulsating vesicles, filled with liquid or gas; and in not a few kinds we find the rudiments of an eye, that is, spots of pigment, analogous to those which in all animals seem to be indispensable to the functioning of sight. And finally, in those parts of the unit mass which serve for locomotion (blunt processes called *pseudopodia*, "false feet,") one can in some kinds (such as the genus *massula*) observe instead of mere prolongations of gelatinous substance (instead of the *Myxopoda*, that is,) similar protuberances reinforced by a minute internal cylinder which is solid, calcareous in nature (*axopodia*): we have therefore, in these purely unicellular creatures, the first incarnation of the idea of an internal skeleton, such as we shall see later on perfected in the *Vertebrata*. Here then, in the first beginnings of animal life, in the elementary Protozoa, we have a draft of a real unicellular "homunculus," with an interior skeleton, sense-organs, the rudiments of a digestive apparatus and circulatory system—a true "prolepsis" of the type or model of final perfection.

All the organs and systems of which mention has been made, and others as well, are naturally slowly improved, in various ways, throughout the ascending ranks of animals till they reach perfection in the human body : but I want to recall here a fact which it seems to me can be interpreted as yet another " attempt " to reach perfection, another partial foreshadowing of the model " man ".

In the great division of the Mollusca, one particular class, that of the Cephalopoda, holds a singular place, both on account of its morphological and anatomical structure and of its importance in evolution. The Cephalopoda, still existing are a relatively scant number of genera and species, but in remote geological ages (and notably in the Mesozoic period) they had a very considerable development, numbering many species of very varied form and structure. With the Ammonites and Belemnites, the Cephalopod fossils occupy a very important place, also on account of their great numbers, in the fauna of the Jurassic and Cretaceous periods. The only (or almost only) present survivor of the family, the Nautilus of the subtropical seas, is of surprisingly complex structure, which in many points presents a most curious analogy to that of the Vertebrata, and really anticipates it in a limited way. Instead of a simple nervous ganglion (such as is found in the Gastropoda and bivalves), in the Cephalopoda we observe a real brain, enclosed in a solid capsule which it is no exaggeration to call a skull. The eyes are two in number, strangely similar also in appearance to human eyes, and in structure analogous to those of the Vertebrata ; there is even the crossing of the two optic nerves, so characteristic of our visual organs. And as regards the circulation, it is in the Cephalopoda that we find for the first time the clear distinction between venous and arterial blood, and the communication between the two by means of a system of capillary vessels—so constituting a singular prolepsis of the circulation of the blood

as it takes place in Vertebrata (which yet in no way descend in a direct line from the Cephalopoda). One might almost say, that the Ammonites of the Jurassic period were the "men" of those times, having realised beforehand many particulars of the form which later on was to reappear, more perfect, in the bodies of Vertebrata and men.

Let us leave aside some other cases of approach to the exemplar "man," that one finds for example in the structure of certain Sauria, and record instead some foreshadowings of a higher type in the vegetable kingdom. Also here, one finds already among the simplest forms, that is, among the unicellular Algæ, examples of division of labour in the different parts of the one cell, which is the prelude, so to say, to the creation of corresponding special organs in the higher plants. A good example of this kind is offered to us by a little unicellular alga, the genus *Botrydium*, which grows fairly frequently in gardens, in moist soil. The single cell of this alga is differentiated into two regions or parts, each having a special function. The inferior half, which enters the ground, is subdivided into numerous slender ramifications, thus resembling a minute root : it contains no trace of colouring matter, and it absorbs from the earth, water with the mineral substances therein contained in solution, just as do the real roots of higher plants. The upper part of the cell which is above ground, has instead a globular form, and contains abundant chlorophyl, so that it is able to assimilate (as do the leaves of higher plants) carbonic acid from the air, and is able to elaborate organic substances. In this upper portion of the cell will later be generated the reproductive bodies of the alga, the spores.

We note here, then, in a single cell, the anticipation of a root on the one hand, and of the organs of assimilation on the other.

To perfect these latter, again, and give them a definitive form, various "attempts" or trials have been made by Nature. In the fronds of certain sea-weeds, for example, of the genus *Sargasso*, we find numerous portions that are transformed into thin laminæ, which imitate—that is, anticipate—perfectly the outwardly appearance of the leaves of terrestrial floriferous plants. There are even traces of the nervation of leaves, of a median rib and secondary nervation, so that the likeness is complete; and a plant of this species, with its "feigned leaves" and certain little vesicles which resemble small fruits, can easily be taken for the model of one of the higher plants—which have no genetic affinity with the sargasso.

Another "prolepsis" of higher forms may be verified in the vast family of mosses—humble feeble little growths, destitute of the "internal skeleton" characteristic of vascular plants. Those of their alternative generations which have sex, have the appearance of minute trees, oft-ramified, fixed to the ground by threads that do duty for roots; furnished with numerous appendages resembling leaves; the sexual organs are sometimes united in a kind of small flower. When in addition the sporogonium is added to this plant, its similarity to a cormophytic plant is perfect; and even in technical language, such terms as "caul, leaves, fruit" are used of mosses, though the morphologic nature and the intimate structure of those parts in no way correspond to those of these respective organs in the higher plants; they are cases of analogy, not homology; and a plantlet of moss is only a rough sketch, a primitive, provisional model of that which later will be carried out in material better adapted to the purpose.

Similarly it is interesting to follow the various steps by which Nature has, at intervals, tried to produce flowers (which would seem to be the most perfect expression of vegetable life). The sporiferous fertile leaves of ferns begin to differ in size and shape from the sterile leaves of the same

plant; in the family of the Lycopodiaceæ and Equiseta or "horse-tails," the sporiferous leaves are gathered together at the extremity of apposite stalks, forming a kind of bud, and the very same arrangement is observed in the rudimentary flowers of the Coniferæ and Cycads, very ancient families of Phanerogamia, whose origins go back to the far-off Devonian epoch. Only many millions of centuries later, in the cretaceous period, do we find the earliest traces of plants bearing perfect flowers, flowers that have a distinct calyx and corolla and have really a right to the name. One significant fact is worthy of particular notice; the creation of the perfect type of flowers is straitly connected with certain mutual relations between the vegetable and animal kingdoms. Among the Coniferæ and Cycads already mentioned (in the so-called Gymnospermæ), the first act needful for fecundation, that is, the carrying of the pollen from the male to the female organs, was entrusted solely to the wind. Also the first types of Angiospermæ, those which appeared in the first half of the Cretaceous period, depended for their impollenisation on the uncertain aid of air-currents. It was only towards the close of that period, that (through an impulse whose nature escapes us, and which might relate to and coincide with other important events in the earth's history) a compact and alliance were established between plants and the "pronubial" animals, these latter assuming the office of pollen-carriers between one flower and another; then only was the important transit accomplished from anemophile to zoophile flowers. Only from that moment did plants begin their long and marvellous competition in advantageous variation, which led to the creation of thousands of floral forms, to the production of many-coloured corollæ, the secretion of nectar and of the most varied perfumes; that essential step forward in the evolution of plants is therefore due, one may say, to the intervention and help of the kingdom immediately above it.

It would seem as though all the kingdoms of nature were linked together in a similar way; each of them is helped and furthered along the road of progress by beings belonging to a higher stage of evolution. Thus, in the mineral kingdom, inorganic substances are transmuted into organic by means of vegetation, which also, in rougher fashion, operates the needful breaking-up of rocks. Plants in their turn, as we have seen, have been subjected to a vigorous forward push in evolution by animals; these, also in many ways besides impollensiation have provoked an extraordinary number of special adaptations in plant-life.

As regards the animal kingdom, we know how the process of individualisation and the resulting passage into the human stage are correlated to the association of certain animals with men, and to the influence which such contact exerts on the development of the former. Humanity, in turn, is indebted for continual help to Those who have passed through the human stage, of whom a certain number sacrifice Themselves and remain clothed in physical vesture and in human guise the better to succour men in their painful climb towards the goal. This co-operation on a vast scale, between whole kingdoms of Nature, is one of the facts that may well comfort and cheer us, helping as it does to demonstrate the admirable co-ordination of all parts of the divine Plan for the evolution of worlds, the harmony existing amid all the immense differentiation of the ONE LIFE.

O. Penzig

ON READING THE LETTERS OF THE MASTER K.H.

WERE ever myriad moods so link'd in one?

Stern, tender, sad, keen, playful, wistful, gay—

Never did hues so magically play

On rippled lake at dawn, methinks, or run

Flashing thro' dewy gorse-threads, rainbow-spun,

On Sussex heath in Spring!—Yet all obey

One sovereign Mood, even as an April day

Knows the fix'd splendour of the eternal Sun.

So have I heard some great Musician slip,

In one brief hour, from change to change; have heard

The grave *Adagio* brood, the *Scherzo* trip,

The sweet *Andante* breathe of heaven and love,

The rioting *Presto* Storm.—And yet above,

Beneath it all, one Soul of Music stirr'd.

E. A. WODEHOUSE

THE BUILDERS OF NATURE¹

By DR. JACOB BONGGREN

ONLY a short outline of what I have learned about the Builders of nature and the Deva kingdom in general is here given. My only reason for publishing even this outline is to call the attention of other students of occult lore to a very interesting subject, the importance of which in comprehending the appearance, the continuation and the disappearance of form, which my teacher has so often pointed out.

It is very fortunate that we have no Theosophical authorities, that is, no infallible Sacred Scriptures of Theosophy, from which nothing can be taken away nor anything be added; for, in such a case, nothing would remain for a Theosophist but to study that Bible incessantly and to write commentaries upon it. That would make of Theosophy a little sect, condemning and fighting all other sects, and setting aside that splendid synthesis on which it is built, giving a new illustration to the well known but usually forgotten words of S. Paul the Initiate: "The letter killeth."²

There are those among us who discourage new Theosophical literature and insinuate that we have all the information we need in the works of "my" teacher and in those of a few of "my" fellow pupils. I would admit the truth of this, if Theosophy had infallible Scriptures, which it has not. H. P. B.

¹ Dr. Jacob Bonggren sends me this admirable article, concluding a series he has written in *The Beacon*, under the above title.—A. B.

² II. Cor., 3, 6.

never claimed infallibility for what she wrote, nor do any of my fellow pupils. Of this fact I have numerous proofs. When we write, we simply try to present to our readers what we ourselves have learned, and our own interpretations of our observations, quoting sometimes in corroboration, or for comparison, what others have written on any subject discussed.

It is a shameful thing to discourage our fellow students from expressing their opinion on any subject worth discussion, or from telling their experience, when they so choose. H.P.B. always encouraged her pupils and Theosophists in general to study and to tell the public what they found; and so do all her true pupils to this day. It is only those who cannot themselves write anything of interest and value that try to prevent others who are more fortunate from publishing any information which they want to share with others. Those who are not narrow-minded and jealous gladly greet new literature, grateful for any added information that is placed at their disposal, no matter where it comes from and who offers it. For my own part, nothing has given me more pleasure than to learn how other people see things, what they think on different subjects and what they have found in their studies and through personal experience. Most welcome of all are those to me, who see things from new and different points of view, and who have learned new facts of some kind, of which I knew nothing before. In this way we learn. And in this way I will always be glad to learn.

"The letter killeth, the Spirit giveth life." This is the true compass which guides the student, when he is willing and ready to leave the land of old and stale literalism and steer out on the ocean of research towards new and hitherto untrodden continents of knowledge. As the compass points to the opposite directions, the positive and the negative poles, so the discriminating Spirit, the real Self of the student, directs him through the Buddhic sense of intuition towards his

goal. And as the sailor also uses the constellations in the sky as guides, in the same way the student of Devaloka is aided by studying the names of the Devas, as given to them by different nations, by translating these into his own language and by meditating on their inner meaning, using for this purpose the Seven Keys of Occultism, or so many of the keys as are in his possession. The names of the Builders of Nature signify their spheres of activity, and often also their particular work within that sphere. Socrates was undoubtedly right when he said :

The true name is the nature of the thing. He who knows names knows all things which are expressed by them.

In its essence and at the centre, Life is One, is a sublime Unity; in its application and on the surface of time and space it appears as many. And that appearance is real there, in the World of Appearances. In its essence and at the centre Divinity is One; in its activity, as it appears on the surface of ever-changing nature, it has been divided and subdivided continually. And its different Divine Lives—different in their spheres of activity—have been given different names.

As the One Life is manifested everywhere, in all that lives, but remains One, so the One Divinity is manifested throughout all existence; in all the known and all the still unknown kingdoms of Nature in the universe, there yet remains the One undivided Life.

There is one Grand Architect of the Universe; but He has many overseers and innumerable labourers to do His bidding. They are under Him, because they are His parts; but for the same reason they are within Him and represent Him. Let no one for the sake of the One deny the many, nor let any one for the sake of the many, or for some particular one of the many, deny the One.

Jacob Bonggren

STUDIES IN FREEMASONRY

By LEONARD BOSMAN

FREEMASONRY is a system of Religion, Philosophy and Ethics. At the beginning of all Masonic studies it is well to consider the nature of the science and to understand its basic principles. It is therefore necessary to ask the question "is Freemasonry a religious, philosophical or merely an ethical institution?"

There are many different answers to this question but it is practically certain that these answers are given according to temperament, preconceived notions, or because a writer has a certain idea which, consciously or sub-consciously, he seeks to prove, reading his ideas into the symbols of Freemasonry rather than seeking the original meaning expressed by their originators. It is, obviously, useful to have and to hold an idea and to seek to understand it more fully in the light of Masonic Wisdom, but it may well become dangerous when the ideas obsess the mind of the student and in turn hold him in their clutches. It is safer, in studying Freemasonry to put aside preconceived ideas as far as it is possible to the human mind and to study the science as it is and not as any particular writer thinks it should be. Yet it is extremely difficult to discover the actual and original meanings of our symbols, the meanings which were in the minds of those who formulated the rituals and therefore such study may well be termed "speculative".

Freemasonry is a universal Science, when well understood, a science which is at once religious, ethical and certainly philosophical. The study of such a science cannot be approached without the acceptance of a reality behind the appearances which are called existence whether that reality be termed God or "the unknowable," whether it be called the Absolute, the Totality, or merely the All Loving Father,

Even, if as with the French Brethren reference to the Great Architect were omitted, it would not mean that a belief in Reality was being eliminated but only that certain sectarian and anthropomorphical views held by some were not full enough for the mystic or the philosopher.

Religious the Order certainly is, inasmuch as it is intended to relate the lesser to the greater, to relate or "bind back" man to God, the true meaning of the word "religion," even though the *idea* of religion is not now clear to all. It may well be said, therefore, that religion is that which relates the finite to the Infinite.

No agnostic, no atheist, viewing space and all its wonders, its myriad of worlds and suns, the marbles in the great cosmic playground, can deny the reality of the All, the Absolute. He may say that no one knows how all these appearances were created, he may deny the narrow views of some brother, a sectarian Freemason, but he cannot deny a reason for all these appearances, even if he goes as far as to deny a cause. Suppose that he calls this the Unknown, the All, the Infinite or uses other words to hide his lack of knowledge of the great cosmic mystery, the Grand Lodge of the Infinite, suppose, even, that he denies a cause he does not deny a reality, he cannot deny infinity. If he calls all things the Unknown whilst the sectarian terms all things God the Father, does this in any way alter the fact of God?

When, however, it comes to a question of whether the All is God the Trinity, God the Unity, a God or All-God,

Personality or Grand Totality, here it is that the freethinker and the religionist part company and the philosopher comes to attempt to bring them together. For, philosophy is, literally, love of wisdom and therefore, in the deepest sense, must be religious, ethical and also scientific otherwise it could not be *philo sophia*.

The sectarian religionist, generally speaking, accepts dogmas, that is, a teaching laid down by authority or convention though the mystical religionist sees through the dogma to the reality beyond. The philosophical religionist, however, seeks to understand as well as to accept and therefore brings knowledge as well as speculation to bear on the dogma offered. The philosopher demands to be left free to think for himself and sometimes in his endeavour to escape the binding terms of the sectarian has perforce to invent new terms and thus stands in danger of falling from the frying pan of King "Jargon" into the fire of Emperor "Jargon". Indeed both sides tend towards rigidity, the realities whether religious or philosophical being often lost because of misused and misunderstood terms.

The religious sectarian repeats man-made terms without understanding them until, at last, the true idea behind the terms is lost. So also the philosopher tends in a similar direction, especially when he discourses on what is called metaphysics, inventing new terms to explain his ideas in his own special way which later, being repeated by his followers who lack the fullness of his own understanding, become mere empty sounds or shells so that, in time, as with the religionist, the true ideas are buried beneath a mass of corruption. These are dangers to be avoided by the true Freemason who, studying the terms whether of Church or society, whether physical or metaphysical, learns to look beneath the surface used as he is to the studied methods of the symbolist.

As the study of symbols will necessarily lead into the realm of metaphysics, however, it is as well to have an idea of the meaning of the word itself. The dictionary states that it is derived from *meta* meaning after or following, and physical nature or material appearances denoting, as regards Aristotle's idea, that metaphysics followed after the study of physics, that observation and scientific methods must precede meditational and intuitive methods, the former acting as a balance to the latter. Thus, it is first necessary to prepare the brain by observation and careful study of things presented to the mind so that later, the mind being, as it were, balanced, is better able to weigh those ideas which come to the student when he considers symbols and endeavours to find the Realities behind them. Thus, if space and all its wonders be viewed scientifically, an attempt to measure its distances, consider the nature of its bodies, etc., then observation and exact science, physical plane methods, are necessary. When, however, it comes to a study of the actual Causes and unseen beginnings or fundamentals of the Universe, then physical instruments and physical science become of little use and therefore the mind passes from observation and exact science through speculation to meditation.

Viewing space then from the scientific standpoint, its worlds or globes are considered, and a fairly full knowledge of their constituent parts carefully and surely gained. Matter of all kinds, solid, liquid and gaseous is proved to exist. Yet, inasmuch as these states of matter can be proved to be resolvable, the metaphysician declares that all matter emanates or is derived from one common substance. This may probably give some idea of the difference between metaphysics and ordinary physical science, both of which are necessary to the Masonic student who wishes to understand fundamentals.

There is, however, so much misunderstanding of this word metaphysics, even in high places, not to say Grand

Lodge, that it is well to study independently of those who ridicule its findings, otherwise a full knowledge of the symbols of the Craft will never be obtained. Some will say that the study of metaphysics has been defined as the art of bewildering oneself methodically or as one man trying to explain that which he does not himself understand to another who has not the slightest idea of what the former is talking about. This is a "hard saying" but for those with a sense of humour it has its good points for the joke against oneself is often the best joke. However, it will be well to avoid thus giving the enemy a chance to blaspheme in the course of these studies on which we are launched.

That very clever and deep thinker Allen Upward who anonymously gave to the world his little read but wonderful work *The New Word*, has much to say on this subject. He suggests that "the history of metaphysics," as known to us in the last thirty or forty years, "is the history of the attempt to supply a mixture to fit the name". He speaks of the wordy philosophers, so-called, writing whole libraries, toiling like caged squirrels inasmuch as their words have gone round and round and they themselves have hardly moved an inch. He too speaks of terms in which we lose ourselves. "By dint of saying them over and over again we make ourselves believe in them. Repetition is the secret of all enchantment." This is true, of course, and may be applied in many ways as for example to the very exact professor, the so-called Worshipful Master, who having a better memory than his brothers in the Lodge, has managed to remember the whole book of ritual and is never tired of spouting like a geyser and seems to think that he is learned because, forsooth, he has merely a good memory for that which others have written. It is not, obviously, a mere good memory that makes a Mason. He must, eventually, learn to think for himself and it is independence

of thought plus the will to consider the views of others which makes the true and real Past Master. Indeed it is absolutely necessary that the Mason should be free and to this end he strives to master realities, to seek the real, the kernel within the shell of phrases and misused, misunderstood words and terms.

It is words and terms which separate man from man and brother from brother. Words and terms tend to separate humanity from humanity whereas symbols, by their very nature, should tend to unite humanity. What is a symbol? Literally it should mean that which is thrown together but literal meanings do not always show the truth. A symbol is that which as an outer form represents an inner idea. A symbol is to be likened to a prism which permits the flow through it of the one white light which is thereby broken up into appearances which show many different colours. It is a precious stone in which each student sees that facet which most interests him, that colour which most attracts him, whilst the Past Master glimpses the one light which has become many whilst showing itself through the symbol. Yet even he cannot tell all he knows for the apprentices are not ready and the craftsmen not attuned to the more perfect wisdom. Here, it will be seen that the words Master Craftsman and Apprentice are used symbolically. Each student, then, sees in a symbol some part of the idea which he translates silently to his own consciousness neither dogmatizing nor forcing his view on other brethren if he be a true Freemason. The symbol is truly a precious stone, scintillating on all sides with ever new meanings, all colours, all views being in the symbol and yet each one sees but one or more, each viewing one or more facets at one time and never seeing the whole at a single glance. Indeed, this is the beauty of Freemasonry, so different to the sectarian religions which happen to be more dogmatic than religious, that there

is no possibility of rigidly fixing and condensing the meanings of symbols which are never fully to be explained, the deepest meaning being often hidden so that no forever, fixed and rigid definition can ever disturb and perhaps destroy the Order.

Each Freemason, whether Gnostic or Agnostic, Christian, Hindū, Jew or Gentile, can say that Freemasonry is this that or the other for it is the most truly universal (catholic) science the world, perhaps, has ever seen and has all within it, if sought for, that is necessary for the soul's salvation. It is not, however, enough to understand its rituals and its symbols. The science must be fully practised outside the Lodge as well as within it.

Some will conclude that this is a hard saying, one which will never be carried into practice. These are only the pessimists who see but the shells of things, who look only on those who are dabbling in Freemasonry, paddling by its shores and fearing to swim out into the ocean. Yet the paddlers must paddle if only for practice that one day they may go deeper and find out how to swim in the great deep. The pessimists look on the worldly side of the Order and see the worldly men who know so little playing with ceremonies, amusing themselves with symbols and revelling often in banquets, jewels and badges.

The optimist, however, realises that even these things are good inasmuch as they may lead to that which is better. After all, it is a wonderful thing that so many thousands of business men and dilettante individuals, men of the world, who otherwise tend to scoff at religion, philosophy and metaphysics, should, consciously or sub-consciously, be assimilating those very things under the title of Freemasonry. As they thus assimilate Masonic ideas, so, gradually will the beauty and meaning of the whole scheme of Life unfold itself to their minds. It is the freedom from dogma and

the good fellowship engendered thereby which attracts so many and thus tends to empty those places where dogma is worshipped in the place of God.

Certainly, it must be confessed, that there are many in the Order who are blind to the truth contained in it yet these same members might well say in answer that there are also many blind leaders of the blind. Certainly, also, there are many who join merely for business purposes (only to be disappointed later) for conviviality or even through mere conventionality aping though not understanding those who have preceded them. Yet, withal, the end in view is good, even though unknown to such as these, for they get religion, philosophy and ethics, they develop powers of deportment, kindness and morality, at least if no more, and all this even in spite of themselves.

In our early stages, after all, we are but monkey-like, conventionally copying the ideas and ways of those in authority. Yet that monkey mind is the unevolved spiritual mind which, after many days and many experiences will blossom forth in all its grandeur, or become that strange stone so much sought by the builders.

This conventional stage is but the apprentice stage which sometimes lasts far beyond the time allowed for the outer apprenticeship in the Lodge, for even Past Masters, so-called, may still in this sense remain apprentices. This is the necessary stage of copying and aping, necessary only as a preliminary for the greater work, the mere attempt at fashioning that rough ashlar which one day must become perfect in all its parts and beautiful to the builder.

It is only later that there comes the thinking stage when the craftsman tries to show himself capable and endeavours to free himself from his teachers in order himself to become a planner, an initiator of things rather than a copier, a Master Mind, until as a Past Master in the art, he learns to clarify his

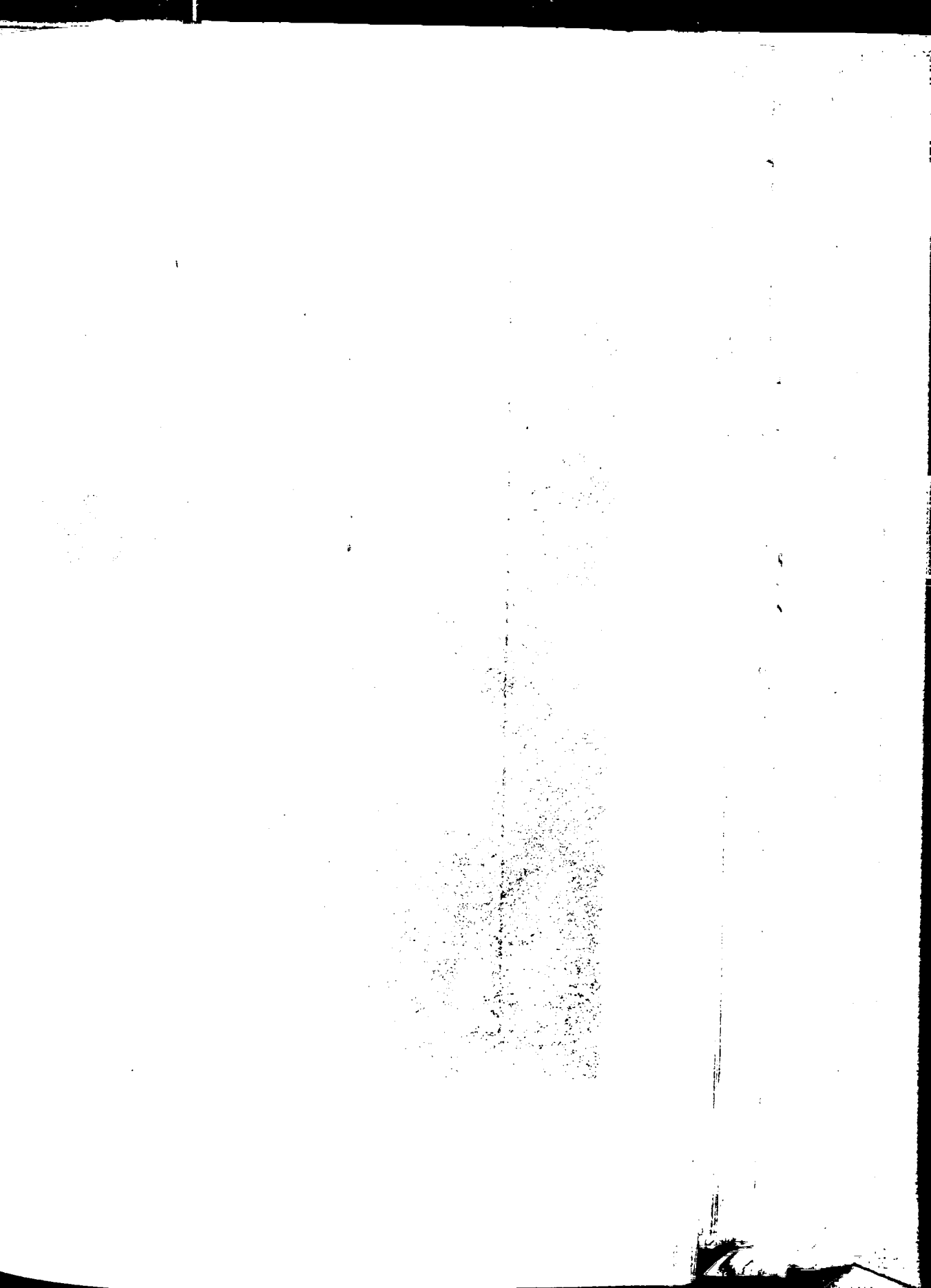
mind that the light of the intuition, which is the sign of the Past Master, may shine therein.

So, then, Freemasonry is a science because it shows the way to Wisdom, via geometry, mathematics, astronomy and astrology. Exact science, perhaps, it may not be called, yet it should lead to a knowledge of exact science as indeed it may be believed it was intended to in the dark middle ages. Religion it certainly is though not in any sense a religion, by no means separative nor sectarian, and rather the essence of all religion than any specialised form of religion. It is intended to welcome all religionists if they will but accept the idea of a directive Reality behind all things whether this reality be called God or the Great Architect of the Universe. It relates the finite to the Infinite as a study of its symbols will show and therefore, in this sense, it *is* Religion. Certainly in Great Britain there may be a tendency to impose on all who enter one volume of the sacred lore above all others but the day will come when this will be changed and the Hindû will enter the Lodge and find his Sacred Vedas and the Muhammadan his Korân together with our own volume of the sacred lore thus unifying rather than separating men by means of religion. Probably in those lands where these religions exist, the volume of Sacred Lore are used according to the particular religion of the members entering a Lodge. This does not seem to be enough. Masonry does not exist merely to propagate Christianity but to bring all peoples, races and religions together to see the Light of Wisdom, Strength and Beauty which are, in truth, one, though differently expressed. As these three are one so the whole of humanity will be seen as one when the new day dawns and Freemasonry becomes a reality and no mere collection of empty words and forms.

Freemasonry is religion, Freemasonry is science and it is also philosophy and ethics. It is philosophy inasmuch as it

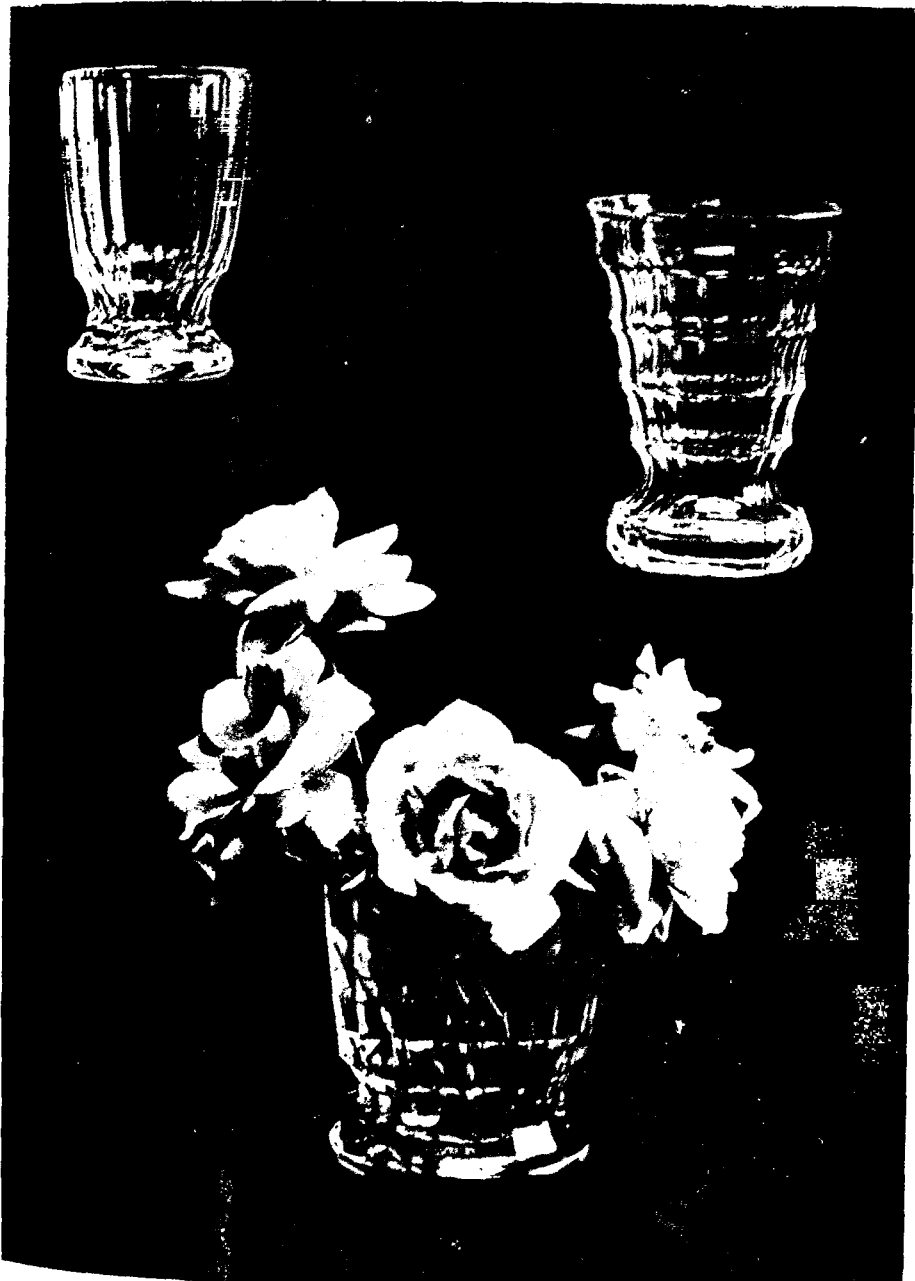
tends to develop in its adherents a love for the hidden side of Nature, of the realities beyond all appearances and thus helps the unfolding mind towards a realisation of Cosmic Verities. Where ordinary physical science fails, having reached its bounds, then philosophy and well-reasoned metaphysics step in to join forces and with science reach out together beyond the usual bounds further and further into the Illimitable. It is the work of the brother who is philosophically and metaphysically inclined to bring the result of his studies to the brethren so that in this way some realisation of the Illimitable may be attempted. Each brother contributes towards the explanations necessary for this work, endeavouring to explain the symbols with a mind free from prejudice or dogma. No real brother will seek in the Order to build up a rigid and fixed philosophy but each will endeavour to bring some helpful thought, some useful idea, as a contribution towards the needed explanations. All, in this way, will share in the work and though no one is supreme and no work is "authoritative," yet Brotherhood demands that tolerance be extended from each to each and this toleration and the ensuing freedom it brings in its wake is sufficient reward to the true Freemason, the lover of Truth.

Leonard Bosman



tends to develop in its adherents a love for the hidden Nature, of the realities beyond all appearances and the untolding mind towards a realisation of Cosmic Unity. Where ordinary physical science fails, having reached its usual bounds, then philosophy and well-reasoned metaphysics in to join forces and with science reach out together beyond the usual bounds further and further into the Unknown. It is the work of the brother who is philosophically and physically inclined to bring the result of his studies to his brethren so that in this way some realisation of the Truth may be attempted. Each brother contributes the explanations necessary for this work, endeavouring to keep the symbol with a mind free from prejudice or dogma. No real brother will seek in the Order to build up a fixed philosophy but each will endeavour to bring forth his best thought, some useful idea, as a contribution to the needed explanations. All, in this way, will be engaged in the work and though no one is supreme and no one is representative, for Brotherhood demands that tolerance be shown from each to each and this toleration and the courage it brings in its wake is sufficient reward to the mason, the lover of Truth.

Leonard



FLOWER VASES by de Bazel

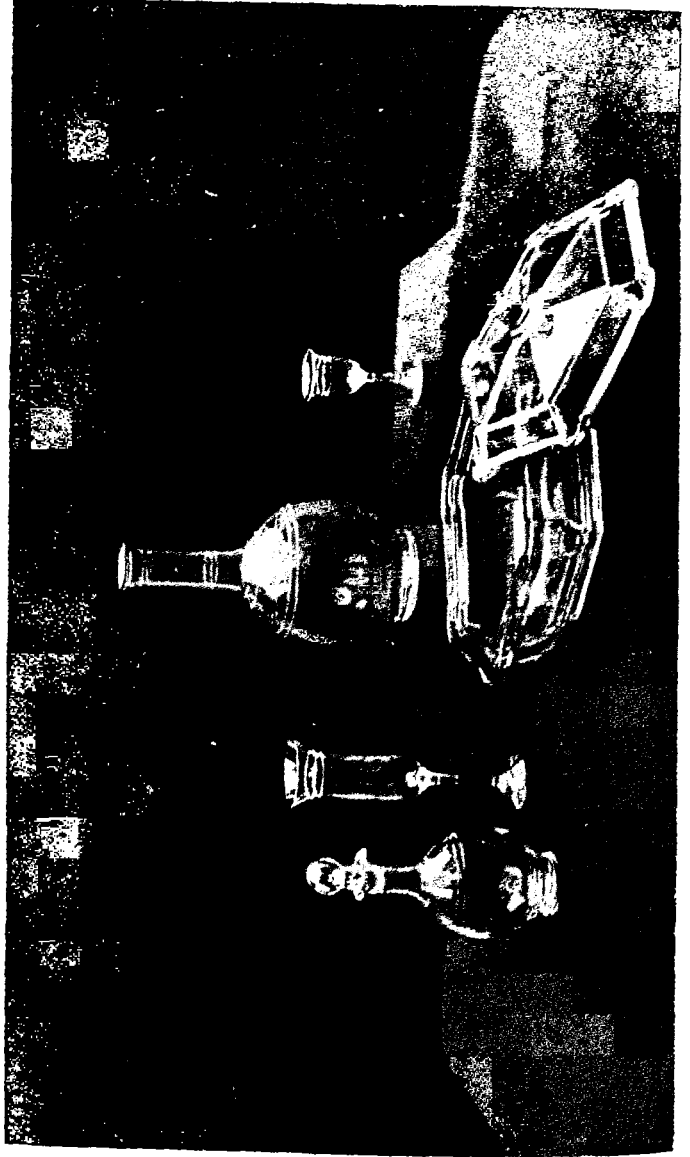
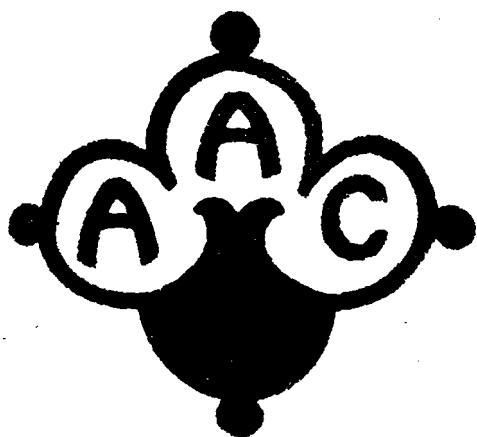


TABLE GLASS by Berlag



ARTISTIC GLASS¹

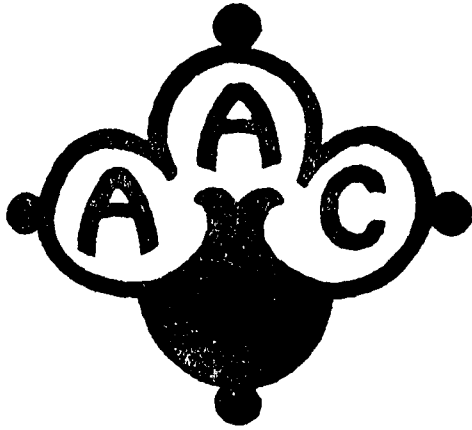
GLASS is a beautiful symbol of resurrection out of earth-darkness towards light and colour; from formless material to symphonies of light and shape; to crystal clearness through purifying fire.

This being so, it is no wonder that artists of to-day are turning again towards glass as a transmitter of beauty; trying to use it in a variety of forms as an integral part of a building; making glass objects, whether architecturally integral or decorative, full of expression and spiritual significance.

The art of making glass was probably discovered in Egypt. The oldest glassware yet discovered dates from 3000 B.C. Excavations show that a thousand years later the art had reached a high development. In the last centuries B.C. in Alexandria it was almost perfect. This city provided glass for the Old World, especially Rome; and Rome under the Emperors developed a technique of its own, and became the centre of glass making during the Middle Ages.

¹ Translated and summarised from Dutch materials by Mrs. Neeltje Roest.





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After the downfall of the Roman Empire the Byzantines carried on the art of glass making and developed the glass mosaic. They founded the famous Venetian school in the thirteenth century. This, however, was surpassed about 1700 by the Bohemian school, especially in smelting and grinding white glass.

About the same time England and France took up the making of glass, the latter inventing the casting of mirror glass.

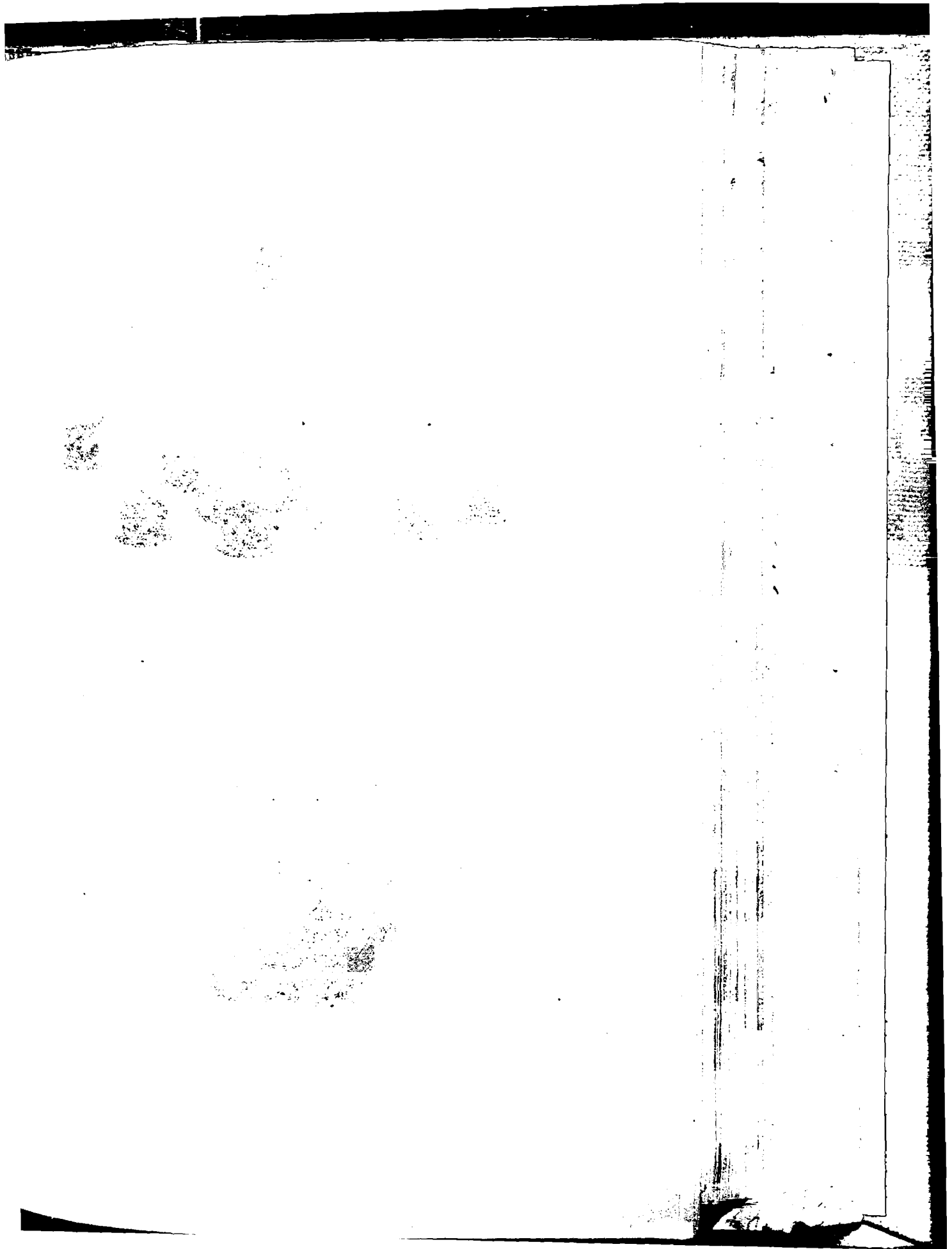
The nineteenth century saw the predominance of the German school of glass making, but the twentieth century has brought the pre-eminence of the American school.

Glass making in Holland dates back to the fifteenth century, when the Dutch made windows competed with the Norman and Venetian in the English market. The Dutch glass makers practised diligently the art of engraving, and by the eighteenth century their glass work had become less and less logical and more and more complex.

During the last few years there has been a remarkable revival of glass making in Holland led by Mr. P. M. Cochijs, a well-known Theosophist, and president of a great glass making factory at Leerdam. To Mr. Cochijs belongs the credit of being the first to bring about the closest possible co-operation between the artist and the manufacturer. This he did out of a consciously directed idealism which aimed at the arousing of a desire for beauty, and therefore for more beautiful and wholesome ways of life, by adding beauty to the objects of daily household use.

Experiments were started during the war. Many difficulties had to be overcome, but success crowned the effort, and a number of beautiful glass objects were created.

One of the designers in glass was Mr. de Bazel, a famous Dutch architect who died recently. His work is remarkably individual without being fantastic or bizarre, and expresses the



After the downfall of the Roman Empire the Byzantines carried on the art of glass making and developed the mosaic. They founded the famous Venetian school in the thirteenth century. This, however, was surpassed by the Bohemian school, especially in smelting clear white glass.

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Glass making in Holland dates back to the thirteenth century, when the Dutch made windows of the Norman and Venetian in the English style. Dutch glass makers practised diligently the art and by the eighteenth century their glass was as clear and less logical and more abundant than elsewhere.

During the last few years there has been a revival of glass making in Holland led by Mr. J. J. van der Meer, a well-known Theosophist and president of the glass making factory at Dordrecht. To Mr. van der Meer the credit of being the first to bring about a revival of co-operation between the artist and the manufacturer is due. He did not at first merely draw the attention of the public to the beauty of glass, but he also showed the beautiful and artistic ways of the art of glass making as objects of daily household use.

Experiments were started during the last few years and it had to be recognized that the art of glass making is a difficult and a number of beautiful objects have been produced.

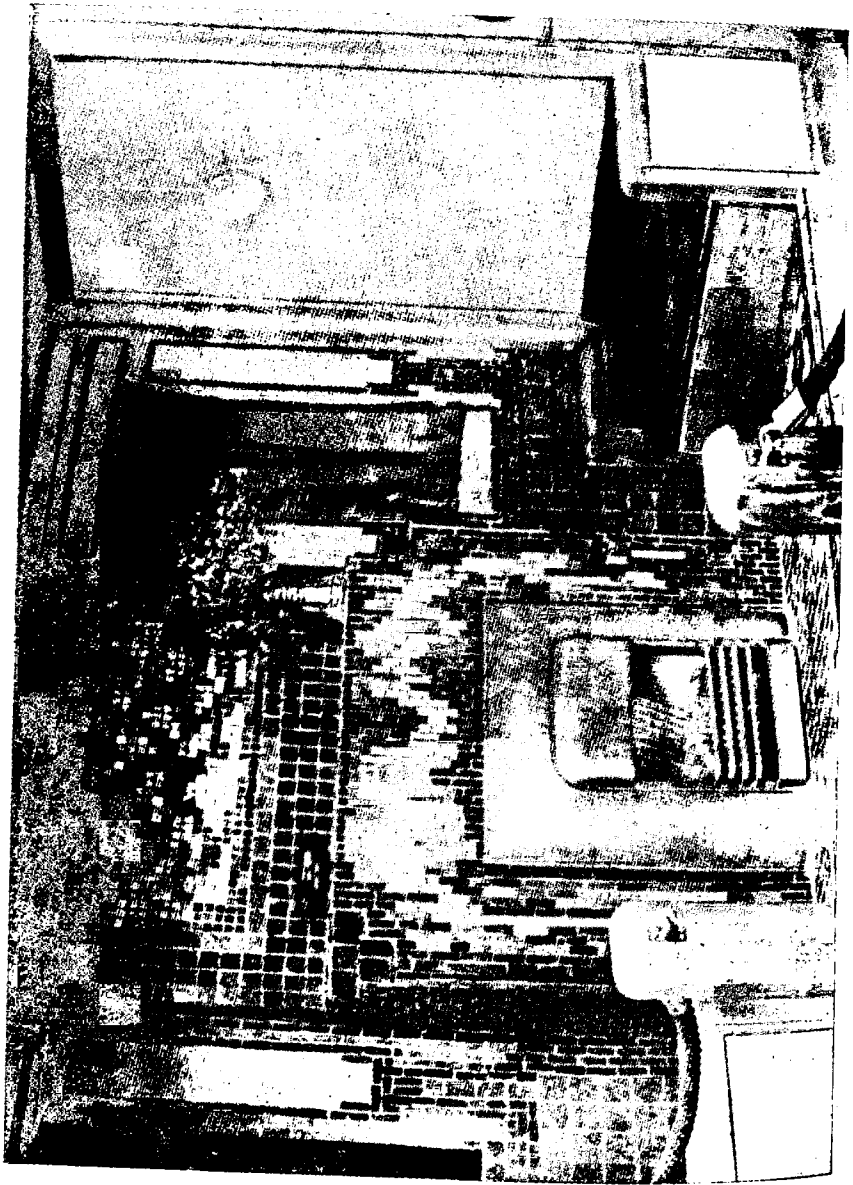
One of the designers in glass was the Dutch architect who died recently. His individual effort being tantamount to the



GLASSES by de Lorm



VASE by Lanooy



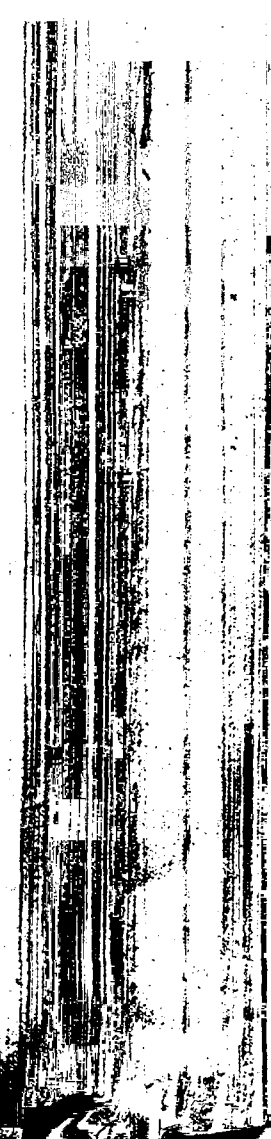
...the ...
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...the ...

Re ...
...call ...
...I ...
...one ...
...fingers of the pattern and ...
...touches. Everything ...
...vitality, strong and heavy. ...
...will show, by a low well ...
...rooms splashed with ...
...in autumn, and multi-colored ...
...grey, purple, green and ...
...full voluptuous lines. in ...
...spiritual art.

The artist de Lorm excels in designing
for everyday use. These, by ... the
and high factory work, will help greatly in
...
...

...the great Dutch architect, Dr. H. P.
...ware. His work impresses one
...large, its quality of bigness. Its proper
...rooms with heavy furniture such as he
...the basis, dishes and the like are regularly
...border lines being softened by wavy
His work expresses something of the Dutch
...in its robust open lines.

...bottle too has become an object
...of artists. A few young designers have
...flasks for beverages and perfumes.
...brown, and white, and really





purpose for which it was created. His aim was to make glass a living thing; and in his work frozen streams of glamour, silvery, fairy-like glimmerings, appear, not as accidental effects, but as the gracefully used brushstrokes of a painter in light. De Bazel's glass has style, a certain noble firmness that may almost be called ethical.

The work of the artist Lanooy gives an entirely different impression. In his forms in glass one may often trace the kneading, modelling fingers of the potter, and the pressing thumb giving the finishing touches. Everything that comes from his hands is full of vitality, strong and breezy. He often paints his glass; a cup will show, by a few well directed touches of colour, clouds, mushrooms, splashes of sunlight falling through trees in autumn, and multi-coloured moss, all in a fine combination of grey, purple, green and gold. His work often abounds in full voluptuous lines, in peculiar contrast to de Bazel's spiritual art.

Another Leerdam artist de Lorm excels in designing practical objects for everyday use. These, by replacing the usually involved and ugly factory ware, will help greatly in improving popular taste.

Twenty years ago the great Dutch architect, Dr. H. P. Berlage, designed glassware. His work impresses one immediately by its largesse, its quality of bigness. Its proper place is in large living-rooms with heavy furniture such as he himself designed. His basins, dishes and the like are regularly hexagonal, the rigid border lines being softened by wavy indentations. His work expresses something of the Dutch breadth and liberality in its robust open lines.

Fortunately the ordinary bottle too has become an object of interest to a number of artists. A few young designers have made fine pleasant looking flasks for beverages and perfumes. They are made in purple, gold-brown, and white, and really decorate the table,

One artist has designed floor and wall decorations in glass mosaic, by which remarkable effects are produced.

All these achievements give people of artistic taste good material for rejoicing. Even now the Dutch glass industry offers sufficient elements for the "glass house," that is, the house in which a maximum of noble and artistic glass adorns the walls and spaces. There is glass mosaic for floors and walls; white and burnt glass for windows, domes and light-inlets. There are numerous beautiful objects for daily use and for decoration. The "glass house" therefore is not an impossible dream. We may anticipate the home of the future, lighted on all sides, and filled with beauty, a symbol of the spirit of simple dignity and human brotherhood.

THE CHRIST LOVE MADE MANIFEST

By H. M. M.

We are seeking a deeper understanding of the Christ Consciousness through study, meditation and various means, and many who seek earnestly, yet do not reach Masterhood in one bound, grow impatient of their seeming delay. It is necessary for the seekers to remember that the still small voice of Truth takes time and patience to hear aright. One must have a quieted mind, undisturbed while in the silence. The Master forces no one to acceptance of Truth, but Truth stands always waiting outside the closed door, waiting for him who would know of it.

If you would bring the Christ Love into manifestation, and have it the ruling force in service, meditate on the Love of the Christ which is all joy. Know that Divine Intelligence, Wisdom, Love and Understanding fill you as you press on, bringing to you every good thing, and know that growth of the mind is gradual and sure, just as is the growth of the body. Day does not suddenly become night, youth the old man, but rather, through gradual growth, in normal fashion, each reaches a further state of development. Even so does the mind reach forward, learning and grasping the realities of the blessed Peace, step by step until it unifies itself with the Source from which cometh every right and good thing.

The Power of Love is abundantly equal to your every need. Do not worry. When a thought of need, or a thought of worry enters the mind, dispel it from consciousness, accepting instead the knowledge of the Divine source of supply. Remember too, that the fountain of this changeless Power never fails, but you may take away from it only that which you have room to receive. Therefore leave the mind freed from disturbing elements that the Christ may completely fill you with Power and with every good and righteous thing. Let no thought of doubt enter the mind. Remember Love is always close. Hold no negative thought in consciousness. Love and Truth are

positive forces. All Good is positive and teaches us the power of affirmation.

Never forget the Master's Law of giving; that which you give you receive and a room filled with sweet incense would become stagnant were there no outlet for its perfume. Therefore give of the love and understanding which are yours. Remember that infinite patience is a woven part of service. Lift your heart to the Source of Joy, and know it becomes then an easy task to give of the Light of Sympathy and Love. Close your eyes to the faults of growth, letting love be wide enough to include the help for every need asked of you. Wisdom guides and directs your every act when you seek within for your guidance.

In our service, we try to guide others on the path which we think is the right and only path, forgetting entirely that each soul becomes a true law unto itself, establishing clear serenity and love wherever it goes. We cannot know the God without until we know ourselves within as part of Him. The strength of love is kind and calm and free and courageous. It corrects without condemnation and it admits evil without excusing it, and above all things, it is steadfast in its love, overlooking all that is ungodlike in man. The conscious knowledge of the power within each one supplies each individual need. It gives wisdom, health, peace and growth and wealth. Open your heart to the inspiration of the Power that the Will of the Perfect One may be done in you.

In giving of love and service we are too prone to feel that we must sacrifice our personal development for that of another. Sacrifice only means eliminating useless and unsatisfactory conditions in order to bring in new and better ones. Development is an individual matter. Overcoming, rising above false beliefs, learning true love, ascending to the higher consciousness; all depend entirely upon ourselves. If one individual could force another to become more highly evolved, man would lose his individuality. To all who perceive spiritual Truth, life becomes glorious. Nothing is too difficult to him and he knows the all protective power of Love. There is no limitation, for he has the full power of the Christ at his command.

Keeping eyes turned to the higher things leads the soul to greater expression. Radiate life, love and wisdom. Give kindness and understanding. Open your life to the abundance of His gifts and seek only to know the Christ Consciousness that you may find the great happiness above all mankind.

Christ dwells in you as substance, wisdom, love, peace and power. Seek Him within, that you may know all things. Let go of fear, of doubt. Let the free vitalising life flow through you and live in you. To-day is all of life, all peace. Let the present bring every joy, knowing that the perfect wisdom of the Great Ones dwells within.

The pure flame of Love in service or in Truth cannot be for one minute suppressed. It shines in its glorious light showing us the Path, and though we stop to meet a material need, once, or many times, along the way, we are still treading as steadily the Path of right direction, and as each experience is completed we know it has done its good work and do not wear ourselves with vain regrets nor thoughts that look backward. As we gain and conquer in normal fashion so that our progress becomes less and less delayed, we know that progress is accomplished through meeting whatever need may arise but withal fixing our eyes on the goal we have set, and refusing to turn them backward, we live for the moment and need have no worry beyond or behind.

God is, we are, and Love binds us to the growth that brings Eternal Life. Let joy reign, and knowledge that growth belongs to you, bring peace. Let this be your meditation on Christ Love:

In Love and in Truth I find Perfect Peace. There is no fear of overcoming any adverse thing, for Truth eventually overcomes every opposition. Therefore I am happy and know that His Word within is a perfect fulfilment.

H. M. M.

ON SYMBOLS

By ELISABETH LOURENSZ

1. THE CIRCLE AND ITS CENTRE

IN order to understand a symbol, to know what it is meant to convey, we have, says H.P.B. "to be the symbol," which of course means we have to represent the symbol, to live it, to enact it. The following might be of interest to fellow-students, who feel attracted towards this "language in the abstract," which conveys much to its natives.

How can we be the symbol, how can we live it, and how can we enact it? Let me take this universal, most profound and most interesting of all symbols, *the Circle and its Centre*.

We find in our Theosophical literature quoted from the Zohar a paradoxical definition of a state of consciousness, which is compared to a "circle, the circumference of which is nowhere and the centre of which is everywhere". It has been explained to mean that vast consciousness of Nirvāṇa, that glowing Light, where various nuclei can be discerned, representing the Great Ones, and which stretches as far as the ring-pass-not of the Solar Logos of our System.

Vast though this consciousness must be, the true meaning of this paradoxical Circle can only be that Immensity, which in Christianity is designated by the Name of ALMIGHTY and which Hindūism names Parabrahm. Parabrahm, which includes all manifestation as well as "That which remains, after It has permeated this manifestation with a fragment of Its own Self," is truly the only "circle the circumference of which is nowhere and the centre of which is everywhere".

It seems to me that what this symbol of the circle and the circumference really stands for is that most perfect of all platonic solids, and at the same time the simplest; namely the sphere, while in the toys of Bacchus it is the ball; the cross-section is taken to stand for the thing itself.

To be that circumference with its centre we have first to see ourselves in our different vehicles and it will be clear that the heart stands for the centre whilst the periphery of the etheric vehicle is there its circumference; in the astral and mental bodies the same chakra stands for the centre, whilst the periphery of the respective bodies stands for the respective circumferences. We get then three concentric circles or spheres, instead of three circles or spheres which are strung on a string like beads on a thread, as most students depict their vehicles to be.

To live and to enact this symbol we have to find out what the relationship between this centre and its circumference should be, and to do this by trying to reach our highest level or reaching up to the one higher than we are enacting or living. In connection with this relationship between centre and circumference we will then see different ways of working, according to the stages of evolution the human being has reached. In the primitive man we will find that this centre has to learn to react and act and therefore blows are provided on the circumference: he has to grow by their impact, and only blows will make him see that from his centre the activity must start. While thus in the first stages in evolution the vibrations move from circumference to centre, when the Path of return is reached, this centre has begun to understand that its work is to ray out towards the circumference.

Though at first this going out was grasping, when the turn is taken, it is giving, and the more this giving and raying out predominates in the man's life, the more the circumference extends.

The circle grows, somewhere at this period the rearrangement in the various vehicles begins to take place, which in later periods shows itself as bands of different colours and later still the fringe round its circumference appears, besides the white glistening rays from the centre towards the circumference and beyond. The permanent link with the ego is then established and this forms then the centre using the various bodies as its instruments.

Coinciding with this, or before, this egoic centre will have to be given up for that wider consciousness, which can be compared to a circle including several centres, the Buddhic vehicle, and it is here that a totally different way of working takes place, for then instead of working from the centre of the circle towards its circumference, the circumference is the principal part of the circle for through the open network of this circumference streams the force which floods all the centres included in the circle. No longer can the man speak of my centre and my circle, but it has to be *the* circle and *the* centres. Wider and wider becomes the circumference of the circle, further and further stretches the net, including more and more centres, all partaking of that wonderful flood of love and harmony, wisdom and beauty, joy and happiness, and above all peace.

It is said that this labour of love, this web woven of the sun's golden rays, this glittering and rippling ocean brimful of joy and happiness will have to be lost, for still greater glories dimly sensed will stream into its meshes, be felt in its golden ripples, will come from beyond its circumference. When this golden film falls away—lo and behold! We are not anymore this web woven of the Sun's golden rays, but the *very sun itself*, the circle and its contents . . . the *Light*.

Elisabeth Lourens

THE DREAM OF PERFECT REST

HOLD me in the sunshine
Clasp me at the gloaming,
Meet me by the Home Porch,
Draw me to my Rest ;
Naught else thus may welcome
After all the roaming,
This my heart's own Refuge
Where I sleep the best !

Through the whirling tempest
Up the mountain lonely,
Scorched in wastes of desert,
Tossed on stormy sea—
Evermore encircled
In your pressure only
I can childwise nestle
Where I want to be.

With my Man's embracing
In my baby's holding
Once on ways of terror
And through shocks of loss
Even with the darkness
Its own self enfolding
There again you met me
Stretched upon your Cross !

From the Cross down reaching,
Round the whole world clinging,
Have you groped to find me
Through the wild alarms:
Place of my abiding,
Whatsoever winging
Me to your fond shelter ;
Everlasting Arms !

E. CHRISTINE LAUDE

"PEACE THROUGH YOUTH"

By AXEL VON FIELITZ-CONIAR

It was under this motto that the Sixth International Democratic Peace Congress was convened by Marc Sangnier at his beautiful estate at Bierville in France. About 5,000 members (not all at the same time) attended the Congress. The whole month of August was dedicated to Peace work.

During the first week hundreds of young German people visited the devastated areas of Northern France with their French comrades. They planted Peace trees at Reims, visited Laon, Amiens, Rouen and Paris and were soon known among the population as the "pilgrims of peace".

A ceremony, very moving in its simple beauty, was performed at the cemetery at Soupir at the *Chemin des Dames* where twelve thousand German and six thousand French soldiers had been laid to rest in the war. The young German members of the Congress put flowers on the French graves, French children covered the German graves with flowers, the youth from both countries trying to overcome death and destruction by mutual understanding and good-will.

The second week of August was a sort of summer school with lectures, discussions, artistic plays and short excursions to Bierville itself. The ancient castle, the wonderful park with its old, huge trees, the hills on both sides formed an ideal surrounding for a Peace Congress. On the top of the hills a big camp was erected for nearly 2,000 of the members. The French Minister of War had granted leave to use the military tents, field kitchens, etc. The tents were most comfortable, the main camp road was bordered on either side by the flags of the Nations represented at the Congress (about fifty), the Pope's flag was next to that of the Soviet Government! One huge flag with the word PAX, in red letters painted on it, crowned this "Peace Avenue".

Between the sessions of this second week young folk, especially Germans, entertained the delegates with singing and folk dances. 2,500 young Germans have been at Bierville in this Peace month.

The characteristic feature of the whole Congress was the dress of the young people, blue, green, yellow and red. Marc Sangnier and the members of his organisation "*La jeune Republique*" being nearly all

Roman Catholics, the large majority of the members, specially from Germany were also Catholics but Protestants, Free-thinkers, Socialists, Theosophists, members of the Order of the Star in the East and some young Theosophists were also present.

The Peace Congress proper took place in the third week. The following problems were arranged for discussion :

1. The tendencies of the young.
2. The economical situation.
3. The great movement of young people.

The discussions were often very stormy, especially when the problem of conscientious objection was discussed. It was interesting to note that the German Youth is much more radical and consistent on this question than the French Youth. England was represented by Harold Bing, Organising Secretary of the British Federation of Youth, who was in prison for two and a half years during the war as a conscientious objector. This fact must be mentioned here, that the German and English Youth are much more in harmony with each other than the German and French, so far as the question pacificity is concerned.

At the last General Meeting a resolution which ran thus: "The Congress sees in conscription a violation of the majesty of the Individual Conscience," was thrown out by the majority of the French delegates.

Another resolution introduced by Ferdinand Buisson, the Chairman of the League of the rights of man in France, was accepted. It demands compulsory Civilian Service as an alternative Service for conscientious objectors.

In the Magazine *Reconciliation* ¹ Moll writes :

"Do you not see, you Frenchmen, do you not understand the amazing thing that has happened? You doubt the sincerity of Germany's disarmament, look at her Youth. In bulk they stand here for conscientious objection; can you demand more? And you, German friends, try to understand that the victorious nation of the last terrible war believes in the State. The inner revolution you have experienced has not happened in France. Do you know the difficulties of conscientious objectors in this country? (France)."

The reports about the youth movements were very interesting. Naturally Germany, as the Motherland of the youth movement, stood first. The delegates of the Wandervögel said that what one calls *Zugendbewegung* is only the visible army but its spirit has more or less penetrated into the masses of young people. If we were to ask any of them to define the essence of this spirit he would probably not be able to answer, for it is a question of intuition rather than of analysis. Initiative, responsibility, a noble strain of sincerity, purity

¹ October, 1926.

and liberty, all these are characteristic of the youth movement in Germany. Harold Bing, speaking for the English Youth said: "The English Youth is not yet as conscious of itself as is the German Youth but it has already determined to attain three aims: (1) To understand British Imperialism (the danger of the British, navalism is equal to the pre war German militarism); (2) To oppose the exploitation of the proletariat through the infernal capitalistic system; (3) To establish entire freedom of expression for all."

In Germany, England and Holland youth is becoming more and more a prominent factor in public life. In Germany there are more than 500 federations of young people and they are constantly endeavouring to unite so as to lessen the number of organisations but by joining together to make each one the more powerful. This is not very easy as most of the young people, like our young Theosophists, do not wish to belong to an organisation with rules, statutes, elected officers, etc. One of these young men told me at Bierville: "We are not an organisation, we are a movement. We do not want to have all these outer forms created by the older generations. We know quite well that we shall need some form or another one day but we want it to grow quite naturally as an expression of the spirit of the Youth Movement."

I have had many talks with young Germans at Bierville, what struck me most of all is the nobility of feeling, the broad-mindedness and great enthusiasm of these young men. They know that they will have great difficulties when they get home, they know that on their shoulders lies to a large extent the responsibility to bring peace to Germany and thus help to bring peace to Europe; but their will is strong, their love for peace and justice deep, their understanding of the spirit of the New Age remarkable. It seems to me a symbolic fact that one of those whom these young Catholics recognise and love as a spiritual leader is a Catholic priest and professor and has recently been excommunicated because of his liberal tendencies as expressed in his books. These young people are Germany's greatest promise for the future and it is largely due to Marc Sangnier that this opportunity has been given to thousands of young people, from so many countries, to come in close contact with each other for the better understanding of all; and thereby to form bonds of deep and lasting friendship. At this Peace Congress at Bierville a step has been taken towards that Kingdom of Happiness which we are all trying to reach and to establish on earth.

Axel von Fielitz-Coniar

SEEDS OF INTERNATIONALITY

THE Round Table is an international movement which was founded in London in 1908 by some members of the Theosophical Society, with the object of promoting the growth of practical idealism, and the spirit of service amongst the young. It draws its inspiration largely from the legends of King Arthur; hence its name the Round Table. Although Dr. Annie Besant is a Protector of this Order and Mr. Krishnamurti a Knight of Honour it is a movement quite independent from the Theosophical Society and many of its members are not Theosophists. In England the Headquarters of the Round Table are at 2 Upper Woburn Place, London, W.C.1., and there are branches in a number of other cities; it also exists in seventeen other countries. The Order has three degrees of membership: Associates, consisting of boys and girls between thirteen and fifteen: Companions, who are between fifteen and twenty-one: Knights, who are over twenty-one. All members of the Round Table repeat the following pledge daily: *A Clean Life, an Open Mind, a Pure Heart, an Eager Intellect, a Brotherliness for All, a constant eye to the Service of the King. May we live in the light of these ideals, may we be true companions, and may the blessing of the King be with us every one.*

The Order of the Round Table has just seen the number of its Knights increased by the accession of two world celebrities, according to cables received, from the United States yesterday by the Theosophical News Bureau, which announces the entry into the ranks of this organisation in America of Douglas Fairbanks and Mary Pickford.

Knight Douglas Fairbanks is stated to have promised the Round Table very liberal financial support.

* * * * *

The spirit of co-operative work in service to humanity is abroad in the world. One after another, organisations are coming into birth, banding together men and women having a common path of service, in order that in this co-operative way they may do their work more effectively. This is the aim of "The International Fellowship of Teachers" whose object is "To Serve the World Through Education".

Membership in the Fellowship is a pledged one, requiring a year's probation before being finally admitted as a pledged member. The spirit of the pledge is too long to quote but consists of an expression of the ideals that any teacher holds in regard to her profession and

her pupils. Non-pledged associate membership as well as honorary membership is also possible.

The Fellowship was established on October 1, 1920, by some twenty-six 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 Rt. Rev. G. S. Arundale, Theosophical Society, Adyar, Madras, S., India; or to S. Michael's Foundation, Huizen, N. Holland.

* * * * *

The World Confederation of Christian Students Association organised at Geneva from September 9th—19th a great International Bazaar called *Forum de Genève*. Forty nations took part. This Bazaar, if not directly under the auspices of the League of Nations will, of course, be very closely connected with it.

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The International Federation of Universities also held its annual meeting last Autumn, 20 delegations were present. New members include Canada, Esthonia, Finland, Luxembourg, Yugo-Slavia, Roumania and Japan. Subjects such as "The Function of the Press" and "The Progress of Education" were discussed.

* * * * *

There are now two international organisations which deal with meteorology: the International Union of Geodesy and Geophysics and the International Conference of Directors. By mutual arrangement, the former concerns itself only with the scientific side of meteorology while the practical application is left entirely to the latter. The Conference of Directors is held every six years, and at each a number of Commissions is appointed to deal with various aspects of practical meteorology, membership of which is not limited to members of meteorological services. Eight such Commissions met at Zurich on September last.

The International Meteorological Committee met at Vienna later in the same month.

The following are amongst the chief decisions reached: A system of visual gale warning signals, for day and night, was adopted for all national services, and agreement was reached as to the conversion of velocities read on anemometers into Beaufort Numbers for weather telegrams.

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An international exhibition of hand work is being organised under the ægis of the Save the Children Fund International Union, of Geneva. The Exhibition will comprise three sections: Specimens from (a) work schools, (b) elementary schools, and (c) special schools. It is intended that it shall travel to various countries.

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BOOKS ON INTERNATIONAL LAW JUST PUBLISHED

The British Year Book of International Law, 1926. (Oxford University Press. 16s.)

Oppenheim's International Law. Vol. II. Disputes. War and Neutrality. (Longman. 42s.)

WAYFARER

THEOSOPHY AND THE WORLD TEACHERS¹

SIR,

May I be allowed to correct some of the unfortunate and mistaken remarks in Mr. Williams' letter with regard to the Theosophical Society?

In the first place Dr. Besant never asks anyone to accept her teachings or statements unless there is that inner response which is the only real test of truth to anyone.

The Order of the Star in the East is an organisation quite distinct from the Theosophical Society, and there is no need for anyone to join it who does not share the belief in the near coming of the World Teacher. Far from "large numbers" and sections leaving the Theosophical Society on account of this teaching, 6,471 members have joined the Society during the past year, and despite all the slanders circulated there is a steady increase in its membership.

With regard to the Liberal Catholic Church, it has been "forced" on no one, but is a natural outgrowth of the desire for the teachings of the Ancient Wisdom to be expressed in a Christian form. It imposes neither "dogmas" nor "priestcraft," leaving its members the

¹ From *The North Wales Weekly News*.

utmost freedom of mind, while giving its Sacrament freely to all who desire it, whether members or not.

In notice one curious and very striking omission in Mr. Williams' letter. There is no mention of the Masters of the Wisdom who founded the society through their pupil, Mme. Blavatsky, and who are still the real guides of the movement. Their policy is carried out by our present leaders, who yield to them the same honourable adherence as did H. P. B.

Those who try to pit Mme. Blavatsky against Dr. Besant surely forget that Dr. Besant was her pupil and was trained by H. P. B. to take on the office she now holds and no one has been truer to their teacher than has our present leader. The honest truth is that all the trouble in the Society over movements started by its members for the helping of the world, is made by those who desire at all costs to stand still and enjoy what has been given them. This being impossible—for no one can stand still—they started the cry "Back to Blavatsky," and they are left crying while the majority of the Society passes on to fresh work, new ideals and higher visions. Undoubtedly H. P. B. would have them do this—no standing still for her, and no "bible" for her, or any true Theosophist, in the sense of calling her book, *The Secret Doctrine*, by that name.

I would also like to point out that Dr. Besant has never used the word "Messiah," or put such a being on "exhibition". Neither is any Theosophist, worth the name, looking for a "Saviour"; rather are they trying to obey the injunction to "work out their own salvation" and carry out the law of brotherhood, the first object of the Society. Had H. P. B.'s teachings on this fundamental law of existence been understood and carried out, Mr. Williams' letter, and many statements, made from the Occult Esoteric Library Bureau, would have been alike impossible.

Yours truly,

GERALDINE ALLEN,

*Hon. Secretary, Llandudno Lodge,
Plas Benlith, Colwyn Bay, Wales.*

BRAHMAVIDYĀ ĀSHRAMA, ADYAR

OPENING OF THE FIFTH LECTURE SESSION

THE Fifth Lecture Session of the Brahmavidyā Āshrama, Adyar, was opened in the Āshrama Lecture Hall on October 2. There was a large gathering of lecturers, students and visitors. After prayers by representatives of the various religions, the Principal, Dr. J. H. Cousins, gave the opening address of the session, of which the following is an extract :

One of the purposes of the Brahmavidyā Āshrama is to develop in its members the powers of initiative, continuity and responsibility. We open our fifth lecture session in circumstances that seem to suggest an examination as to how far those of us, who have been in the work of the Āshrama since its beginning, have fulfilled that purpose. All those to whom we habitually look for inspiration and guidance are scattering these benefactions and others in places far from Adyar as geography goes. Happily, in the Theosophical life, the limitations of time and space are not so exacting as they might be. We receive touches from beyond their frontiers that break the sense of loneliness and inadequacy. A few days ago I permitted the thought to enter my mind that the President was much too busy in America to think of us, and I comforted myself with the sense of satisfaction that she had sufficient confidence in us to expect the Āshrama to go on as usual, or even more so. Next day I received a cable from America saying that she was sending a professor to give a six months' course in the Āshrama. The engagement was made in Ommen, and she had carried a thought of us in her writing case from there to Seattle.

We shall leave it to others to judge whether we have gone any distance towards the fulfilment of the Āshrama's purpose. Whatever be the source of the fact, the fact is here that we have opened our previous session with greater promise in new work. We have also valuable additions to the work already accomplished ; and we have a sense of high responsibility both to Those who are watching the

progress of the Āshrama, to our incarnate leaders, and to the world that needs the special service that the Āshrama can give.

The maps, graphs and apparatus displayed around the platform suggest various scientific studies. This does not mean a departure from our synthetic plan or from our studies in Mysticism, Religion, Philosophy, and the Arts. We shall not be less literary than we have been, but more scientific, to the advantage, we hope, of Science.

Dr. P. K. Roest has come from Holland to give lectures in Anthropology and Sociology. These will form one of a quaternary of related subjects whose synthetic treatment will reveal many matters of importance related to the mystery of human character. Mr. A. E. Ellis, who has returned to Adyar for the session, will give a complete course on "Consciousness, its Nature and Expression." This will form a study of the qualities of consciousness, and their physical vehicles, particularly the brain in the study of which Mr. Ellis is an expert of many years experience. He has brought a valuable equipment for theoretical and practical work, most of which he has kindly offered to make a permanent addition to the Āshrama's paraphernalia. An outfit of apparatus for the beginning of work in Experimental Psychology is on its way from America, and will be used in the compilation of data at present deficient in psychological science, that is, the characteristic reactions of oriental humanity to external stimuli. The foregoing represent the objective (Anthropology and Craniology) and subjective (Psychology) aspects of the study of humanity. I am hopeful that such co-ordinated enquiry will lead to a fuller and clearer understanding of not only the straightforward facts of human nature but of the frequent puzzling clashes between the inner individuality and the outer personality. In this important enquiry we shall also see what aid the ancient science of Astrology can offer us in indicating the transcendental limitations on human expression which Astrology claims to recognise and explain. Mr. L. B. Raje will be the lecturer. A study of an individual or group of individuals from these four points of view cannot but be of profound importance.

The Āshrama idea is now exerting an influence far beyond its present physical confines. It is only in Adyar that Adyar conditions can be found. But the synthetic vision that asserts the unity of humanity also asserts the unity of understanding, and seeks it in all conditions. Groups are now either at or contemplating work in India, Ceylon, China, England, Holland, Finland, Chile. Close organisation is not at present necessary. What is necessary is the synthetic vision, hearty co-operation in study, and mutual exchange of results.

In this expansion of the Āshrama idea the Jubilee Convention of the Theosophical Society gave immense help. Appeals and reports (such as this) receive a very small response; but a day's work in the Āshrama usually results in a discovery. I mention the case of Dr. Lily Heber of Norway because it is documented. But it is typical, not unique. Having discovered the Āshrama she voluntarily made the following announcement after breakfast in Leadbeater Chambers to the delegates then assembled.

“What would you do if you knew that something great was happening in your very midst, which very few appeared to know anything about, and which you had the privilege of finding? Surely you would wish to tell everyone about it. That is exactly what I want to do. There is here at Adyar a Brahmavidyā Āshrama: the word means a place where one can seek from all sides, without distraction, the Divine Wisdom. Perhaps you think of it as something like one of our western universities with an elaborate curriculum and very dry lectures. I want to tell you that it is like nothing else in the world. It is a university pulsating with creative life and having a type of lecturer whom you will find in very few universities in the world at present. The lecturers are experts in their particular subjects. That in itself may not be remarkable—but they are creative experts, and that makes all the difference. The Brahmavidyā Āshrama is wholly dedicated to Service. The studies are begun each day with prayers, and there you may experience the truth of the words, *laborare est orare*. Each nation ought to be represented in the Āshrama so that every country in the Theosophical Society might get the benefit of this pioneer work. . . . The Theosophical Society stands for creative pioneer work for the building of the new age. Here in this germinal World-University you get into the heart of it all. Seeds are being sown which will grow into wonderful flowers, giving forth their fragrance to the world. Be a flower to your country if you can, and do not let this unique opportunity pass from you.”

Obviously the Āshrama is being recognised as satisfying a need among members of the Theosophical Society. This however sounds too casual. What one feels more and more is the inevitability of the Āshrama; not that it is an exotic grafted on the Theosophical stem but a flowering from the authentic triple root. Here is one of its authorisations:

“You will, of course, aim to show that this Theosophy is no new candidate for the world's attention, but only the restatement of principles which have been recognised from the very infancy of mankind. The historical sequence ought to be succinctly yet graphically traced through the successive evolutions of philosophical schools, and illustrated with accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists. The alternate breakings-out and subsidences of mystical phenomena, as

well as their shiftings from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. And lastly it will appear that the present tidal wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity."

This might easily be taken as an instruction for a typically Āshramic course of study to-day. Yet it was written in 1881 by the Master K. H. to Mr. A. P. Sinnett. In the following year the same Master wrote to Mr. A. O. Hume :

"Schopenhauer's philosophical value is so well known in the western countries that a comparison or connotation of his teachings upon will, etc., with those you have received from ourselves might be instructive."

Something has been done within the last four years at the Āshrama to fulfil these august injunctions of half a century ago. I trust that some student will, before many more years pass by, earn the inner felicity of devoting full attention to their complete fulfilment.

No rebuke is implied to anyone incarnate or discarnate in the recognition that a command such as the foregoing has not yet been carried out. There are times and seasons when the wish, so to speak, of the higher worlds can be apprehended but not fulfilled. But I think the time for fulfilment is now with us. The world is feeling out towards some more comprehensible views of things than that which has landed it in the next stage to ruin. Actions are being felt to hang upon points of view, and the modern point of view is being critically examined. There is a dawning consciousness of the need for a coming together, of a synthesis of thought and action. Schools for this purpose are arising in various parts of the world. The situation has been well expressed by Dr. Glenn Frank, President of the University of Wisconsin, in a series of articles while he was temporary editor of *The Century Magazine* a year ago. Discussing "The Outlook for Western Civilisation," he analysed the literature of despair that is prevalent to-day. He also noted signs of an optimistic literature which, however, restricted its optimism to cheering for Utopia. What was wanted, he declared, for the production of a new renaissance was the constructive ability of the engineer, and amongst such engineers he included researchers such as I hope the Brahmavidyā Āshrama will produce. He said :

I suggest that we need to have done for modern knowledge something analagous to what Diderot and the Encyclopædists did in the eighteenth century. To be specific, I think Western Civilisation would profit vastly from the labours of a group of men

(not to mention women, J. H. C.) who would go with conscientious care through the findings of all the natural and social sciences, pulling out, tabulating, and reducing to easily understandable terms the net social and spiritual contribution that each of these adventures of the modern mind has made to the future of our civilisation. This would give us something approaching an inventory of the raw materials of social renewal upon which we must depend. All these sciences have lying relatively unused in their laboratories certain socially usable ideas that would, if really used, lift the whole tone and temper of modern life. Unfortunately many of these ideas are to-day buried under the jargon of technical scholarship, and effectively insulated from contact with the common life . . . If we are to save the results of modern research . . . there must be, I think, some soundly conceived attempt to winnow out the net social and spiritual contributions of scholarship from the chaff of attendant detail, and to translate these contributions into the vernacular . . . If we are to realise a renaissance we must somehow thrust the results of research into the stream of common thought, and make them the basis of social action. The creative scholar is the hope of civilisation, but his contribution does not become a social asset until it gets beyond the stage of inarticulate accuracy. . . . The end of all research and analysis is synthesis and social application. This must mean, it seems to me, that every now and then we must gather up the results of a period of research into . . . a series of tentative dogmatisms upon which society can act until further research reveals wider bases of action. . . . The New Encyclopædists are overdue. . . . If Western civilisation is dependent upon 'a race between education and catastrophe,' might we not help education to win the race by ferretting out and making intelligible to the average man the major results of creative scholarship? I think we can. And I think one of the first steps in this direction would be taken if we brought the New Encyclopædists together and set them to work. . . . I should like to see some great publishing house or some great university sponsor such an enterprise, for, despite the almost insuperable difficulties that lie in its way, I cannot but believe that the victories of intelligence will be insecure, liable to periodic defeats by strange revivals of obscurantism, until . . . we match the evangelism of superstition by the equally earnest evangelism of scholarship. . . .

We shall, I hope, be pardoned a moment's gratification at the fact that Dr. Frank's desideratum of "creative scholarship" was discovered by Dr. Heber in the Brahmavidyā Āshrama. I doubt, however, if certain of our studies would pass his discriminating eye and escape the category of superstition and obscurantism. I follow his writings in the press of America, and I know that, like many others, his conception of synthesis lies mainly along the horizontal aspect of life, and that touches from the vertical aspect (which is the source of most of the alleged superstitions) bewilder his thinking. All the same his influence tends towards the truth. We quote him to show how the best thought of the world is turning towards the centre from the circumference.

While the Āshrama is at one with other movements towards synthetical understanding in its mental and social aspects, it differs from most of them in giving the intuition full recognition and in demanding personal discipline as essential to true study. The Āshrama assumes, with them, the inter-related handling of cultural material; but it insists also on the training and elevation of the conscious instrument of culture. A synthesis that remains at the level of its details will itself become a detail and need a further synthesis. There must come a rise of consciousness and an extension

of power, a passing of sight into insight and the capacity of understanding and anticipation which is prophecy.

Such extension of power will not reduce interest in and enjoyment of details. On the contrary it will increase their significance by finding their interactions. Multiplicity will no longer bewilder the mind. The purely analytical mind has a natural tendency not to "see the wood for the trees"; but the researches of a synthetical mind like that of the religio-philosophical artist-scientist, Jagadish Chander Bose, have shown us that they who cannot see the wood in each tree cannot see anything aright.

This is the essence of the Brahmavidyā vision—to apprehend the relationship of the detail to the whole through the operation of the purified, clarified and informed intuition.

C.

SAYINGS OF MEISTER ECKHARD (1260-1326)

In the midst of the silence there was spoken in me a secret word; in the purest part of the soul, in the noblest, in her ground, eye in the very essence of the soul. That is mid-silence for thereinto no creature did ever get, nor any image. Were any image present there would not be real union and in real union lies thy whole beatitude.

MORE REVELATIONS

By C. JINARĀJADĀSA

"It never rains, but it pours." Since my writing on the matter of "Revelations and Psychism" in the last THEOSOPHIST,¹ more revelations have reached me. The first is from South Africa, where a group of people are putting themselves forward as having a special revelation from the Masters. The second is unsigned, and comes from America, and is a special message from the Christ calling upon the world in general to repent. The third is a series of letters which have been shown to me purporting to come from the Archangel Michael and the Masters M. and K. H. In this last series of communications there are also letters signed by Dr. Besant. Needless to say, Dr. Besant's signature is a forgery. The pathos of these communications is that a very old and devoted member completely lost his head on the receipt of these communications, and carried out various instructions in them regarding the use of trust funds which were obviously against ordinary business morality.

A communication has also come to me from England mentioning that a certain individual claims to be the pupil of one of the Masters, and insists that another should accept what he says without question and should carry out his instructions.

The last European mail brought me three long letters from one individual in Germany who has a very pressing revelation, which he desires to give to the world. A part of this revelation is that the correspondent is Muhammad and that Christ, Moses, Buddha and Confucius are respectively to-day Radek, one of the leaders in Russia, Tagore, Steiner and Keyserling. This writer urgently asks my aid to publish certain special communications which he has, under the penalty of my losing the grace of God who sends the message through the correspondent. A few weeks ago, I received nearly a dozen manuscript books from Holland, all containing special visions and experiences from a correspondent, who took for granted that the Adyar Publishing House would only be too glad to publish them. I had to return all the books, spending five shillings on postage which, of course, was not sent in advance by the revealer of spiritual things.

¹ See pp. 313-321.

Another set of communications from South America are now in my office, and I am waiting to get the address of the writer to return them.

No special warning need be given to old students, though even an old member can sometimes be utterly deluded by the subtle flattery which is implied in receiving communications from the Masters. To new students, I can only re-assert the warning given again and again, that the greatest caution should be exercised regarding communications from the invisible through whatever channel they come. There is no guide about the matter except one's own individual judgment, and since the judgment of each of us is influenced by his predispositions, the matter is one requiring the utmost dispassion and intuition. If there is the slightest *inner* hesitation, then it is indeed true that "once to be in doubt is once to be resolved".

C. Jinarājadāsa

CORRESPONDENCE

SNAKES¹

DEAR SIR,²

I read with interest your letter in the October THEOSOPHIST on snakes, as I have long been convinced that there is a great mystery about the snake kingdom. You will find much about snakes in the stories of Buddha's former births, otherwise known as *Jātakas*. No doubt, like other scriptures (the Christian for instance) they have been corrupted, but they are still very interesting and full of information. If you will take the trouble to look carefully through the table of contents for each of the five or six volumes (in the Adyar Library) you will find what you want. Putting together what I have gleaned from these stories, I gather that the snakes are amphibious, by which I mean, not that they live both on land and water, but that they live partly on the physical and partly on the astral planes. In their astral bodies they are super-human, but they differ much amongst themselves in dignity and stage of evolution, just as men do. Their astral bodies seem to be of human form. Some are very splendid and there are kings and princes among them. The deadly cobra seems to be one of the highest. The Buddha himself was born several, if not many, times as a cobra. Also they (the higher ones at any rate) can take human form (by materialisation) when they so choose; and men have been known to marry snake women, without suspecting that they were not human, until some day quite unexpectedly the woman showed her snake form by accident. Sometimes when the Buddha was born as a cobra, he would take the five vows and assume his snake body and lie on an ant-hill saying to himself "Let who will take my flesh; I will not harm him." On one such occasion his age long enemy Devadatta came along as a snake charmer and made him dance and thrust him into a basket, causing him great pain, and then took him about the country, making much money by him. And once, when the Buddha (not of course then the Buddha, not even a Master) was just going to leave his basket and dance before the king, he spied a relation of his own standing in human form on the outskirts of the crowd and was ashamed to come out. This relation had missed him on the astral plane and had wandered all over India looking for him. But you must read it all for yourself. I do not believe things merely because our leaders say them, though I

¹ See THE THEOSOPHIST, October, 1926, p. 105.

² This letter was addressed to Mr. K. P. Verma. His reply follows.

have learnt most, of the little I know, from the writings of A. B. and C. W. L., and have been many years in the Theosophical Society. Moreover they speak of the general course of evolution not of the many exceptions. I feel sure that, as said in the Buddha's first sermon in *The Light of Asia* near the end of the poem, a man may be treading the left hand path, throw himself back to lower than a worm or gnat, and may have to come right up the animal kingdom again.

8 Colville Gardens
London, W. 11

E. FRANCIS UDNY

MR. K. P. VERMA'S REPLY TO THE REV. E. FRANCIS UDNY

REVEREND SIR,

I am very much indebted for your letter of the 22-10-26. I am sending a copy of this letter with a copy of my reply to the Editor of THE THEOSOPHIST for publication as desired by you.

I think your view regarding the snakes being "amphibious" and possessing human astral forms may be true. I have not read the book you mention but stories about snakes being seen in human form are common in India. There is one about which I am not quite sure, that was told me by a person whom I do not wish to disbelieve. He was a barber by caste, and a musician. Not because it was his profession, but he was a real artist and loved music for art's sake. He lost much of his business on this account but was somewhat crazy over it.

He was going out to some village on foot one day and lost his way in a jungle. Another man, more alert than himself, would have found no difficulty in finding it but he wandered here and there engrossed in some melodies which he was thinking out and at last, tired out, sat down beneath a tree to pass the night. It was summer time and no clothing was necessary. He took out his musical instrument which he carried (Saringee) and began to play. He so lost himself in that that he did not know how long it was before he became conscious of somebody calling him. On looking up he perceived a stranger beckoning him to come and play to a party of well dressed and apparently high class persons assembled there in the open field before him. Unsuspecting he went there and played till morning, when at dawn he was startled to see snakes gliding down to their holes in place of the human beings. He ran for his life, and only told this story to the most intimate friends whom he could trust not to laugh at him.

I have related the story as I have heard it, not from the old man himself, who is now dead, but from a friend of his; I leave everybody to form his own opinion about it.

Still, a few of my doubts remain and I am awaiting further replies.

I shall always be glad to hear from you further on the matter and will let you know much more interesting things.

Mohalla Khandak
Meerut City, U. P., India.

K. P. VERMA

THEOSOPHY AND BUSINESS¹

THE writer of this article, aiming at bringing into the business world a different state of mind from that which actually exists, and with the idea of being able to give a certain percentage of profits to those of our movements which are in need of help, thinks that it might be of advantage to set up among Theosophists who have the possibility, capacity, and desire to do so, a net-work of business, capable of carrying into effect our ideals, even in this difficult field where a considerable amount of man's selfishness is concentrated.

There are, most certainly, amongst our ranks, Theosophists who, while possessing all the necessary qualities which classify the business man of to-day, are able, at the same time, to work unselfishly; and there is no reason why the ties which bind the members of the Theosophical Society and the Order of the Star should be limited to a life felt in the same way, to the reading of the same literature and the same activities in order to help those movements which are in harmony with the world's spiritual life only.

In present day civilisation, as in all other civilisations, commerce is a natural and indispensable necessity; it is rendered unpleasant only by the state of mind in which it is carried on, the selfishness which deforms it, and the narrowness of mind by which it is conceived.

It is not because there must also be traders with a precise and definite function in the plan of evolution in the Great Life, that men work, but because they are able to make big profits out of commerce, which they can use to satisfy their personal ends; thus the world's riches are used but very little in favour of the greater part of men, and, when in the hands of narrow and excessively egoistic people often become a real danger to the community and, almost always, a source of annoyance, unrest and harm.

Now, I think, that by setting up business relations between persons who already are trying to bring into the world uprightnes and broadness of outlook, knowing something more of life and reality than the ordinary business man, it might be possible, by means of setting an example of sincerity and honesty, to form, little by little, a new opinion of the commercial world, that is to say, a Theosophical way of looking upon all that side of life.

See THE THEOSOPHIST, May, 1926, p. 238.

" " August, 1926, pp. 620-1.

If all Theosophists who are engaged in business could demonstrate by their life, for instance, that the world could most certainly rely upon Theosophists, much more than on the greater number of tradesmen who are not Theosophists, they might see the possibility of linking together new relations, other than those of frequenting the same meetings or being subscribers to the same periodicals, and this for the benefit of everyone.

Again—through this set of people, who within the field of their own influence might certainly command perfect honesty, and outside it set the example of a better understanding of life as well as a better way of living it practically—those powers which are tending to create the new era, could, assuredly, spread in such a way, that He whom we are awaiting might find centres through which to act even in this aspect of life.

This idea is for the moment nothing but an idea; nevertheless, it might become a great power if supported and actuated by persons of faith, who are seeking to incite their highest ideals in all phases of life with which they come into contact.

Of course, all Theosophists who are engaged in business do this—as also do non-Theosophists—but that which might be of greater interest would be to draw together all such people in a sort of network, embracing every line of business possible, so that the particular activity of each one might be strengthened and have wider possibilities for success and influence.

The writer wishes to submit this idea to all those Theosophists whom it may interest, and would be happy to correspond and try to come to some agreement with anybody wishing to have business relations with Italy.

Viale Campania, 35
Milano (33), Italy.

P. CRAGNOLINI

THE YOUNG THEOSOPHISTS

I SHOULD be glad if it could be made known through your magazine that the Southampton Group of Young Theosophists will gladly welcome Theosophists and Star members should they arrive at Southampton when visiting England and will endeavour to render what assistance and guidance may be required from them.

Letters, stating the name of the ship, the time of arrival and requests for any particular service, should be sent in advance, together with, if possible, a letter of introduction from the General Secretary of their Section.

32 Carlton Crescent
Southampton

(MR.) S. I. HEIMAN

BOOKS RECEIVED

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

The Vaccination Controversy, by H. Dennis Taylor ; *The Self-Seeker and His Search*, by T. C. Isbyam ; *Get Well and Keep Well*, by Dr. Josiah Oldfield ; *The Divine Art of Healing*, by Rosa Hobhouse (C. W. Daniel Co., London) ; *Occultism, Christian Science and Healing*, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne, Australia) ; *Spiritualism and Theosophy*, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne, Australia) ; *The Uplifted Heart*, by Antonia R. Williams (L. N. Fowler, London) ; *From Atlantis to Thames*, by W. P. Ryan ; *A Spiritual Anthology, from Robert Browning*, by M. A. Percival (T. P. H., London) ; *Gods in Exile*, by J. J. Van Der Leeuw, LL. D. (T.P.H., Adyar, India).

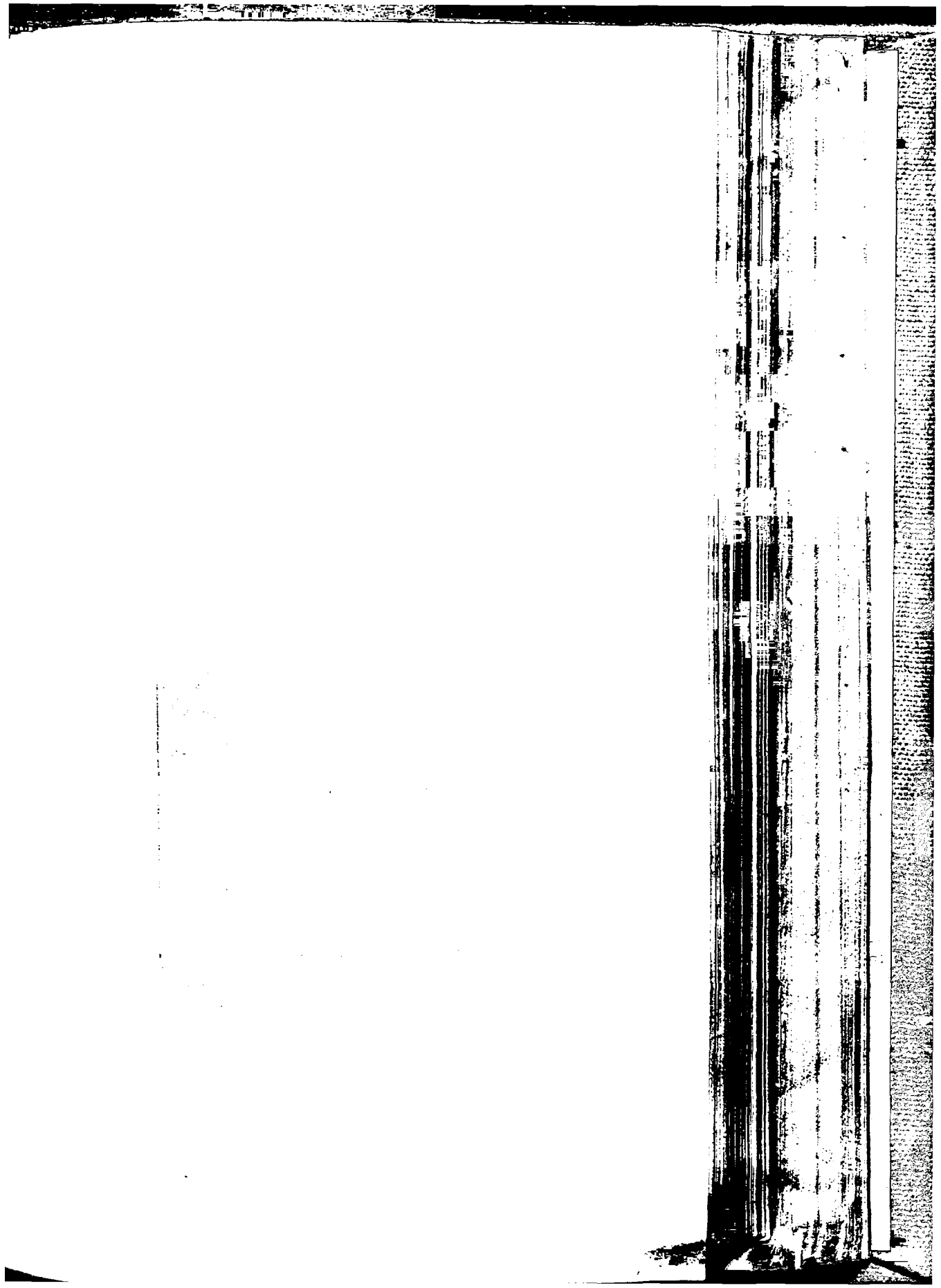
OUR EXCHANGES

We acknowledge with many thanks the following :

Modern Astrology (October), *The Australian Theosophist* (October), *The Canadian Theosophist* (September, October), *The Servant of India* (November), *Yuga Pravesha* (November), *Bulletin Théosophique* (November), *Isis Revista Teosofica Portuguesa* (July-September), *Teosofi* (October), *The Theosophical Review* (November), *News and Notes* (November), *League of Nations Monthly Sum.* (October), *Light* (November).

We have also received with many thanks :

Theosophisch Maandblad (November), *Rural India* (October), *Revue Théosophique Le Lotus Bleu* (October), *Pentalfa* (November), *La Bibliophile ès Sciences Psychiques* (October), *El Mensaje* (August, September), *Bulletin of the Museum of Fine Arts* (October), *The Jewish Theosophist* (September), *The Mahā-Bodhi* (November), *Revista Teosofica Cubina* (October), *Theosophia* (November) *Blavatsky Press Bulletin* (November), *De Theosofische Beweging* (November), *Teosofisch Tidsskrift* (October), *Espero Teozofia* (July-September), *El Heraldito* (September), *Le Phoenix* (November), *The Occult Review* (November, December).





“UPON THE HIMALAYÁS SHINES
OUR LORD THE SUN.”
(*Nirvana*, p. 66)

REVIEWS

Yoga, by G. S. Arundale. (Theosophical Publishing House, Price Rs. 3-8.—2-12.—2-4.)

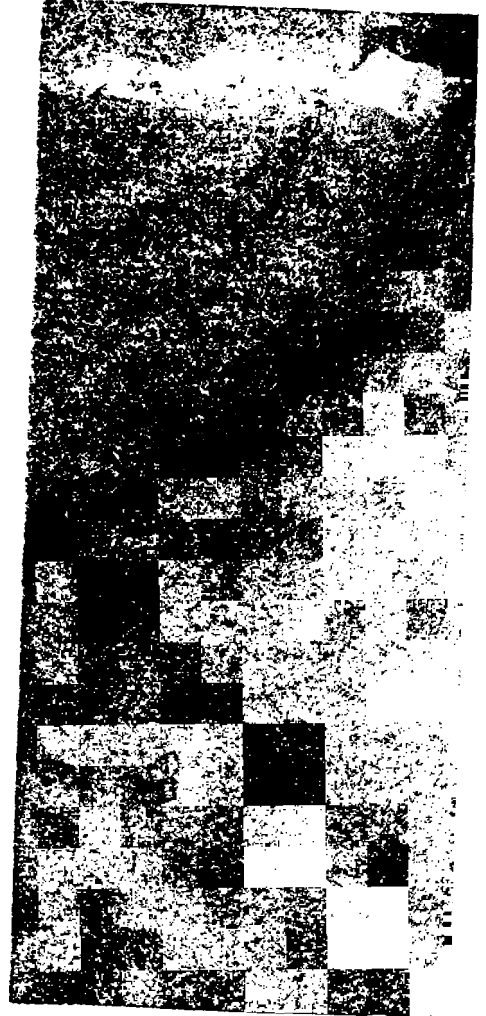
This is not a book to be reviewed but a book to be felt. Arundale has the power to make the reader feel somewhat of the experience, limited as may be the understanding of that experience. The reader; yet something, a shadow of the feel, is there. He seems to have lived a long, long tunnel and he has found the way out on to the mountain top, spoken of in the book and illustrated by the Himalayas.

Chapter 3 on "The inner Light upon outer things" is an inspirational chapter which tells what light may mean to each one as we emerge from the dark tunnel of ignorance and other sorts of darknesses, for there are many, as indeed G. S. A. tells us of many lights which transmute darknesses. Perhaps the chapter that touches the Theosophical subject most is the one called by that title, which "dreams" of the work which is already begun and has been to a certain extent in "The Elder Brother's Letter (See THE THEOSOPHIST, July, 1926). That Letter was an eye-opener to many of our readers and this book helps to expand the thought suggested by the Letter.

Chapter after chapter reveals fresh inspiration and we could call it one "as the most inspiring" as we read on. Yet without the book itself can give an idea of what the words, there-fore, try to convey, one is carried through the tunnel and one knows that the author is one who can lead us from darkness to light if we are ready to want to find the Light and have finished with the darkness that surrounds our selves.

Be selfless to live and selfless to die—seeking for no reward, but for the greater life; hoping for no heaven, for no æonian bliss, but to grow selfless every day—such is the lesson that pervades the Master's life, the Master's Teaching—thereby may Peace be all life at last!"

G. H.



"UPON THE HIMALAYAS SHINES
OUR LORD THE SUN."
(*Nirvana*, p. 66)

REVIEWS

Nirvāna, by G. S. Arundale. (Theosophical Publishing House, Adyar. Price Rs. 3-8.—2-12.—2-4.)

Nirvāna is not a book to be reviewed but a book to be felt. G. S. Arundale has the power to make the reader feel somewhat of his experience, limited as may be the understanding of that experience to the reader; yet something, a shadow of the feel, is there. He seems to make of life a long, long tunnel and he has found the way out on to the mountain top, spoken of in the book and illustrated by the picture of the Himālayas.

Chapter 3 on "The inner Light upon outer things" is an inspiration of what light may mean to each one as we emerge from the same dark tunnel of ignorance and other sorts of darkneses, for there are many, as indeed G. S. A. tells us of many lights which transmute those darkneses. Perhaps the chapter that touches the Theosophical Society most is the one called by that title, which "dreams" of the future work which is already begun and has been to a certain extent outlined in "The Elder Brother's Letter (See THE THEOSOPHIST, January, 1926). That Letter was an eye-opener to many of our members and this book helps to expand the thought suggested by the Elder Brother.

Chapter after chapter reveals fresh inspiration and we could name each one "as the most inspiring" as we read on. Yet withal nothing but the book itself can give an idea of what the words, therein contained, try to convey, one is carried through the tunnel and one realises that the author is one who can lead us from darkness to light if so be we are ready to want to find the Light and have finished with the darkness that surrounds our selves.

"Selfless to live and selfless to die—seeking for no reward, but only of the greater life; hoping for no heaven, for no æonian bliss, but only to grow selfless every day—such is the lesson that pervades alike the Master's life, the Master's Teaching—thereby may Peace come to all life at last!"

G. H.

The Mediator, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar. Price Re. 1-12.)

The world is the richer for this short book of Theosophical Essays and the more one studies this concise and very beautiful volume the more are we impressed by the depth of meaning therein contained. To our thinking each essay needs to be taken separately, they are not in any way consecutive and the thought expressed in each one needs careful thinking over; if this is not done by the average reader then he runs the risk of missing much. This applies to nearly all the very beautiful works of this specially minded author. He conveys so much more than is expressed, he economises with words and the average man has to supply them to himself to enable him to at all realise all that is therein.

So much for *the way* to read these Essays, then as to what we may find. The first one *The Mediator* is exceptionally beautiful, we quote two passages, sufficient to make us long to have the book with us and to learn therefrom.

"This wonder of the Atonement is in some measure the privilege of every soul. Every man and woman can become that wonderful mystery, the gateway of life throughout which the Godhead descends and ascends. We prepare our natures for His descent as we aspire for purity, for light, for lifting a little the heavy Karma of the world." . . .

"So slowly every man becomes a Mediator, till life after life his circle grows and on the threshold of Nirvāna, he holds within his circumference all that lives."

This book of Essays and *Nirvāna* by G. S. Arundale are given to the world side by side, each to help the other and both are illuminating words sent out for the world to absorb, lights to a darkened world.

SEEKER

Gods in Exile, by J. J. van der Leeuw, LL.D. (Theosophical Publishing House, Adyar. Price Rs. 2 and Re. 1-8.)

Gods in Exile is another gem from the pen of this welcomed author. The pages tell the story of teachings received and given out for the benefit of those who have learnt to understand to the extent of understanding that which is revealed herein.

Much is revealed, let not the ignorant throw it away in haste but let all ponder thereon and wait the inner instruction which must come as indeed it has already come somewhat to the author.

This book follows on several that have just been published, the chief of which may be said to be *The Masters and the Path* by C. W. Leadbeater. This little book is dedicated to that great teacher.

The author tells us of the opening up of consciousness and, exhorts us to make strong endeavours that that opening up may grow in each one of us so that we may realise unity more and more "and the more we realise unity the more we feel we can love all our fellow men, love the trees and rocks the more we are drawn into union with the divine Love. Try to feel that power of the Ego to be at one with all things; try to feel your consciousness dissolve into the greater Consciousness until it *becomes* that greater Consciousness".

This is one of the little books that we shall often want to take up and have always with us as a help to guide the gods in exile back to their HOME of LOVE, complete UNDERSTANDING and greater Consciousness.

FLAME

The Apocalypse and Initiation, by Daisy E. Grove. (Theosophical Publishing House, London. Price 4s. 6d.)

The author states that her book is of an introductory nature and has been compiled from notes of a series of lectures given to the Christian Mystic Lodge (The Theosophical Society). The subject matter of the book is an attempt to interpret the veiled teachings of the Apocalypse and to show how these confirm the ancient teachings of the Eastern Schools. The book is divided into two parts. In the introduction to the first part a very short survey is given, according to esoteric teachings, on spiritual evolution, reincarnation, initiation and the Path and the constitution of man. The author then shows how the Ancient Wisdom is found in the Apocalypse veiled in many symbols and continues to carefully explain the meaning of these and their relation to man. Throughout the psycho-physiological key is used to interpret this little understood book of the Bible and some predominance is given to the explanation of the "esoteric physiology of the Ancient Schools". It is interesting reading that from the author's point of view "the seven Churches in Asia" depict "the seven force centres in man with the associated modes of cognition". A table of correspondences of these is given. After the general explanation of the symbolism used in the Apocalypse the author, in the second part, traces the mystery-drama of initiation as she sees it in the Apocalypse. To understand this book the Revelation of S. John must be read side by side with it.

The book ought to find many readers, especially in Christian Lands, it will prove of valuable help to the student of the Bible.

J. I.

The Hidden Splendour, by A. Scrivener. (Rider & Co., London. Price 7s. 6d.)

There are many people who are not able to follow the abstract conceptions of philosophy and to such much of the grandeur of the higher realms of thought is lost. But it is possible to convey to others in simple phraseology something of those higher regions of thought, and in *The Hidden Splendour* Mr. A. Scrivener succeeds in accomplishing this.

The Author's philosophy is nothing new. It is stated in the oft quoted words "In Him we live and move and have our being". Nothing but God exists; He is everywhere and in everything and we all are parts of Him. Even our highest ideals are our selves. In God there is no place for evil; a part of Him appears as evil to our awakening consciousness. These are some of the conceptions the Author seeks to explain, and he points out a way to a greater understanding which will help us to draw aside the veil which hides His hidden splendour, and enable us to realise the reality and the unity underlying all outward manifestation. In the chapter "Morte d'Arthur" there is a striking account of a vision of the One as a glorious, resplendent youth.

The book leaves a good impression on the mind and does more than merely provide a pleasant hour's reading.

L. A.

Origen and his Work, by Eugene De Faye, D.D. (Authorised Translation by Fred. Rothwell. Allen & Unwin, London. Price 5s.)

These lectures on Origen and his teachings on God, cosmology, Christology, redemption and final things (eshatology), were delivered at the University of Upsala in Sweden. They are a résumé of a great work of erudition on *Origen and His Time*, which will soon be published and is looked forward to with great expectation by scholars and students of Origen, the greatest philosopher and Christian of the third century of the Christian era.

This popular exposition of Origen, his thoughts and methods, his philosophical mind and Christian belief is so vivid and lucid that we begin to understand and love the man, who had the knowledge and strong faith to combine Greek philosophy, with Christian

thought and thus made Christianity acceptable to the cultured youth of Alexandria, steeped in the great philosophies of Pythagoras, Plato, the Stoics, the Gnostics, Ammonias Saccas and Plotinus.

The first three centuries of the Christian era was a time of intense religious activity, of a vast upheaval of thought. Thousands of schools and communities strove and contended for freedom of thought and to live the religious life.

The Christians of the great Church, as soon as they tried to spread into the intellectual circles, were forced to express their beliefs in philosophical language. In Athens, Alexandria or Pergamus they could not expound their faith without using the language of the schools of philosophy and declaring Christianity as the only true philosophy. Clement of Alexandria was the first Christian of the great Church who saw the signs of the time and acted accordingly. He was at the head of the catechetical school of Alexandria; the cultured young men of the schools of philosophy came to him and became converted; his first endeavour was to train them to lead the Christian life, only to the few he explained the Christian philosophy. Origen, his disciple, definitely linked up the vital Christian beliefs to the Greek philosophy which permeated the mind of the men of his time. Origen's mind was saturated with Greek philosophy, to understand him one must know the doctrines and methods of Greek philosophy; the mentality of the true Hellenic philosopher was for ever lost among the Fathers of the Oecumenical Councils, who could neither accept nor understand him. It was inevitable that Origen should be excommunicated by the Fathers of the Oecumenical Council in A.D. 553.

The man whom western Christianity drove out of the Church was one of the greatest Christians of the day. But now the time has arrived to do him Justice as Christian and as philosopher; scholars and historians in France, England and Germany always honoured him and kept his reputation alive. But we might find inspiration for our own thinking and meditation in Origen's ideas about God and Providence in our perplexity over the bewildering questions of the day. It is in the nature of all truly great and original thought to be fruitful and creative and at certain times to reappear and assert itself in men's mind. Perhaps the study of Origen might bring to the Christians of to-day the message for which they are waiting. It requires no great effort of imagination for the student of history to see a marked similarity between the general unrest and searching after a new ideal that marked the brilliant

period of intellectual development which preceded the birth of Christianity and the general trend of thoughts and feelings in our times. Never was the Western world more ripe for the birth of understanding in things spiritual than it is to-day, never have conditions been more favourable for a wise view of the real nature of Christ and the task He is trying to achieve in the evolution of His world-faith.

M. G.

Love, Marriage and Parenthood, A Study on Race Building, by Mary Pendlebury, M.R.S.I. (Liddell's Press, Simla. Price 1s.)

The author is well known in certain circles and has studied her subject well, lecturing much in England on the subject herein embodied. One cannot exaggerate the importance of the work which she has done, if the physical condition of the race is to improve. It is a subject that happily, since unhappily it is necessary so to do, is now being fully discussed and looked into and many are the means that are being taken to improve matters. The author takes the whole tragedy of existing circumstances from the narrow view of the one life and has left out of account, as far as I read the book, the reality of the law of the return of life and the effect of causes in each life. Therefore the book has a very despondent tendency. The conditions are of course the result of a past, education the saviour of those conditions, education and moral precepts of spiritual living, and above all the desire in all for better conditions and a higher standard of life. Law cannot do much to help this problem, it can only deal with it in a very superficial way but when the desire comes from within and from the large majority then, and then only, will these conditions be altered. Books such as this one, are of great use however for publishing the conditions that exist and in that light we consider it of value and wish it a ready sale.

S. H.

Christian Beginnings, by F. C. Burkitt, D.D. (University of London Press. Price 4s. 6d.)

Three lectures delivered in 1924 are derived from the author's part in the work *The Beginnings of Christianity* edited by Professors Jackson and Lake, to which work, copious references are made in this book. It is a new essay to be added to the wave of reaction and criticism commenced one hundred and fifty years ago against the rigid literal orthodoxy of Christian Churches.

Studying the Book of Acts and following as a guide another of the apocryphal Gospels, this volume contains a picture of the early days of the Church in Jerusalem at the time of the martyrdom of James, the brother of Jesus; it tries to give a rational view of the appearances of the risen Christ and ends with a survey of St. Paul's Epistles as "a real guide for that earliest period".

While it must be recognised that this treatise is carefully reasoned out, the author himself expresses a critical opinion on the subject when he writes :

But alas! the old interest is dying. Too many people have come to believe that it doesn't matter; the unbelievers do not care to occupy themselves with these old tales now that their authority is discredited . . . This is the case with Neo-Catholicism almost as much as with Methodism and other modern Protestant varieties of religion.

A. P. G.

Spiritualism and Theosophy, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne. Price 2s.)

"Cease to judge a movement . . . examine rather the measure of its power to be of service to others in their need." The author has succeeded in adhering to these words which he uses as a prologue. He states what Spiritualism has done for a great many, he points to the dangers of passive mediumship, saying that among spiritualists themselves this danger is recognised and he shows how the study of Theosophy and of a sound method of occult training would be of great use. Spiritualists and Theosophists may read this booklet with advantage.

Occultism, Christian Science and Healing, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne. Price 3s. 6d.)

A clear outline is given of the teachings of Christian Science and that system of healing compared with the various other methods. While recognising that Christian Science may be "one of the pathways leading to the ultimate goal" for many, the author regrets that dogmas have crept in and would remind its adherents that "whatever absolute Truth may be, it certainly is not uniformity".

J. I.

Psycho-analysis for Normal People, by Geraldine Coster. (Oxford University Press, London. Price 2s. 6d.)

This book of rather more than two hundred small pages is yet another addition to this very important subject which exercises the minds of many to-day. Miss Coster has certainly accomplished her aim in trying "to set forth in the simplest possible way" the principles of psycho-analysis. Many books have been produced on the subject in the last few years but Miss Coster has written one that is readable by the unlearned on the subject and they are able to profit thereby because it is simply written. She has managed to elucidate much that puzzled the minds of many parents and she has evidently given much thought to the care and understanding of the young. We recommend this book to all who are interested in this subject and we do so without hesitation, and wish it a ready sale and success from the point of view of help to the suffering and relief to the distressed.

The Soul of Jack London, by Edward Biron Payne, with an introduction by Sir Arthur Conan Doyle. (Rider, London. Price 5s.)

This is the story of the life struggle of a strong personality against a cold materialism continued and victorious on the other side of death. It is divided into two parts. In the first part the author, Dr. Edward B. Payne, gives glimpses into the living Jack London's mind in his search for Truth that resulted in his materialistic philosophy of life: the second part contains some of the communications received from the *dead* Jack London from the other side, with the story of how they were obtained by Miss Oliver. Apparently Jack London's purpose in giving these messages was to right the wrong he considered he had done during his Earth life in propounding his materialistic teachings to his friends.

It is evident that the author, Dr. Payne, was a very close and beloved friend of Jack London, and as such he had an intimate knowledge of his friend's inner conflicts and tumultuous thoughts in his life-long search for Truth; and to have followed his friend in that search through the very portals of death, and to have known him rise in that after-life from the melancholy depths of materialism to a knowledge of the immortality of man is indeed a remarkable and happy experience. This is related in the *Soul of Jack London* in impressive language, which carries with it a strong conviction that the author realises that the communications received through the automatist, Miss M. M. Oliver, actually come from his dead friend.

The messages corroborate the teachings of Theosophy that death does not suddenly change a man's nature; that man's physical desires and intellectual inclinations continue in the life after death; and that the Soul of man is immortal. The book should be read by all who know Jack London through his many beautiful books, and by all who are interested in the other side of death, and it will add one more volume to the many records of communications from those who have passed over.

L. A.

The Wisdom of the East Series. (1) Anthropology of Ancient Egyptian poems. (2) Ti-Me-Kun-Dan, Prince of Buddhist Benevolence. These are two more contributions to this series which has as its object "to bring together West and East by means of the best Oriental Literature, into a spirit of mutual sympathy, good-will, and understanding". The sayings are culled from most of the Eastern countries, translated by various scholars. The idea is fine and it is hoped that much understanding of the words of wisdom may accrue from those who are working for this further enlightenment to the world. (John Murray, London. Price 3s. each.)

In the Way of Heaven, edited by Theodore Besterman. (Methuen, London. Price 5s.) This small book contains teachings from "many sacred scriptures concerning the qualities necessary for progress on the Path of attainment. It is a useful book to pick up for a quiet half-hour but it is a pity that the quotations have no references to the religious books from whence they are drawn, the book would then have been of great service in the great work of drawing together the religions of the world into a bond of brotherhood with ideals in common. In the next edition this could easily be amended.

D.

The Wise Old Elephant: Forty Story Talks to Boys and Girls, by E. L. Coulter. (Hodder & Stoughton, London. Price 3s. 6d.)

The stories are all interesting and convey useful moral and practical advice in an easily assimilable form. Adults as well as boys and girls will profit by reading them.

The title "Wise Old Elephant" appears misleading. There is certainly wisdom in all the stories, but the wise elephant comes in only in the first story.

S. S.

The Hidden Zoo, by L. G. (Hodder & Stoughton, London. Price 3s. 6d.)

That a Zoo offers unfailing attraction to young and old we all know, but that there are numerous and very interesting dramas going on among the animal world there we do not generally know. It requires a person who, apart from opportunities for observing, possesses the gift of putting himself, as it were, *en rapport* with the animals, to discover and interpret these dramas. The author of the book has this gift and has besides a delightful way of describing his observations. The result is a most readable book. The author's field of observation is the London Zoo.

An interesting feature in a popular zoo is the facility that the animals have to develop human ways of feeling and acting, of which the book under review gives several instances.

S. S.

The Psychology and Tradition of Colour, by Hylda Rhodes (C. W. Daniel, London. Price 3s. 6d.)

A very disappointing book with a Foreword by Dr. Henri M. Leon which has no particular bearing on the subject, comparative philology being applicable in many other connections than that of names of colour.

It contains some pretty writing about colour in nature, in poetry, art, gems, etc.; scraps of science; fragmentary allusions to vegetable dyeing; and references to the effect of colour on health and mood—all this in the Introduction. Then follow chapters on the Psychology of the seven colours, red, blue, yellow, green, purple, black and white: these mainly consist of sentimentalising on quotations from other writers and such commonplace rhapsodising as the following:

Blue is associated primarily with space, illusion; it is the hue of immensity: it arouses cosmic emotion; it suggests the abode of gods, but of gods who smile and bless, not of gods who frown and thunder. Far, far above us is the vast sky ocean: azure on happy days, deep indigo or sapphire-dark at night; misty, mysterious, the melting blue of distant hills, exquisite the hazes of deep blue which float and dance among far-off trees seen from a winding river.

Much more profitable to spend idle hours with Nature and do one's own psychologising.

NAIDA

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

CONTENTS

	PAGE
<i>Frontispiece</i>	
On the Watch-Tower	503
A Magnificent Objective. DAVID W. MILLER	511
What H. P. B. Thought of C. W. Leadbeater (Illustrated.) C. JINARAJADĀSA	515
Two Letters of H. P. B.	521
A Letter of the Master K. H. to C. W. Leadbeater	527
Bishop Leadbeater's Visit to Medan. (Illustrated)	529
Bibliography of the Works of C. W. Leadbeater	529
Theosophists and Science. P. K. ROEST, PH.D.	531
Durgā: The World-Mother Aspect of God. NIBARAN CHANDRA BASU	537
Studies in Occult Chemistry and Physics (Second Series): XVIII. The Fourth Element: Fire. G. E. SUTCLIFFE	546
To See the Face of the Lord. ALICE WARREN HAMAKER	557
To A. B. (Poem). A. J. H.	574
Path of Occultism or the Path of Siddha Purushas from the Standpoint of Hindū Scriptures. SESHACHELA RAO	575
Do I Surmount the Difficulty Called Death? A. M. BUTTERWORTH	581
The Art Section:	
Concerning Certain Fire-Bringers. (Illustrated.) JAMES H. COUSINS, D.LIT.	585
The Magician's Garden. FRANCO PERKINS	590
The Veil of Familiarity. D. JEFFREY WILLIAMS	593
After a Dream (To a Kinsman). (Poem). EVELINE C. LAUDER	597
Seeds of Internationality	598
Exhibition of Indian Art: Theosophical Convention, Benares, 1926. A. R.	600
The Theosophical Field. J.	602
Correspondence	607
International Correspondence League	612
Association of Hebrew Theosophists	613
Reviews	614
Book Notices	619
Books Received	621
Our Exchanges	622
Supplement	xxi



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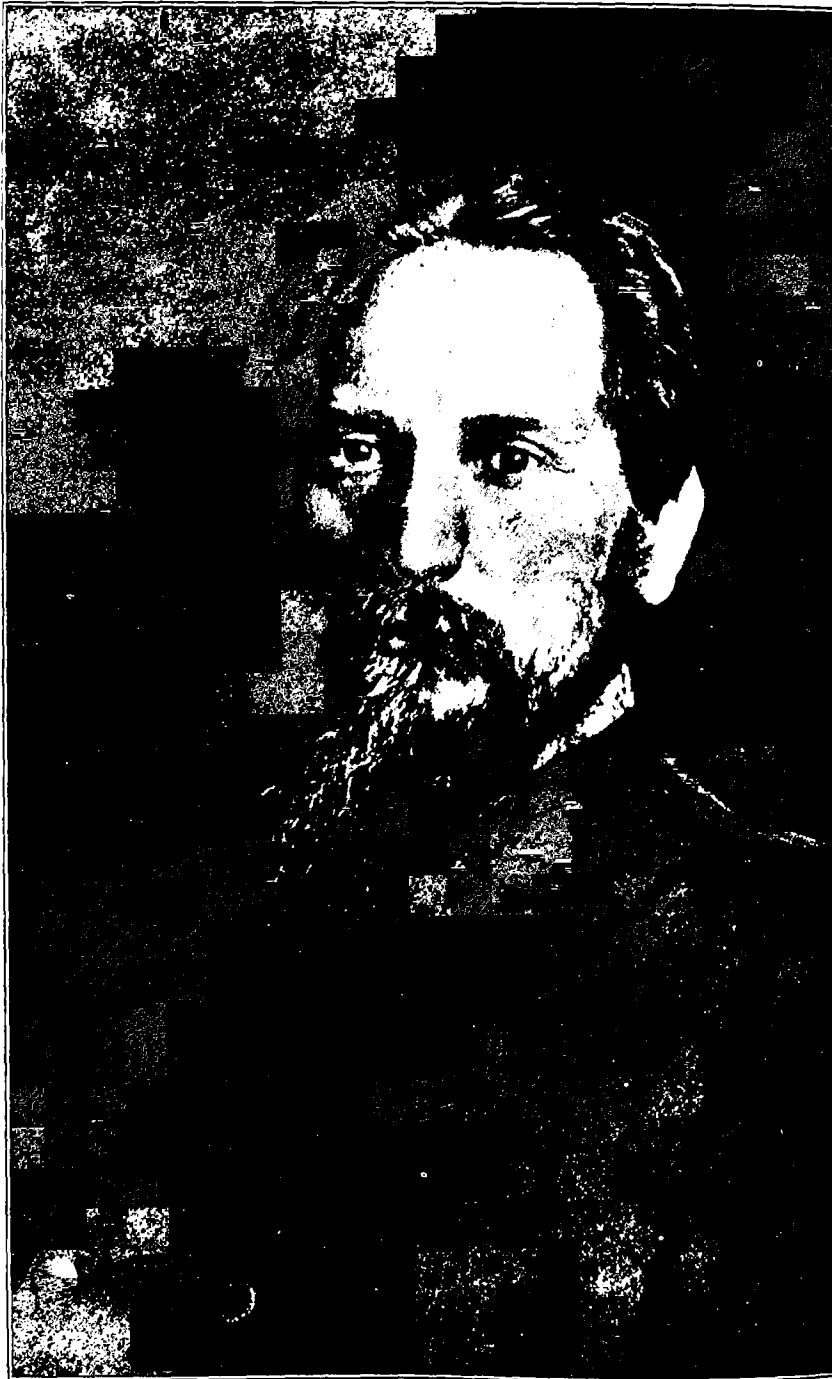
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PHYSICS DEPARTMENT

PHYSICS 311

LECTURE 1





C. W. LEADBEATER IN 1902

THE THEOSOPHIST

ON THE WATCH-TOWER

Notes:

American tour is east, from the Atlantic Coast to the Pacific Coast; on the other, from Toronto to Vancouver on the other, from Seattle to San Francisco to New Orleans, from New York to St. Louis, St. Paul, and Washington southwards, Boston, New York, and Washington southwards, many places along the coast, these points. Two weeks to sight-seeing, Niagara and the Grand Falls, wonderful and majestic of Nature's tremendous power.

The rest of the tour was spent in travelling—night—and in the day. The "Coming of the Messiah" and "Is the World or free? A World were the two questions dealt with, and in two or three I spoke on "The Master of his Destiny".

Four I also gave meetings of T.S. and Star and also of the T.S. students. At the end, I am to say, I am glad to have been in any way, being quite and thoughtful. For my correspondence, kindly, for all who have written to me.



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THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes :

The long American tour is over, from the Atlantic Coast on the one side to the Pacific Coast on the other, from Toronto on one side to Vancouver on the other, from Seattle to San Diego, from Milwaukee to New Orleans, from New York to Chicago westwards, Boston eastwards, and Washington southwards, and to many places lying between these points. Two days were given to sightseeing—Niagara and the Grand Cañyon—both wonderful manifestations of Nature's tremendous forces. The rest of the time was spent in travelling—mostly by night—and in talking by day. The "Coming of the World-Teacher" and "India: Bond or free? A World Problem," were the two subjects dealt with, and in two or three places I spoke on "Man, the Master of his Destiny". In most tours I also held meetings of T.S. and Star members, and also of the E.S. students. At the end, I am thankful to say, I am none the worse in any way, being quite vigorous and thoroughly well. But my correspondence has suffered badly, for which I apologise to all who have written

to me and have not been answered. I am glad to have time to answer those which still need replies.

* * *

I have settled down for awhile in the Ojai Valley with our Krishnaji, and Lady Emily Lutyens and her daughter Mary arrive there on the 16th instant (December). I say "there" because I am writing from Los Angeles, whither we motored over yesterday from the Valley, in order to meet our visitors, who arrived from England this morning (December 13th), looking very well, after their swift rush across the continent. Lady Emily is to lecture in Los Angeles on the 19th and 26th of this month. Los Angeles is eighty miles from Ojai, and the drive is a beautiful one, the road winding along among the mountains.

* * *

Ojai Valley is a long narrow tract, surrounded with mountains; from behind one range the Sun rises, below a second he sinks when his setting hour arrives. A few evenings ago, he set amid surroundings of wondrous splendour, for billowing clouds surrounded him, and he painted them with lovely colours, rose and orange, with blue-green lakes wherever the clouds left spaces for us to see them. I thought of the two countries which shew the most glorious sunsets—India in the rainy season, and Egypt, which occasionally displays an evening sky marvellously wonderful. I have put a memory of that Ojai Valley sunset in my picture-gallery where only two others shine out in equal beauty, one seen from Adyar towards the end of the rainy season, and the other from the Suez Canal, as the steamer glided silently eastwards, towards the Homeland. And as I think of that Homeland, a great spring of love wells up from my heart and flows thither, to the "Motherland of my Master," and my own Motherland of so many lives in the past.

* * *

There is a funny paper named *The Patriot*; it does not pretend to be funny, but is the more comic on that account. It takes itself very seriously. Its first joke is its name, for there is nothing patriotic about it. Its particular red rags are The Theosophical Society and the Order of the Star in the East; and Co-Masonry; these are its King Charles' Head, and they are dragged into various organisations. In its issue of October 16th, 1926, it assails the Golden Chain and the Round Table. The aim of the Golden Chain, "at least the avowed aim," is the formula repeated by its child-members—it is a children's Order—and it gives this quite accurately:

I am a link of gold in the chain of love which surrounds the world; I must remain strong and bright, I wish to try to be gentle and good to all living creatures, to protect and aid all those who are feebler than myself, and I will try to have none but pure and beautiful thoughts, to speak none but pure and beautiful words, to do none but pure and beautiful actions. Then all the links will become bright and strong.

The Patriot does not tell us what there is wrong in this very practical resolution with which the children start their day. The Round Table is the next subject of dislike; it has three grades, Associates, Companions and Knights: "It is scarcely necessary to point out the analogy between these three grades and those of Masonry." It is also "scarcely necessary to point out" that the name of the Round Table suggested the three degrees of chivalry, the Page, the Squire and the Knight. *The Patriot* also appears to object to the words "The King"—"Follow the King," being defined as meaning the Christ in the West and the Bodhisattva in the East, and to the statement that members are required "to think each day of this King and to do each day a deed in His service". Surely no one should object to this very useful practice. Yet presumably *The Patriot* objects to it, so must regard it as unpatriotic. *The Patriot* is presumably a Christian paper. (I say "presumably," because I have never seen a copy of it, having only received from a press-cutting

agency cuttings which attack movements with which I am connected.) If then it is a Christian paper, why should it object to western children who join the Order of the Round Table being taught to follow Christ, to think of Him daily, and daily to do a deed in His service? Cannot *The Patriot* understand that this little daily practice will grow into a habit, until all the day through the thought of the Christ becomes a permeating fragrance in the mind, and all actions are performed in the spirit of service to Him?

* * *

The *London Daily Express* tells of a remarkable child of whom my Indian readers have probably heard months ago, but whose fame may not yet have reached readers of other lands. His name is Maung Tun Kyaing, and he is only five years old. He

preaches and recites the Buddhist Scriptures, and is believed to be a re-incarnation of Yunkyaung Sayadaw, a famous Burmese Buddhist.

He preaches to large crowds, and "it is now declared, after a series of exacting tests, that he thoroughly understands what he preaches, and he is regarded as a genuine 'winsa'." He reads both Burmese and Pali . . . His audiences seem spell-bound when he preaches". His father is a farmer and his mother a weaver of mats. The word "winsa" means one who remembers his past lives.

* * *

The Los Angeles Evening Express, of December 3, 1926, contains an interesting case of a dream which conveyed true information to Mr. Chris Olson, a tobacco-planter in Wisconsin, U. S. A. His daughter, Clara Olson went out, on the evening of last September 10th "to get a breath of fresh air," and never returned. Seventeen days later a young man of 18, a Gale College student, Erdman Olson, the girl's lover, disappeared. Mr. Chris Olson, for some reason suspected

that his daughter had met with foul play, and this idea was strengthened by an ominous dream. He told his neighbours: "I've seen her in a dream. I know she is dead. I saw her buried on her face on a hill near Rising Sun." So strong was his certainty, that he actually swore "out a murder warrant for young Olson 'upon information and belief' several days ago, although there was then no direct evidence that the girl was dead". The paper goes on:

That evidence was supplied yesterday when a searching party, combing the Kickapoo valley, stumbled upon a barely filled grave in which the missing girl was lying—face downward. The searchers gathered at the spot and in awed whispers told one another that Chris Olson's dream had come true.

No bullet wound nor bruise from a blow that proved fatal was found on the body. The theory of poison is being discussed by the officials, and an autopsy is to take place followed by a coroner's inquest "to determine how death came to the girl, who was an expectant mother". Various issues arise to be laid before the jury: The girl must have been killed by another, or have committed suicide; If she committed suicide, was she alone, or was some one else present? If some one else was present—a fair presumption, as the body was buried—did the two agree to commit suicide, and the second fail to carry out the compact, hastily bury the body and fly, fearing to be accused of murder? If she were alone, the body must have been discovered and buried by a casual passer-by; why did he conceal the fact, instead of leaving the body and notifying the police? Did Mr. Chris Olson reveal the whole of his dream, or did it contain any further information as to the manner of the girl's death? If it did, is a dream evidence in a court of law? The reply to the last question is of vital importance to the world at large. Personally, I think that those who are best acquainted with the workings of the sub-consciousness and the super-consciousness would be the first to deprecate intervention by either with the

regular public course of law and justice in the physical world.

The Convention of the Theosophical Society is the outstanding event since the last Watch-Tower was written. It should be generally remembered that the Convention which takes place at the end of December in India is the Convention of the Society. It is true that at the same time (at separate meetings) the Convention of the Indian National Society also takes place and we have had cause to remember that many confound the two which are indeed quite distinct. In the supplement of this number we are printing the summarised programme which was carried through.

Before we went this year some of us were asking ourselves: Why do we need such frequent Conventions? To hear the report which we could easily read to ourselves if so minded? To meet each other? To do business? To each of these questions the answer seemed emphatically—No. Many answers came to this question at Benares, some of which have been told and some untellable in words. I think that some of the following are reasonable answers: To feel something of the strength that is ever growing in this great and wonderful organisation; To realise the spreading branches of the work year by year as we review the past year or years; To gauge, count and register the pulse of the movement as a whole and possibly to notice in which branch of the great and ever-spreading tree the life seems to be the most virile. This last must inevitably alter very considerably and the fact of the different great centres and their special work will naturally take this point into account.

I do not know of course but at the Convention of the Society it may be that there is yearly a weighing up of these things in a purely physical way as well as in other ways.

Be all this as it may there is a distinct and very definite difference at every Convention, a different note is struck, a different chord is sounded, a different aspiration is set on foot, a different picture visualised, a turn in the road, another vision of work to be accomplished, another step taken on the mountain of the Society's life. The Conventions always vitalise the life of the Society, fan the sparks and set aflame that which is ready to burst forth and thus a new life everywhere is given.

There is also a big outside difference at each Convention which is remarkable, sometimes it is one thing and sometimes another. I suppose a growing characteristic within the Society as a whole is in the truth reflected; this is understandable.

This Convention was outstanding in its own peculiar way, though I realise as I write that this must inevitably be coloured by oneself and one's own ideas and that in a sense rather, shall I say, spoils it.

Friendliness reigned everywhere, one had not to look for it, it lived, it grew, it brought forth fruit abundantly, it was very, very beautiful and shining in its strength. It did shine; not only a glow but a beautiful warm enfolding thing that took us in its radiant arms and you felt alive and as if God were near as the Great Eternal Friend of man. This warmth gave vivacity unknown to some of us before, a buoyancy, for we caught something of oneness, all belongingness, something that brought us wildly together in a bond that knew no separation. A bond from within, warm, glowing as a miniature sun, not a bond from without which binds coldly and harshly and which we long to sever. The inward bond no one ever *wants* to sever, he may now and then sever it in ignorance, in pride, in delusion but once having known the true bond he must assuredly seek to keep it to eternity.

This inward bond was felt and strengthened at Benares, we were welded together as one whole as a band of workers in the

Service of the Masters. Many may think that this has been done years ago, but this individuals may have done, groups may have done, but on these happy, friendly, sunny days we were knit together as a solid block as one knowing each other, understanding each other and above all having a common trust one towards the other.

The air was intense with feeling, some that we understood and some of which we have yet to learn and understand the use. An immensity was there which seemed to contain all; an immensity that contained laughter and joy and merriment and the vivacity and life-giving of the sun. All others seemed to shine. One saw and realised the sun in each, they were mirrors, reflexions and all the place was Light shining in its strength. *It* all seemed a possibility, a living reality not only a belief as heretofore. *It* was there in one's hand so to speak, to handle and to take hold of, a torch that we could carry for evermore and thus carry a beacon for others to walk by in the outer world, and from which to light their torch.

That the President would not be there seemed to foretell a great miss but so much was the spirit of oneness rife within us we knew her to be there, we felt her, some saw her and some heard her speak so we did not miss her. If we do not miss her how can we ever miss anybody?

So many old clothes had fallen off, please understand what I am trying to say, justice reigned there was no need of judgment; friendliness reigned there was no further use for destructive criticism; the warmth of the sun had penetrated our darkness; no more shivers of fear or depression.

* * *

There were present at this great Convention Bishop Leadbeater who looked young as ever, working all day. The Vice-President who seemed everywhere and present at everything, Bishop Arundale whose enthusiasm sprays us all, we cannot escape it even if we would and Mrs. Rukmini

Arundale who grows in the power of helping all who come across her. Eight hundred delegates attended this Convention, the largest number known at Benares; so in all ways it seems to have been the biggest that has yet been held there.

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The 17th of this month is one of our Remembrance Days of those who are now working elsewhere and of those who still remain with us. We greet our elder brother whose birthday it is with our love and affection, and the best of wishes that we may offer.

We have printed an article by C. Jinarājadāsa,¹ and two Letters from our Teacher H. P. B. thus linking the thoughts of those who have passed on with those who are still with us; we have also reprinted two old photographs of Bishop Leadbeater which are interesting if not flattering. Also on page 529 we have given the latest snap-shot which we have to hand, taken in Java just before he arrived in India in December.

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In the March number we hope to be able to print the Convention Report and the Convention lectures in full. As they will so soon appear we have purposely not spoken of them.

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Bishop Leadbeater and Bishop Arundale leave Adyar on the 27th of January and go to Colombo *en route* for Australia. The Vice-President and his wife start for Europe in March and we hear that the President will meet them on her way to Australia as at present arranged.

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Mount Road is the Bond Street of Madras. In Mount Road the Theosophical Publishing House opened a branch book shop which will we are sure do very useful work in

¹ See p. 515.

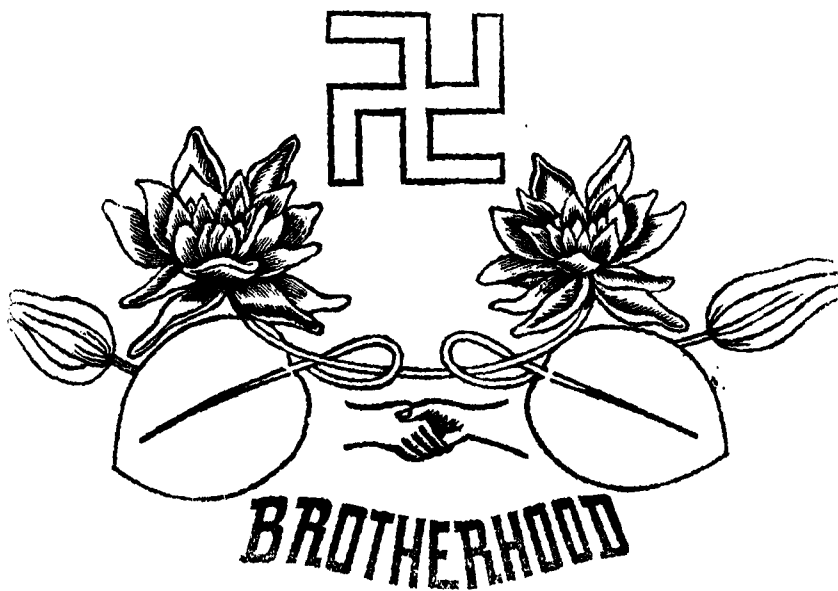
spreading Theosophical thought. The position of this shop is one of the best in Madras and we are fortunate to have secured it.

It was opened on January 15th by the Vice-President who in declaring the shop open, said : That it was fitting that literature of a high order should be available to radiate wholesome ideas of advanced knowledge from this centre dedicated as the memorial of the eminent reformer, Dewān Bahādur. At this time when there is such a great impact from the West of all sorts of literature, it is well that such a centre should be opened and it will certainly prosper with the care and attention that are visible already in the varied stock of useful books on subjects such as Art, Science, Higher Thought and Life. In the name of the absent President the Vice-President wished the undertaking God-speed.

W.

NOTICE

As the Acting Hon. Treasurer of the Theosophical Society, Mr. Macbean, will most probably be leaving India in March, before the return of Mr. Schwarz, and as consequently there will have to be another interim Acting Treasurer, he particularly desires to renew the recommendation that remittances should *never* be addressed to the Hon. Treasurer *by name*, but simply to *The Treasurer, Theosophical Society, Adyar, Madras*. This will obviate the inconvenience likely to occur when cheques and money orders are made payable to absentees.



A MAGNIFICENT OBJECTIVE

By DAVID W. MILLER

ONE of the performers in the "Mayflower" Historical Pageant, which has been repeatedly produced in England, is made to say the following—

"Blessed is he that is divorced from an aged and outworn tradition

And is attracted to the youth and beauty of Eternal Truth.

Blessed is he that hath the detachment for a new venture of faith

And does not attempt the Portal of the Future with the blood-rusted key of the past."

What a fine rallying stanza for idealistic youth! How magnificent an objective for one really awake to the

opportunities and calls of the present! To live in an atmosphere of the past, however glorious, is to live in present blindness and to miss the joys of participation in the next and immediate steps of the great evolutionary plan. The future is full of promise for world-brotherhood. The bridging of distance by wireless and aviation is a suggestion on the physical plane of a still greater brotherhood of which such are but reflections and hints. Just as barriers of nationality, space and local exclusiveness are ignored by the airman and transmitter, so are smaller ranges of thought and objective eclipsed by the world-wide conceptions of intensive brotherhood.

Progress has been defined as the increase of quantity and quality of pleasurable life. Of progress in the purely materialistic sense we have many forceful illustrations. Surely the past century registers amazing and unique achievements. To refer to but one phase of this advance—locomotion—the advances made in method and speed are astounding. Indeed, this and other forms of material speeding up have suggested and facilitated advances in the mental and spiritual realms.

Even if we would, we cannot remain indifferent to newer viewpoints forced upon us. We, in our erstwhile slowness and blindness, may pass enactments in small ring-fenced areas, but a larger conception born of the electrical, wireless, and aviating age will ignore the anachronistic decisions. We must recognise the wider implications of our actions. A speech made in one continent may be broadcasted to millions at the ends of the earth. There is, in the radio universal service, an apt illustration and elucidation of the Christian Scripture which affirms "that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops." The apparently trivial and limited may have a world-wide significance. Hence, in the approaching age of closer communication and co-operation there must be the sanest catholicity to make harmonious and helpful all possible

associations. Bullock team travelling and speech from mouth to ear represent the past: and we must see to it that no such simple and slow and ineffective means are sought to be made operative in the age ahead. The current attitude of mind must be in its realm as effective as is a motor car in its realm.

Whether we will or no, we must move. Mechanics, savants, occultists all sound the bugle to advance. If not entirely outgrown, it is certain that nationalism cannot now be the same. The new spirit of internationalism broods over and obliterates the hard dividing lines of any would-be exclusive nationality. However much isolation may have served in the past, it must now yield to the genius and joy of synthesis.

What is the application of the idea to the future of India? That India is deeply stirred none can doubt. Probably by aid of the unification of the English language, India is realising both her nationality and her international place as never before. Woe be to her if she "attempts the portal of the Future with the blood-rusted key of the past". Democracy has become the rallying cry of all peoples, and all men must assert their manhood. However beautiful and effective may have been the leading of nurse and mother, such leading becomes ridiculous on man's attainment. Rather must he play the part of leader and utilise his potential initiative and executive ability. A nation, as a child, may be spoon-fed too long.

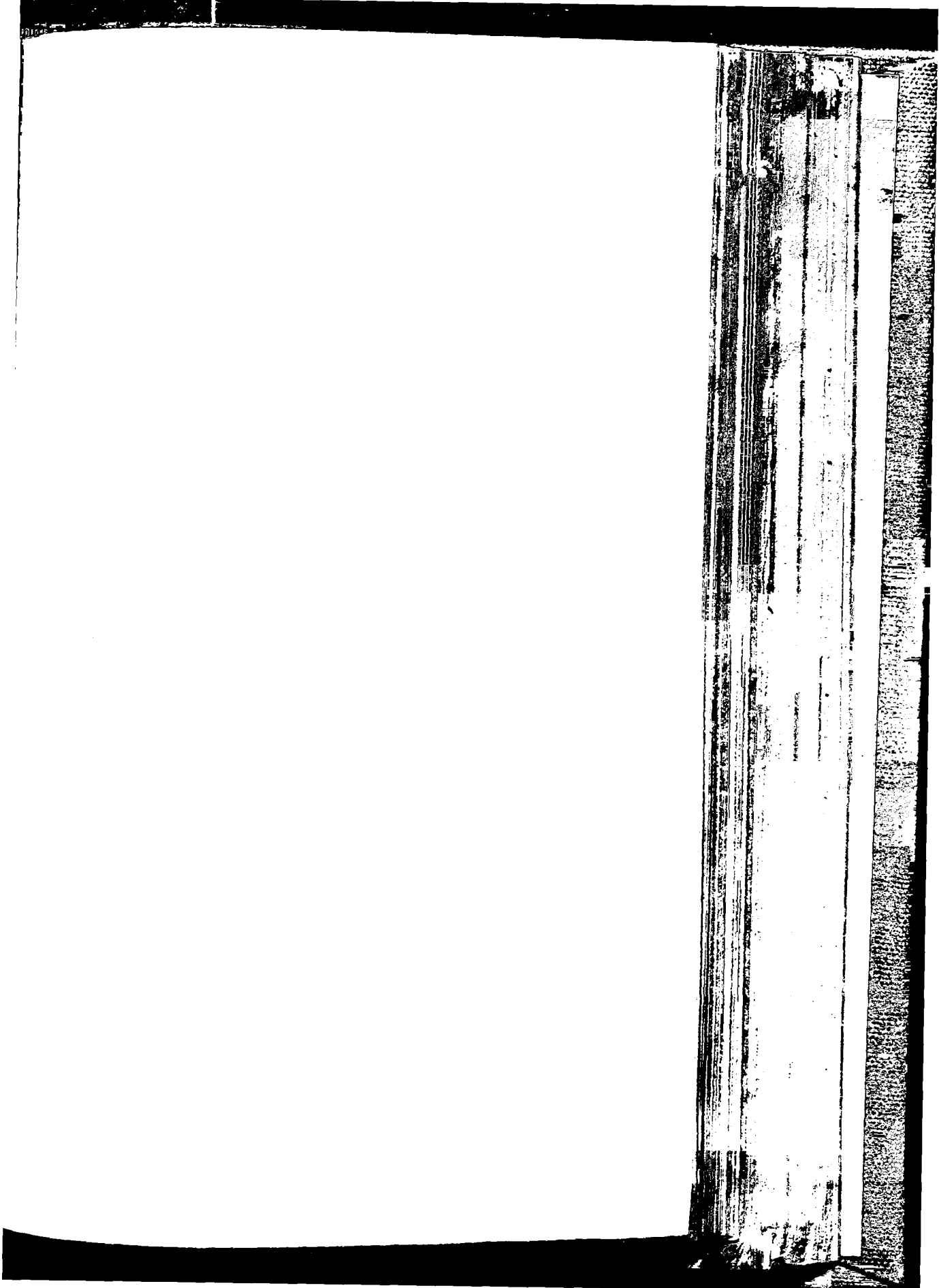
The Rt. Hon. V. S. Srinivasa Sastri has quite recently raised the question of the position of the Native States in the coming Dominion status of India. Quite properly he stresses the need for bending to the spirit of the hour and thus modifying the older paternal attitude of government. It is inconceivable that the seventy millions of India under Native Princes should be less expressive of the newer and larger viewpoints than the rest of the civilised world. While there will doubtless be differences in procedure, it is unquestioned

that self-determination must take a larger place. The speeches of Mr. Sastri on this subject are but the complimentary side of his insistence on India's larger place in the councils of the British Commonwealth and World Federation.

Perhaps it may be permitted for a believer in world-brotherhood who is a Londoner in New Zealand, to express the conviction that a voluntary giving up of many exclusive privileges on the part of Native State rulers would do much to enhance their influence. Although less officially, they would still exert an enormous influence over public affairs, and their peoples would delight to honour their magnanimous kings. I believe the King-Emperor, King George V, wields a very powerful and peaceful sway in all political matters although he has no direct voice in legislation. Many believe that the British throne is on stronger foundations because of the sacrifice of autocratic prerogatives. The Royal house is loved everywhere; and it is most probable that the prestige of State rulers would be greater in All-India councils, British Commonwealth conferences, and in the World-Parliament of civilised peoples, if working for mutual well-being.

The magnificent objective is a world freed from iron bands and united by silken threads of Brotherhood, interpreted by a synthesis of World-Religions under the "Lord of the Religions of the World". An irreligious democracy is rudderless, mad, unthinkable. But a living faith in a God-ordered world, and a conviction that this is the age for internationalism and all its attendant enrichment for all is at once interpretation, balance, inspiration, joy, and achievement.

David W. Miller



2



C. W. LEADBEATER
IN 1885, AT ADYAR

1



C. W. LEADBEATER
IN 1882

H. P. B. THOUGHT OF C. W. LEADBEATER

By C. JINARĀJADĀSA

INTRODUCTORY

C. W. LEADBEATER, whose eightieth birthday falls on January 17th, joined the Theosophical Society in 1882.¹ He was then a clergyman of the Church of England. On October 31, 1884, he received his first letter from the Master K. H. The letter came to him through the post to his residence in Liphook in Hampshire. This letter was published as Letter No. VII in "*Letters from the Masters of Wisdom—First Series*". In that letter, the Master offered Leadbeater the opportunity of going to Adyar "for a few months". At this time a terrific attack was being launched on H. P. B. by the Christian missionaries of Madras, and what was known as the Coulomb "exposure" of H. P. B. had begun. Many devoted ardent Theosophists had dropped away from the movement in England.

C. W. L. came up at once to London and showed the letter to H. P. B., but she refused to give him any advice whatsoever regarding its contents. However, by the evening, he had decided to go out to India, and throw himself completely into the work of the T.S. As H. P. B. was sitting in front of the fire that evening, and C. W. L. and Miss Laura Moor (the late Mrs. G. R. S. Mead) were facing her, he

¹ Owing to the long delays in issuing diplomas in these early days of the T.S., his diploma bears the date November 20, 1883.



WHAT H. P. B. THOUGHT OF C. W. LEADBEATER

By C. JINARĀJADĀSA

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noticed that suddenly H. P. B.'s right hand seemed to be pulled out with a jerk, as if by some invisible hand. Immediately over the palm of the extended hand there appeared a white cloud, which the next instant condensed and fell flat on H. P. B.'s palm. It was a letter addressed to C. W. L. from the Master. It was a very brief letter, and appears as Letter No. VIII. In it, the Master noted C. W. L.'s decision to go to India and, approving of it, gave him precise directions as to travel. These directions were to start, if possible, on the 5th of the following month, and join H. P. B. at Alexandria. It was impossible for C. W. L. to travel with H. P. B., because she was leaving that same night when this second letter arrived.

C. W. L. was living at this time at Liphook, where his uncle the Rev. W. W. Capes, Reader in Ancient History at Oxford, was the Rector. He arranged with his uncle to cease from his clerical work immediately. All his affairs were quickly wound up, and on November 4 he left London for Marseilles. From Marseilles he took a steamer to Alexandria, and so joined H. P. B. in Cairo. With her he travelled to Colombo, where he formally took Panchasila from the High Priest Sumangala. The party arrived at Adyar on December 21.

Early in 1885 he accompanied Colonel Olcott to Burma. When the General Council decided that H. P. B. should leave India, he offered to accompany her to Europe. But his services were required at Headquarters. His work was of many kinds; when a worker was needed he did whatever was required. He was by turns one of the Recording Secretaries of the T.S., manager of the book business, and acting editor of THEOSOPHIST. In January, 1886, the Colonel sent him to develop the Buddhist educational work in Ceylon.

It was during this period of work for Buddhists that he did things which astonished the Sinhalese Buddhists. He

It will be noted that the H.M. 1000
method of course, is completely different
of what would be the result of
at his disposal. Surely, however, it
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to what Mr. Hoover's device
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said, and he would be glad to
the possibility of a very
the same subject, perhaps, in
some material, but I am not
interested with
of any kind.

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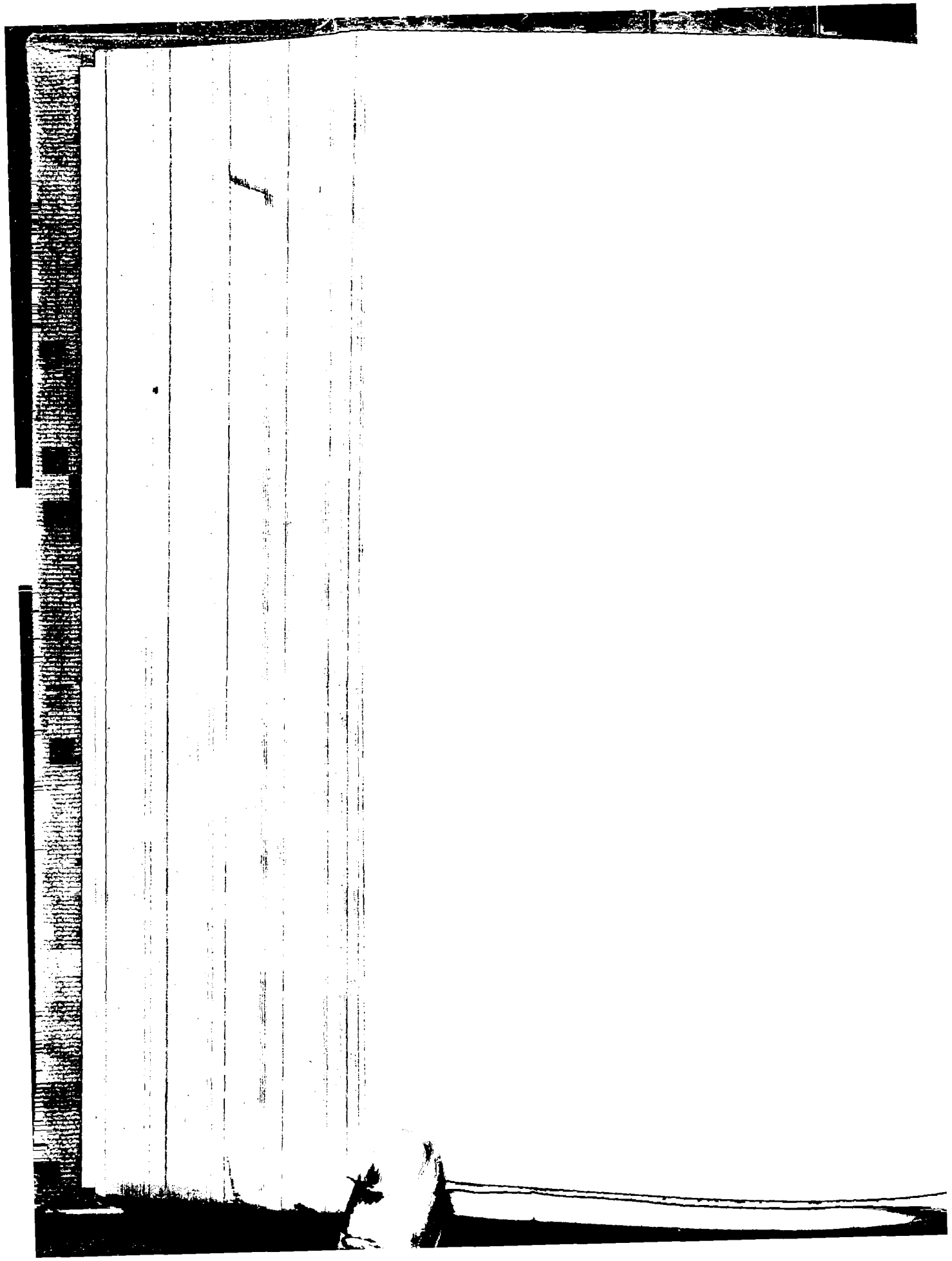
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It was during this period of work for Buddhism that he did things which astonished the Sinhalese Buddhists.

This account of the little that we ourselves were enabled to see cannot, of course, be considered as giving more than a mere hint of what would reward the researches of a traveller with more time at his disposal. Surely therefore when our Indian neighbours require rest and relaxation, they might do worse than pay a visit to what Mr. Burrows describes as "an artistic and archaeological treat, which is perhaps unique in the East." They will at the same time be enabled to form something like a just estimate of the past history of a very interesting nation—a nation which, as the same author remarks, "could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a Grecian artist."

C. W. LEADBEATER.



wrote a children's Buddhist Catechism and organised Buddhist Sunday Schools round Colombo. He wrote Buddhist carols and trained boys to sing them. He made a great point of training Sinhalese boys so that they might, as they grew up, take the Buddhist work in hand. I knew of these activities of C. W. L., though I was not one of the first band of the boys in Colombo whom he gathered round him; my elder brother was one of the first to be drawn to him. C. W. L. taught all the boys to swim, and each Saturday morning took them to swim in Colombo harbour. I recollect how my elder brother threw himself with enthusiasm into C. W. L.'s work, and tramped with him on Sundays from Sunday school to Sunday school. When the carol singing was organised, I was one of the choir boys, and I remember one year, at Wesak festival night, how we went in a decorated cart to several temples singing carols. C. W. L.'s aim was to rouse the Buddhists from their lethargy, to take hold of the development of their own religion.

Needless to say, the Sinhalese people being like all other peoples in this regard, stories were whispered of questionable conduct on the part of C. W. L. because he was the companion of boys; for wherever he was busy at work, a good many of them were round him helping him. Even when I was twelve and had not come into any prominence among this band of young people, I heard some of these vague whispers in 1888. Towards the end of 1889, he had established the Buddhist English High School, now grown into the famous institution in Ceylon, the Ananda College. It was about this time, that he finally was certain without question that I was his brother Gerald who had been killed in South America. On November 28, 1889, I left with him for England, and he thus ceased his connection with Ceylon. I might remark that, the Buddhists of Colombo being just as fond of gossip and malice as people in other lands, the

innuendos about C. W. L. were quite well-known to Colonel Olcott. I mention this fact, because H. P. B. could be not so unpsychic as to be ignorant of a man's true nature, and would be the first to know whether they were true or not. The fact that she knew they were not is shown by her regard for C. W. L.

WHAT H. P. B. SAID

What H. P. B. thought of C. W. L. is evidenced by three statements of hers which I give. The first, Fig. 1, is from her copy, now at Adyar, of THEOSOPHIST, Volume VII, August, 1886, p. 686. The volume is bound, and has her name stamped on it, and is one of the volumes which belonged to the European Section Library after her death. At the end of C. W. L.'s article on "Anuradhapura and Mihintale," two famous Buddhist places of pilgrimage, H. P. B. has made a cross in blue pencil and written in her own hand and signed with her initials, "A brave heart! H. P. B."

The second illustration is what she wrote in the copy of

*To my sincerely appreciated
& beloved brother & friend
W. P. Leadbeater
H. P. Blavatsky*

FIG. 2

The Voice of the Silence which she presented to C. W. L. as soon as he arrived in England. The third illustration is what

she wrote on the copy of *The Key to Theosophy*, which also she presented to him in 1891.

To my old & well-beloved friend
Charles Leadbeater,
from his fraternity
H. P. Blavatsky.

London
1891.

THE KEY TO THEOSOPHY.

FIG. 3

CONCLUSION

We must note the fact that the particular advice on the sex problem for which C. W. L. has been censured had been given by him long before he joined the T. S., when he was a clergyman in the Church, he himself hearing of it from clerical sources, as he explained to the committee of enquiry in 1906. When in 1906 there was a furious indignation against him, he stood perfectly calmly by his advice, explaining that he had given it in individual and special cases as a prophylactic, and as preferable to the advice not infrequently given by medical men. What most amazed me was that all those Theosophists, who had known and admired C. W. L.'s services to Theosophy for twenty-two years, should suddenly consider him as having lapsed morally all at once. They seemed

utterly unable to remember that, during those twenty-two years, during which he had not thought fit to revise his ideas, he was doing excellent work, and was without the slightest doubt the centre of the force of the Masters. They knew and admitted his spiritual eminence in the past ; but he "fell".

This whole matter of the sex difficulties of youth and the best line of solution will no doubt be solved by the wisdom of the coming generations. I had not, and have not, anything to contribute to that solution. But though the whole problem came startlingly before me in 1906, I feel immensely grateful that C. W. L. opened my eyes to the biggest problem which confronts us men—a problem which is being constantly shirked by Theosophists as by all others. Since 1906, I have tried to keep my eyes open to this most perplexing problem, and to gain information about it. What roused my indignation in 1906 was the sudden fury of Theosophists who considered him as "fallen," merely because they happened to discover for the first time ideas which he had been holding for about a quarter of a century. I was not championing C. W. L.'s ideas; but I did fight to maintain that C. W. L. had not changed in his nature, or in his value to the Theosophical movement, merely because some Theosophists thought they had "found him out".

The three illustrations of H. P. B.'s high regard for C. W. L. will, I think, be sufficient for most people, who believe that H. P. B. was not an ordinary woman, but one who had deeper perceptions. She did not call every Theosophist round her a "well-beloved friend". If she regarded C. W. L. as worthy of her high regard, during these years when he held his particular views on sex matters, and in spite of the slanders about him in Ceylon, I think many of us are not likely to make a mistake in following her example and holding him in a similar high regard.

C. Jinarajadasa

TWO LETTERS OF H. P. B.

[The first of these two letters gives a brief insight into one of the many "situations" in the early days of the T.S. After the Missionary attack on H. P. B. in 1884, she left Adyar with "Bawajee", Dr. Franz Hartmann and Miss Mary Flynn on March 30, 1885. "Bawajee" was a familiar name for S. Krishnamachari, a young Tamil Brahmin of Tanjore. Bawajee was sent to assist H. P. B., but he got his head turned by the adulation given to him by his western admirers. Finally, he suffered from such an excessive "swelled head" that he considered himself superior to H. P. B. An interesting fact about Bawajee was the use of his body for a while by another and more advanced chela of the Master K. H., by name Darbhagiri Nath. It was Darbhagiri Nath in his own body who had been with the Master in Tibet; later, on the strength of having given his body for a while to Darbhagiri Nath, Bawajee claimed that he had been in Tibet. After Bawajee returned to India, he lost his Theosophical interest, and died a few years later.

The second racy letter of H. P. B.'s needs no comment.—C. J.]

I

TO C. W. LEADBEATER

Elberfeld, June 23/86

MY DEAREST LEADBEATER,

I was glad—sincerely—to receive your welcome letter. As to the enclosure¹ I really do not take upon myself to send

¹ C. W. L. wrote a letter to his Master, the Master K. H., and sent it to H. P. B. forward. This she did not do. However, as will be seen at the end, the Master acknowledged direct, writing on H. P. B.'s letter, after she wrote and posted it.—C. J.

it. I *cannot* do it, my dear friend ; I swore not to deliver any more letters and Master has given me the right and privilege to refuse it. So that I have put it aside and send it to you back as I received it. If Mahatma K. H. had accepted or wanted to read the letter he would have taken it away from my box, and it remaining in its place shows to me that he refuses it.

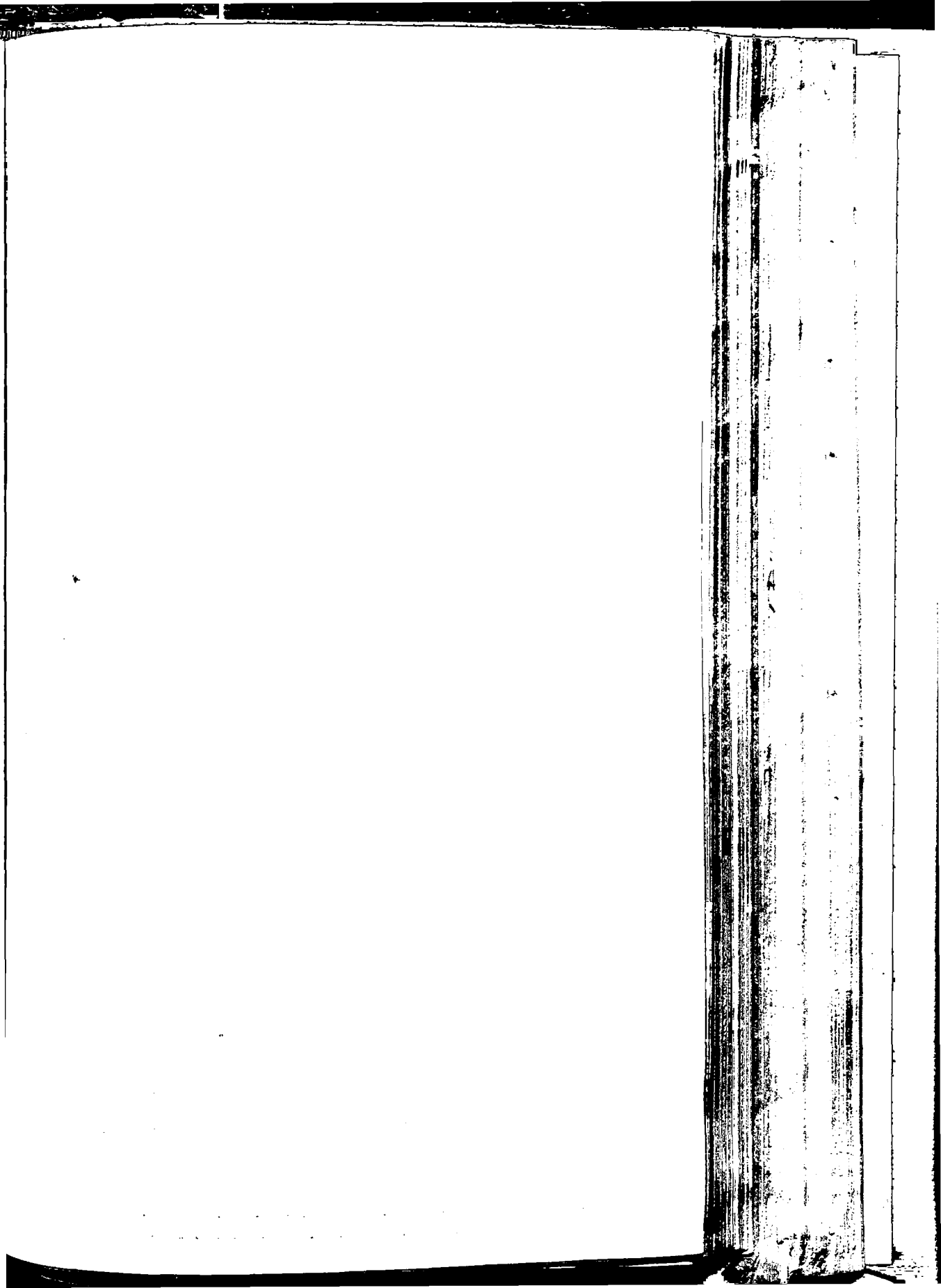
Now learn new developments. Bawajee is entirely *against us and bent on the ruin of the T.S.* A month ago he was in London and ready to sail back to India. Now, he is here—heaven knows *when* he will go away for he lives with Frank Gebhard (the elder son who sides with him and whom he has entirely *psychologized*) and he has sown dissention and strife in the Gebhard family, the mother, father, and two sons Arthur and Rudolph remaining true to the teachings of Masters and me and Frank siding with him. He never comes to us though he lives over the way—and he writes and writes volumes of teachings *against our doctrines.* He does more, he declared to all that he was going to publish a *manifesto* in which he will express regret at having contributed for five [years] to bamboozle the public as to the character of the Masters and what They *will* and *can* do. He maintains that he was for five years under *maya*, a psychological illusion. He firmly believed during that time that all the phenomena were produced by the Masters, that he himself was in direct communication with Them, and received letters and orders, etc. ; but now he (Bawajee) *knows* better. Since he came to Europe he has learned the truth having been *illuminated* (!!!) He learned that the Master could NEVER, in no case communicate with us, *not even with their chelas* ; They could never write themselves or even *cause* to be precipitated letters or notes by Their chelas. All such were the production of *maya*, Elementals, spooks, when not “frauds”, he says, “Esoteric Buddhism” is all nonsense and hallucination.

Nothing what is given out in *The Theosophist* is true. My "Isis" and even the *Secret Doctrine* may he said have been dictated to me by some occultist or "spirits"—never by Masters. When asked how is it that he came with me to Europe *on an order from his Master* as he said—he now declares coolly that he was *mistaken*; he has "changed his mind" and knows now it was an illusion of his own. Olcott has never, never healed anyone with mesmerism; never was helped by Masters, etc., etc.

Moreover, he has slandered persistently Subba Row, Damodar, Olcott and everyone at Adyar. He made many Europeans lose confidence in them. Subba Row, he says, never said a truth in his life to a European; he bamboozles them *always*; and is a liar; Damodar is a great liar, also; he alone (Bawajee) knows the Masters, and what They are. In short, he makes of our Mahatmas inaccessible, *impersonal* Beings, so far away that no one can reach Them !!! At the same time he contradicts himself; to one he says he was 10 y. with Mahatma K. H.; to another 3 years, again he went several times to Tibet and saw the Master only from afar when He entered and came out of the temple. He lies most awfully. The truth is that he (B.) has never been to Tibet and has never seen his Master 100 miles off. Now, I have the assurance of it from my Master Himself. He was a chela on probation. When he came to Bombay to the Headquarters, your Master ordered me to tell all He accepted Krishna Swami, and had sent him to live with us and work for the T.S. He was sent to Simla to Mr. S. that is to say, *he gave up his personality* to a *real chela*, Darbhagiri Nath, and assumed his name since then. As I was under pledge of silence I could not contradict him when I heard him bragging that he had lived with his Master in Tibet and was an *accepted* regular chela. But now when he failed as a "probationary"

owing to personal ambition, jealousy of Mohini and a suddenly developed rage and envy even to hatred of Colonel and myself—now Master ordered me to say the truth. What do you think he did? Why, he looked me in the face and asked me what I knew of his past life! That certainly he did not go to Master during the five years he was with us, but that he knew Mahatma K. H. 12 years before he had heard of the T. S.!!! When I showed him Master's writing in which your Mahatma corroborated my statement and affirmed that he (Bawajee) "had never seen HIM or go to Tibet"—Mr. B. coolly said it was a *spook* letter, for the Mahatma could neither write letters, nor would He ever say anything about his chelas.

Thus he hides himself behind a triple armour of *non responsibility*—and it is impossible to catch him for him, who, like Frank Gebhard believes that every word of B.'s is *gospel*. B. denies nothing; admits everything, every phenomenon, and gets out of it by saying that it was an *illusion*, his Karma. When caught in a flagrant contradiction, he gets out of it by saying that *no chela has any recollection of time, space or figures* (!!) hence the contradictions. When shown over his own signature that he defended phenomena and preached the doctrines of the Society and the Masters, he answers "Oh yes; but I was under an illusion. *Now I have CHANGED MY MIND.*" What can you do? He is bent upon the destruction of *our* Society and when he returns to India he will throw doubt into every Hindu's mind. Damodar who knows the truth about him and could *expose* him is far away and has no desire to return. Thus, unless Subba Row and a few earnest Hindus help Colonel to expose him (and Subbaya Chetty knows *he never was in Tibet*) the Society is lost, or will have another tremendous convulsion. Good bye my dear fellow don't lose courage however. The Masters *are* with us and will protect all those who stand firm by Them.



... say it in a flagrant contradiction, he
gets out of it by saying that we shall
has any recollection of time, space, or
figures (!!) hence the contradiction when
shown over his eyes that he is not of that
he defended phenomena & predicted the
doctrines of the Society & the statesmen
he answers "Oh you can get away with
div an ill doing, but I have changed
my mind." What can you do?
is bent upon the destruction of the
Society & when he returns to the
he will show itself into every
mind. Do not let him know the
truth about him & don't
him by just saying a word of
to return. The Society is
a few years ago. Do help
salpou him. I suppose Chetty's
he never was in (that) the Society is
lost, or will have another
convulsion. Good by my dear fellow
Don't lose courage however. The Master
are with us & will protect all those who
stand firm by them. Write to Astende post
restants to me. I will be there tomorrow. Yours

LETTER TO C. W. LEADBEATER FROM H. P. B. WITH THE MESSAGE OF THE MASTER
K. H. WRITTEN IN TRANSIT THROUGH THE POST

Added at the end of the

and blessings to the world.

and respectful salutations to the

Ask his blessing to me.

Written during transit in the post

where C. W. L. was residing, and

in blue pencil.]

COURAGE. I AM PLEASANTLY
YOUR OWN COUNSEL AND
BETTER INTUITIONS. THE
WILL REAP THE
MEANS-HILE.

K. R.

II

LETTER TO S. WHITMAN

[Frostmark, Feb. 7, 1882]

17 Lansdown Rd.,

Nottingham.

MAN.

Incidents" have once more walked off in
Search has been instituted in the

with several other States, as several men, "H. P. Davis"
to a Radical and one result of the Radical revival

P. Sinnott, *Journal* in the *Life of Frederick Douglass*.
of H. P. Davis, your, concluding it a sign of the

[Faint, illegible handwritten text, possibly bleed-through from the reverse side of the page]

Write to Ostende, poste restante to me. I will be there tomorrow.

Yours ever faithfully and fraternally,

H. P. BLAVATSKY

[P. S. added at top of first page]

My love and blessings to Don David¹ and all the Brethren. My greatest respectful salaams to the High Priest Rev. Sumangala. Ask his blessing to me.

[Written *during transit* in the post—from Elberfeld to Colombo, where C. W. L. was residing, across the writing on the last page, in blue pencil :]

TAKE COURAGE. I AM PLEASED WITH YOU. KEEP YOUR OWN COUNSEL AND BELIEVE IN YOUR BETTER INTUITIONS. THE LITTLE MAN HAS FAILED AND WILL REAP HIS REWARD. SILENCE MEANWHILE.

K. H.

II

LETTER TO S. WHITMAN

[Postmark, Feb. 1, 1888]

17 Landsdown Rd.,

Kensington.

DEAR MR. WHITMAN,

The blessed "Incidents"² have once more walked off in somebody's pocket.³ Search has been instituted in the house

¹ H. Dharmapala ; with several other Sinhalese young men, "H. Don David" changed his Christian name to a Buddhist one, as a result of the Buddhist revival by Colonel Olcott.

² The book by A. P. Sinnett, *Incidents in the Life of Madame Blavatsky*.

³ A typical example of H. P. B.'s humour, considering the size of the book.

from upper garret to cellar in case some careful theosophical hand dropped this book while falling asleep over it—under the bed—the “Incidents” have vanished.

I had three volumes, three separate copies, and all have melted into thin air; and so I am going now to apply to Sinnett for a copy just to send it at your desire to Miss Ansley. As soon as I have the book I will do so.

Meanwhile—you just pocket back your stamps—which find enclosed. We Theosophists are as poor as we are disreputable, and that’s saying a good deal, and that we are (speaking for myself, at any rate) as proud as we are poor and disreputable, and I ain’t going to allow *a friend*, if you permit me to consider you one, to pay postage on books lent to them.

I told the boys to send you some new publication circulars. Hope they will, and hoping that our Holy and Great Lord Buddha will be ever keeping his umbrella spread over you.

I am,

Yours faithfully and truly,

H. P. BLAVATSKY

from upper garret to cellar in case some of my
hand dropped this book while falling asleep at my
bed—the "Incidents" have vanished.

I had three volumes, three separate copies, which
melted into thin air, and now I am going now to
Sinnott for a copy, to send you your desire to have it.
As soon as I have the book I will do so.

Meanwhile you just pocket back your money
find enclosed. We Theosophists are as poor as
disreputable, and that's saying a good deal, and I
(speaking for myself, at any rate) as proud as we are
disreputable, and I ain't going to allow a friend, if you
me to consider you one, to pay postage on letters to me.

I told the boys to send you some new publica-
culars. Hope they will, and hoping that our
Great Lord Buddha will be ever keeping his umbrella
over you.

I am,
Yours faithfully

H. P. Blavatsky

Since your intuition
led you in the right direc-
tion & made you understand
that it was my desire you
should go to Adyar im-
mediately. - I may say
more. The sooner you
go the better. Do not lose
one day more than you
can help. Sail on the
5th if possible. Join
Upasika at Alexan-
dria. Let no one know
you are going and
may the blessing of

LETTER OF THE MASTER K. H. TO C. W. LEADBEATER

our Lord, and my
your blessing &
I shield you from ev-
ry evil in your
new life.

Greeting to you
my new chela

K H

Show my notes
to no one

A LETTER OF THE MARCH 1911

TO C. W. LEADBEATER

TO LEADBEATER

Stamp stamped in red ink, on the envelope, which is
the number. Size of the envelope is as in the illustration.

THE LETTER

YOUR INTUITION LED YOU IN THE
RIGHT DIRECTION AND MADE YOU UNDERSTAND
THAT IT WAS *MY DESIRE* YOU SHOULD GO TO
ADYAR *IMMEDIATELY*—I MAY SAY MORE. THE
BETTER YOU GO TO ADYAR THE BETTER. DO
NOT STAY ONE DAY MORE THAN YOU CAN HELP
IT. GO ON THE 5TH IF POSSIBLE. JOIN UPASIA
IN ALEXANDRIA. LET NO ONE KNOW YOU ARE

our friend, and by
your blessing I
would you from
my love in your
new life.

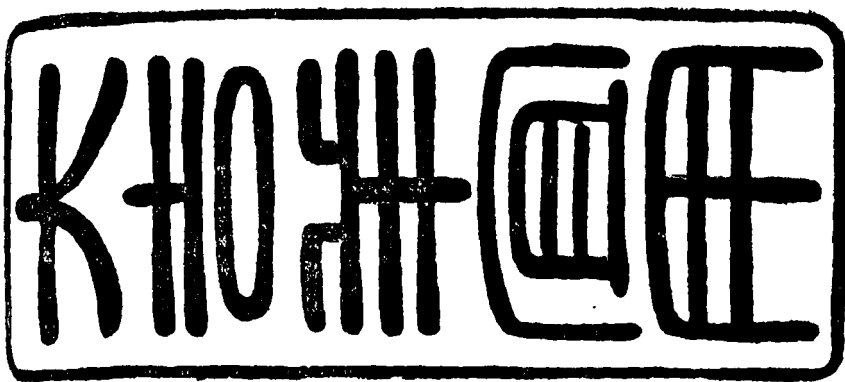
Greetings to you
my new class

R H

Show my love
to us one

A LETTER OF THE MASTER K. H.

TO C. W. LEADBEATER



The inscription, stamped in red ink, on the envelope, which is made of rice paper. Size of the envelope is as in the illustration.

THE LETTER

SINCE YOUR INTUITION LED YOU IN THE RIGHT DIRECTION AND MADE YOU UNDERSTAND THAT IT WAS *MY DESIRE* YOU SHOULD GO TO ADYAR *IMMEDIATELY*—I MAY SAY MORE. THE SOONER YOU GO TO ADYAR THE BETTER. DO NOT LOSE ONE DAY MORE THAN YOU CAN HELP. SAIL ON THE 5TH IF POSSIBLE. JOIN UPASIKA AT ALEXANDRIA. LET NO ONE KNOW YOU ARE

GOING, AND MAY THE BLESSING OF OUR LORD,
AND MY POOR BLESSING SHIELD YOU FROM
EVERY EVIL IN YOUR NEW LIFE.

GREETING TO YOU *MY NEW CHELA*.

K. H.

SHOW MY NOTES TO NO ONE.

(*Note* by C. J. The letter was received by C. W. Leadbeater on the evening of October 31, 1884. It was precipitated on to H.P.B.'s open palm, appearing first as a cloud over it, and then the next instant as this letter on her palm.

"Show my notes to no one". When the letter was first published in *The Theosophist*, January, 1908, the permission of the Master was obtained before publication. This particular phrase was however omitted in the transcription in *The Theosophist*, and in *Letters from the Masters of the Wisdom*, First Series, Letter VIII.)



GOING, AND MAY THE BLESSING OF OUR
AND MY POOR BLESSING SHIELD YOU
EVERY EVIL IN YOUR NEW LIFE.

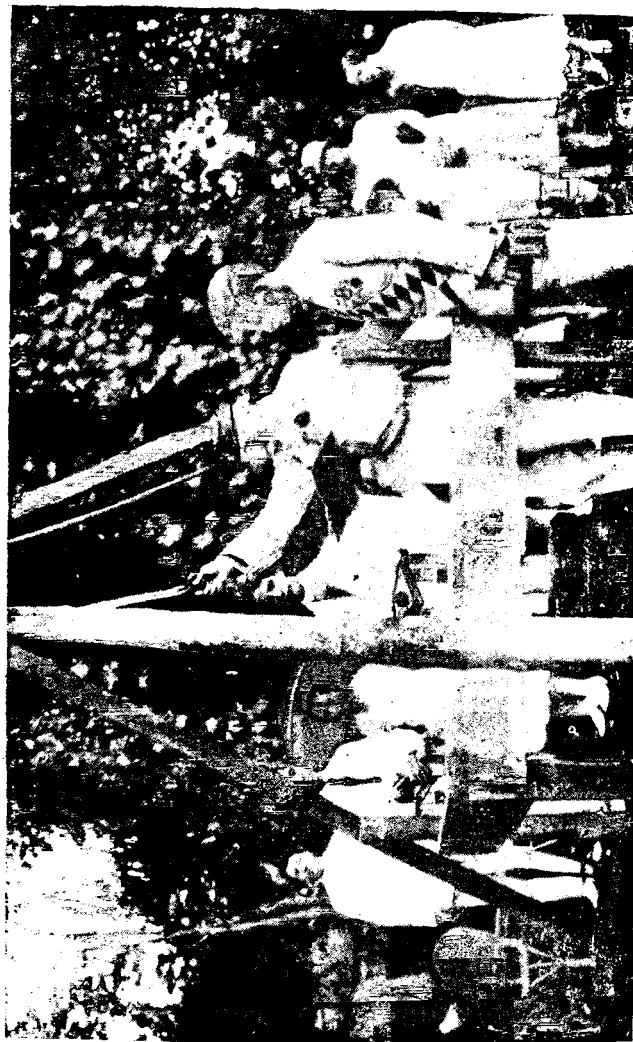
GREETING TO YOU *MY NEW CHIEF*

SHOW MY NOTES TO NO ONE.

Given by C. J. The letter was received by
Leadbeater on the evening of October 31, 1884,
precipitated on to H.P.B.'s open palm, appearing
a cloud over it, and then the next instant as the
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description in *The Theosophist*, and in *Letters from
Masters of the Wisdom*, First Series, Letter VIII.





VISIT TO MEDAN

The Theosophical Society, in recognition of a short visit from the side from Medan was and still is present at the laying of the foundation stone of the new building the following morning. Photographs taken at that occasion were taken of them.

As a record as a touching instance of the kindness and recognition of the merits of the Municipality of Medan granted ex gratia a fine site of the town, surrounded by large old trees, for the white dome-shaped Lodge building the course of erection and for which the funds were contributed by the members of the Medan

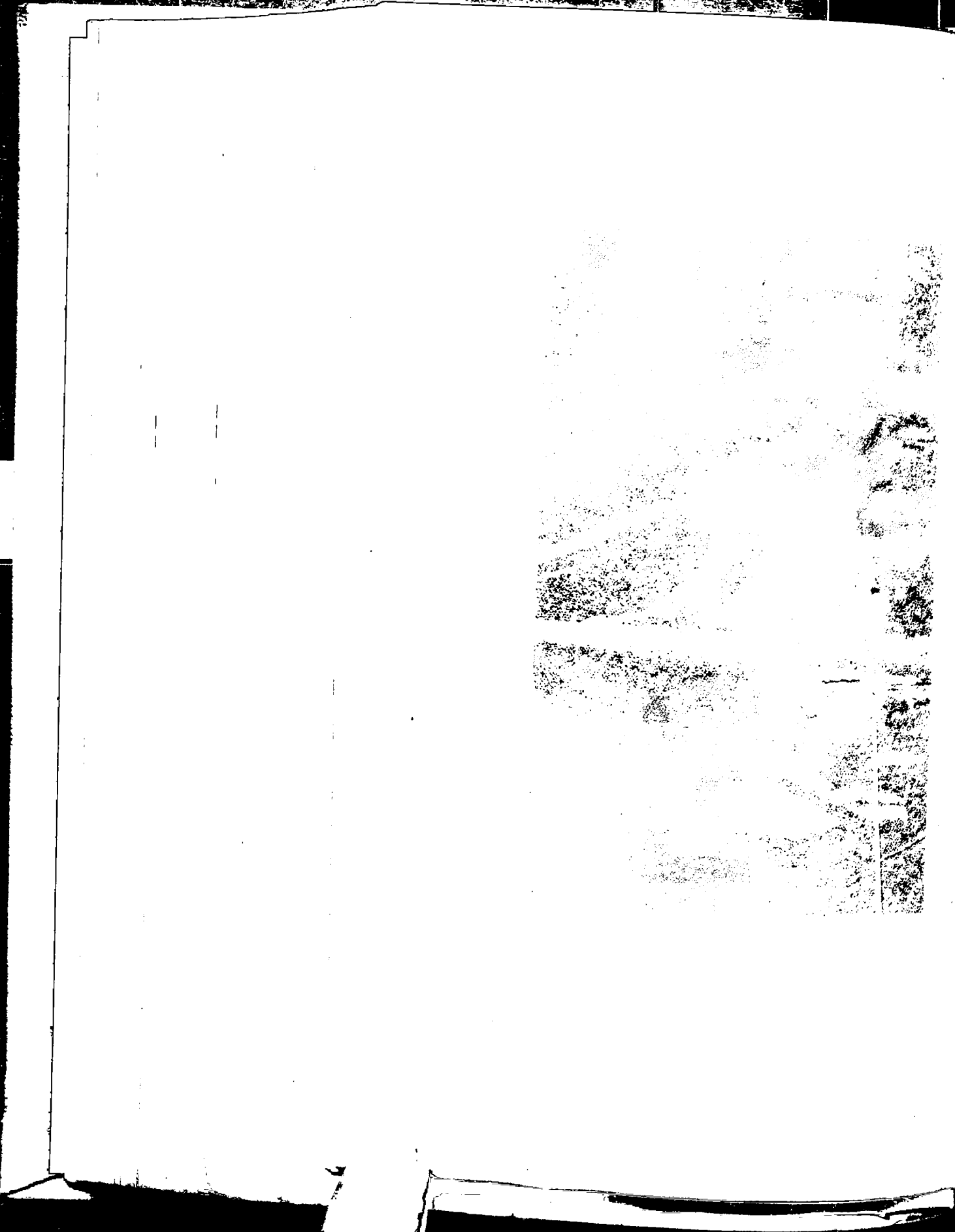
Members of the Medan Lodge and the uplift given to the children, they are the future!"

A. D. VAN BUREN SCHIFF

BIBLIOGRAPHY OF THE WORKS OF W. LEADBEATER

(IN THE ORDER OF DATE OF PUBLICATION)

Wadd's Esotericism	A Text Book of Theosophy
Wadd's Esotericism	The Hidden Side of Things
Wadd's Esotericism	The Monad
Wadd's Esotericism	The Essence of the Sacraments
Wadd's Esotericism	The Hidden Side of Christian
Wadd's Esotericism	Festivals
Wadd's Esotericism	Talks on "At the Feet of the
Wadd's Esotericism	Master"
Wadd's Esotericism	The Masters and the Path
Wadd's Esotericism	The Hidden Life in Freemasonry
Wadd's Esotericism	Glimpses of Masonic History
Wadd's Esotericism	The Chakras



BISHOP LEADBEATER'S VISIT TO MEDAN

THE MEDAN LODGE (Deli-Sumatra) of the Theosophical Society, Dutch East Indies Section, had the privilege of a short visit from Bishop C. W. Leadbeater in December, 1926.

The willingness to make the side trip to Medan was and still is highly appreciated. All members of the Medan Lodge were present at the meeting that night and at the ceremony of the laying of the cornerstone of the T. S. Lodge building, the following morning.

The film and the photographs taken on that occasion were successful, we reproduce two of them.

It may be important to record as a touching instance of the Municipality's broad-mindedness and recognition of the merits of Theosophy, that the Municipality of Medan granted *ex gratia* a fine piece of ground in the middle of the town, surrounded by large old trees, a wonderful surrounding for the white dome-shaped Lodge building, which is now in course of erection and for which the funds were obtained by freewill offerings of the members of the Medan Lodge.

Our great brother's visit to the Medan Lodge and the uplift given is felt in various directions. Members are eager to do their part in the work of Theosophy on this part of the Isle of Sumatra and they will keep in mind and carry on the advice of our Rt. Rev. Brother Leadbeater: "Mind the children, they are the future!"

A. D. VAN BUREN SCHELE

BIBLIOGRAPHY OF THE WORKS OF C. W. LEADBEATER

(IN THE ORDER OF DATE OF PUBLICATION)

Smaller Buddhist Catechism	A Text Book of Theosophy
Astral Plane	The Hidden Side of Things
Dreams	The Monad
Invisible Helpers	The Science of the Sacraments
Devachanic Plane	The Hidden Side of Christian Festivals
Clairvoyance	Talks on "At the Feet of the Master"
Christian Creed	The Masters and the Path
Man Visible and Invisible	The Hidden Life in Freemasonry
An Outline of Theosophy	Glimpses of Masonic History
Some Glimpses of Occultism	The Chakras
The Other Side of Death	
The Inner Life	
The Perfume of Egypt	

IN COLLABORATION WITH DR. ANNIE BESANT

Thought Forms
Occult Chemistry

Man: Whence, How and Whither
The Lives of Alcyone
Talks on the Path of Occultism

PAMPHLETS

The Aura
What Theosophy Does for Us
The Unseen World
The Law of Cause and Effect
The Rationale of Telepathy and
Mind-Cure
The Nature of Theosophical Evi-
dence
Reincarnation
Life After Death (Purgatory)
Life After Death (The Heaven
World)
Guardian Angels and Other Un-
seen Helpers
The Soul and Its Vestures
The Necessity of Reincarnation
Buddhism
The Reality of the Astral Plane
The Attitude of the Enquirer
The Life After Death (*Riddle of
Life Series*)

The Power and Use of Thought
To Those Who Mourn
Vegetarianism and Occultism
A Neglected Power
Our Relation to Children
The Noble Eightfold Path
The Christ, the World-Saviour-
The Gospel of the New Era
Why a Great World Teacher?
The Basis of Our Faith
Australia and New Zealand, the
Home for a New Sub-race
Child-Training in the Light of
Theosophy
The Masters of Wisdom
Ancient Ideals in Modern Masonry
Difficulties in Clairvoyance
The Faith of Our Fathers
The Great War
An Occult View of the War
Why We Expect Him

THEOSOPHISTS AND SCIENCE

By P. K. ROEST, PH.D.

THE Theosophical Society is the repository for a tremendous force. Its power lies not in the intellectual capacity of its members or in their emotional strength, but in the fact that they concentrate their energies on a plane from which these forces are directed, namely the upper mental plane.

The great majority of men do not live above the concrete mind. They take the principles that rule their minds for granted, are only vaguely aware of them, using them by sheer habit, and receive a shock the moment these principles are questioned. They are not conscious of the distinct pattern of leading ideas, standards and ideals, that form the fabric of the upper mental world, the atmosphere on which they draw with every mental function, as they draw on the surrounding air with every breath. This mental atmosphere is the substratum of tradition, in it as in a womb the ordinary life of man develops. It is composed not only of pure intellectual ideas, but of those also which have originated on the buddhic plane, and being for the people the accepted channels of their inspiration from this higher plane, they have emotional attachments which give them the power of final truths. They are so deeply rooted in the life of men that it is almost impossible to replace them even by far more enlightening and reasonable concepts. Their power of resistance against new fundamental ideas is a hundredfold increased

by their largely subconscious nature. Man has not focussed his attention on the things he does or thinks habitually, as a mere matter of course. It is only when by contrast with a new idea the habitual thought is checked, that his consciousness is rivetted to it. His whole being forcibly revolts against the interference, and this instinctive resentment is in the majority of people infinitely stronger than their reason. It marshals all available material of the conscious mind to the defence of the traditional concept, and throws the intruding thought unceremoniously outside the door, without investigation into the stranger's nature and his mission. This is the fundamental cause of the resistance which new religions or philosophies are always meeting, and Theosophy particularly meets. For by Theosophy the womb of customary thought and action is cut up, and men are forced to breathe in an entirely unfamiliar atmosphere. Few will accept that forceful second birth, for the majority of people resent nothing more than thinking. It hurts, not skin, but feelings, and human beings hate unnecessary pain.

Once a great occultist compared the teaching of Theosophy to the biblical sending of jackals with lighted torches in their tails through a wheatfield. Although the simile is hardly fair, it is expressive of the power for havoc which ideas far ahead of their time possess. Theosophy as such can not become in one brief century the life-philosophy of the world's masses. There was great wisdom in the ancient secrecy about the Mysteries. Men learn by steps, little by little is their life-view changed by change in the ideas of their leading thinkers. A great revealed body of thought thrown into the quietly moving waters of culture must find points of contact with that culture, or it will fail to graft itself into the life of that civilisation. This is true even for single material or social traits, let alone then for a whole cultural "complex" such as Theosophy. Every student of ethnology is acquainted

with this fact. Theosophists therefore should not be disappointed if they find their light rejected by the many, and accepted only by the few. The western world has its determined dharma, which it can only fulfil by sticking to certain limitations, and by rejecting what too forcefully would change its life. Only those simple moral truths for which humanity was ready, more or less, have eagerly been welcomed, and the concepts "brotherhood" and "service" have been steadily gaining ground. The world is not as wicked as religious leaders often think it to be. The stoning of its Saviours may be due to ignorant cruelty of low-evolved souls, rejection of high-minded doctrines is in many cases mere instinctive self-protection. The doctrine of desirelessness for instance is fatal for young souls who need desire to rouse their dormant powers. Immediate, unhesitating acceptance of a leader's words is deadly wrong in scientific labour. And so on: what is good for some is not necessarily good for others. Theosophy has its mighty place in the scheme of things, but we must expect the world to go its own way for a considerable time yet.

This should not be in any way distracting us from our great task to "theosophise the world". On the contrary, a clear recognition of the obstacles will make our work more purposeful, and will render disappointments powerless. Mere élan vital will not suffice—well, then we shall bring in a new battalion with a different type of arms: the understanding of the cultures in which we are working, and the intelligent application of our theosophical knowledge to their problems. This work is eminently conceived in the idea of a World University. As a mere school of philosophy no Theosophical World University can firmly get a grip on the outer world. Its students must be *more* perfected in their intellectual and emotional natures than those of the ordinary universities, not less. The scientific methods of approach

must be entirely familiar to them, for it is along these lines that our fifth race desires to grow, and in the sixth sub-race the flower of the fifth will not be cast away, but find its own true place.

Theosophists who do not like detail and shrink from the painstaking work of science as from something poisonous that others in their "ignorance" still use, deceive themselves and those whom they pretend to lead to the spiritual life. They simply fail to see the difference between true spirituality and false. The latter in its weakness fears the contaminating touch of matter, and seeks happiness in the escape from physical limitations. It is only a transitional stage, in which attachment to gross physical objects and pleasures, found unsatisfactory, is replaced by attachment to subtler ones. Thousands are "spiritual" merely out of disappointment or even laziness. True spirituality develops when the centre of consciousness is shifted from the personal to the spiritual nature. Then the value of things and functions are seen to be not in themselves but in their revelation of Life, and in the added power of Self-expression which they bring to the Soul. With the realisation of himself as a spiritual Being, man finds the peace which brings infinite patience, and an utter trust in Law. He sees that small and large alike reveal a little of the Mystery that envelopes both, and he begins to find the Whole reflected in the tiniest part. Then he can sense the Joy of God in his creation, the keen delight of the Eternal Artist who fashioned even atoms of decay to shapes of beauty, and the thrill of the great Actor who with heart and soul has thrown himself into His Play.

To such great heights of vision science is a kingly road. Few people realise the splendid training in true spirituality which science gives to him who can receive. The discipline of high class scientific work is the more marvellous because

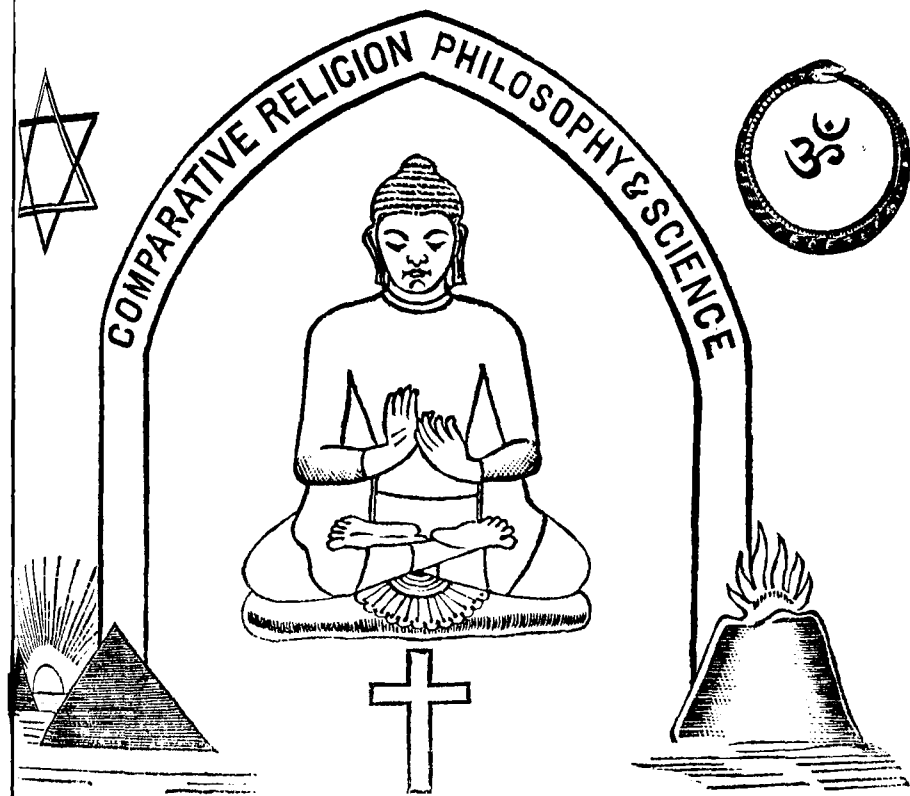
it is so gladly and completely accepted by its devotees. Not only accuracy and truthfulness, but dispassion, self-control, infinite patience, sacrifice and concentration are essential for all truly scientific work. We should therefore no longer look down on science and its sceptic votaries from our superior "buddhic" heights, but rather use whatever intuition we possess in trying to find out, understand, and to some extent adopt the truly scientific outlook and method. And this not only in our studies, but also in our approach to human and even purely spiritual problems. For wherever we are in manifestation, we are in a realm of law, and Law is not experienced as one with Love and Freedom until the whole nature has acknowledged it, and adapted itself thereto. For the Lord Buddha the way to liberation was a purely scientific adjustment of using the right means to the right end. There is no trace of sentimentality or passiveness in His doctrine, although it is permeated by tenderness and boundless compassion. It is a concise statement of the causes of misery (the finding out of which had taken him many years of surely most painstaking labour), then of the point where the vicious circle of earthbound life can be broken, and finally of the quickest and surest method of so doing. The whole attitude which he inculcates is this impersonal, scientific view of life, as if—to use the words of our Vice-President—he were speaking to students in a laboratory rather than to souls hungry for spiritual comfort. And in our own days all who have had the privilege of being trained by Bishop Leadbeater testify to the same effect: he is the scientific attitude incarnate. Positive, quick and alert, but never in haste, accurate and demanding accuracy to a degree that drives muddy minds to despair, extremely cautious in his statements, reverent for the tiniest facts as for the most stupendous truths, and utterly unsentimental and efficient in the application of his knowledge to anything he does or advises one to do. That all these "cool" qualities

have not prevented him from being a radiant sun of love and joy is gratefully evinced by all his pupils. It behoves us then, to develop strongly this decidedly weak side in our natures, not only to be more worthy of such an example as Bishop C. W. Leadbeater sets to us, but above all to contact more fruitfully the world in which we are sent to bring our message.

Our great President in speaking at the closing session of the Brahmaviḍyā Āshrama in March, 1926, touched this very point when she said about our public lecturers: "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." It was part of the Āshrama's work, she said, to train lecturers "who would present Theosophy to the outer world in a light which would gain for it intellectual and moral respect."

May we add: not only lecturers, but members in general should aim at such perfection for this same reason? Surely, if we mean business in our dreams and plannings for a Theosophical World University, we must *now* develop strongly such qualities as will make it stand out among the ordinary centres of our civilisation not only for its unique outlook on life, but equally for the perfection of its scientific labours.

P. K. Roest



DURGĀ

THE WORLD-MOTHER ASPECT OF GOD

By NIBARAN CHANDRA BASU

(Concluded from p. 440)

WE will now try to understand the meaning of the symbols of her left hands from below upwards.

F. *The bell or the axe.* The Mother is calling her children by ringing the bell. The first thought of yearning

of the aspirant (or devotee) to seek the higher Path of liberation is this ringing of the bell. This is the bugle-call of the Captain, the calling-note of Shrī Kṛṣṇa's flute, the Voice of the Silence. The bell sound also signifies the *Shabda-Brahman* (sound Brahman), the Lord of the upward direction. This is the first stage of rousing the serpent-fire of *Kuṇḍalinī Shakti* in the body.

In the *Ṭāntrika* process the aspirant can gain at-one-ment or liberation by determined will. So the alternative instrument the axe is also shown. It symbolises the chopping off of the worldly ties and of killing the six enemies on the path of the aspirant (desire, anger, etc.). The higher evolution, both physical as well as spiritual, of the *jīva* begins from this stage. In the hand just above is—

G. Ankusha (pricking instrument). By means of this instrument elephants are guided in the desired direction. Here the Divine Mother by means of this instrument (which is really the pricking of the conscience) guides her children to the right path. The physical body is always likened to an elephant. *Ankusha* is the sign of *Vāyu* or *Pavana-Ḍeva*, the Lord of the southwest.

H. The Pāsha. The Mother binds her son (aspirant) with the rope of love and draws him up so that the *māyā* (attraction) of the world which binds him is torn asunder. The *Pāsha* is the sign of *Varuṇa Ḍeva* (Water Lord), the Lord of the west.

I. Pūrna-chāpa. Unless the bow is tightly strung the arrow cannot reach the mark. The mind of the aspirant must be one-pointed, of utmost tension and devoid of all thought of self. It is the sign of destruction or re-generation, it is the instrument of *Yama*, the Lord of the south.

Ḍ. Khētaka, a short stick or peg. If a boat is fastened to a peg fixed in the land then it is safe from drifting into the sea. In like manner if the aspirant can once fix his soul on

the Mother, the final resting place, then he is for ever saved from drifting into the sea of *Samsār* (the world which is ever changing) the world of repeated births and deaths. This is the Jivan-mukṭa stage. To reach this stage is to gain everything. The stick is the sign of *Kubēra* (Lord of Wealth) who is the Lord of the north.

So the World-Mother is creating, preserving and re-generating the World with her ten hands, through the ten Lords of the ten Directions. Now the process of the higher creation, as well as of the spiritual evolution of the Jīva is shown by the following symbolic images.

15. Below (the above image), a decapitated buffalo is shown.

The words *ṭadvaṭ* (in like manner) and *praḍarshayēt* (to be shown) are very significant. They point to some deeper hidden meaning and not merely to buffalo killing.

In the *Āgama* (sacred books of the *Ṭānṭrikas*, a part of the *Vedas*) the buffalo is described as the symbol of *Kroḍha* (anger). The controlling or annihilating of anger is here described as subduing or killing the Buffalo-demon. That which happens in the subtler worlds has its material manifestation in the lower or grosser world, *Æons* afterwards. So the killing of the Buffalo demon by the Goddess *Ḍurgā* is also a fact.

In the previous *Kalpa* (cycle) when the Buffalo-demon, the personification of anger, tried to subvert the law and order of the world then the Mother *Ḍurgā* killed him. By this She also taught the aspirants how to kill anger which is one of the greatest stumbling block to the Path of Higher Evolution. The demon-killing has thus a threefold meaning—

(a) The real killing of the Buffalo-demon.

(b) In the natural course of evolution, the transmutation of the Jīva from beast to man, and thence to super-man.

From the five *Sūkshma mahābhūtas* or subtler elements, denser elements, in the shape of Ākāsh, air, fire, water and earth, are formed. Then the denser matters in the shape of pebbles, stones, vegetables, worms, flies, birds and beasts, these form the jīva, or the re-incarnating ego, takes in succession. In these peregrinations of the jīva, before he assumes the body of man, he assumed the form of half man, half bird, or half man, half beast. We get glimpses of that in the ancient architecture, modellings on the temple walls and in the hieroglyphic paintings of ancient Egypt. We find in the Hindū *Purānas* that the Supreme Being assumed the form of half man, half lion to kill the Demon-Emperor *Hiranyakashipu*. To show this state too the body of half buffalo, half man is shown here.

(c) To show the aspirant the way to subdue his lower nature and to rise in the ladder of higher evolution.

16. *From the headless trunk . . . shown.*

When the jīva first enters the human kingdom, he is a savage. Then he cannot as yet discard the propensities of a beast. He is full of anger and ferocity. As a buffalo he showed his anger by tearing everything with his horns, in the place of horns he has a sword in hand wherewith to do the mischief.

The sword is also the symbol of wisdom. Man cannot advance on the Path unless he subdues anger; and in order to do that he must use wisdom and judgment in all his actions. Hence the words—

17. *With heart pierced with the trident, etc.*

When the upper half of the human body, with the heart and the brain, was joined to the buffalo body, the demon or jīva did not desist from his violent habits all at once. To drive away the *ṭamas*, *rajas* and *guṇas* and to bring out the pure *saṭṭva guṇa*—love, the Mother thrust her trident into the heart of the demon and let the blood of *ṭamas* and *rajas* flow therefrom. Unless the blood flows from the heart

wisdom (Jñānam) cannot be gained. A half-drawn sword is the symbol of wisdom partially gained.

18. *With body blood-besmeared, etc.*

The nature of the beast, his anger, oozed out of his eyes and from all parts of his body in the form of blood. Anger and ferocity must be transmuted into Love Divine.

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

19. *Bound with snake . . . set teeth.*

Then the Mother out of pity bound him with the rope like snake of love and began to draw him up towards her by taking him by the hair and lifting him out of the binding force of the māyā (illusion) of the world. But the demon-nature still clings to the earthly attractions and tries to withstand the Mother's efforts with fierce look and set teeth. In other words the *Sādhaka* (aspirant) has to undergo, at this stage, the severest effort to gain mastery over the six enemies to the Path, and his set teeth is a sign of strong determination.

The Mother holds him by the hair as well as by the end of the binding snake-like rope, with her left, third hand. His whole body is immersed in the mud of the sins of this world up to the crown of his head, therefore he must be raised by the hair. When by certain Yogic processes the aspirant can vivify the six *Chakras* (centres of force in the body) then the invisible aperture (called Brahma-randhra) in the centre of the head or cerebrum is opened; through it his soul passes up to the thousand-petalled lotus, situated a little above his head, in his ethereal body, and is united with his Higher Self and *Paramātmā* too returning to his physical body at will. Then he becomes a *Jivan-mukta*.

This holding by the hair indicates the state of *Sādhaka* (aspirant) just before the opening up of the *Brahmurandhra*.

¹ *Light on the Path*, p. 1.

20. *The Dēvi's Lion vomiting blood.*

The mineral, vegetable and lower animal kingdoms are the *ṭamasik* and *rājasik* creation. In the mineral the *ṭamas* and in the beasts up to the animal-man, the *rajas* predominates. The Lion, the king of the beasts, is the symbol of the acme of the *rājasik* creation. In man the lion is the sign of the *Rājasik* *guṇa*, the fighting instinct or *Kshātra-ṛjas*. In order to evolve the *Saṭṭwa Guṇa*, both the *ṭamas* and *rajas* *guṇas* must be subjugated. The lion is hence shown as vomiting blood (*rajoguṇa*).

21. *The right foot . . . evenly on the back of the lion.*

This indicates that the animal as well as the material evolution is completed.

22. *Little higher up . . . left toe on . . . Demon.*

The mother now pours forth, as it were, spirituality, little by little, with the left toe into the beast-man. Here the struggle of spirit and matter begins.

Man is the stage in which spirit and matter struggle for mastery.¹

23. *The conqueror . . . Dānavas.*

The Mother is all love to all her children. She kills in order to teach man how to conquer his enemies on the Path of evolution. To kill and subjugating the *Ḍaityas* and *Dānavas* are symbols of eradicating the evil nature in man.

24. *Dēvi with smiling face.*

This aspect shows that this slaying of the demon is no killing at all. It is really of the utmost good to the Demon—his re-generation.

25. *The giver . . . Desires.*

If the Divine Mother is worshipped and meditated upon thus, then all the desires of man are fulfilled, be they material prosperity or spiritual advancement, even *Moksha* (final liberation).

¹ *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater, p. 2.

26. *Hosts of adoring . . . nearby.*

It is said in the *Chandī* and other *Purāṇas* that the will force of the Immortal *Ḍēva* combined with the will of *Nārāyaṇa*, first brought about the manifestation of this *Ḍurgā*-Aspect of God or the *Ḍurgā*-force (the force to kill the unrighteous and to preserve the righteous). So the presence of the *Ḍēvas* will enhance the force of that aspect which the Goddess represents.

27. *Ugrachanda Prachanda, etc.*

These are the eight Goddesses (forces of the Mother) who always surround her to do her bidding. If the *Sādhaka* can master these forces or acquire them by following the process mentioned in the *Tantras* with the help of a proper Teacher, then he may gain anything and everything he may wish for, even he may attain *Moksha*.

Brahmā, *Viṣṇu* and *Mahēshwara* are respectively the creative, preservative and destructive or regenerative forces, who with their respective female aspects, become six forces. These six forces together with *Daivī Prakṛti* and *Mūla Prakṛti* make up the eight forces which work out her will in creating, preserving and regenerating the world.

In the *Ḍurgapūja* ceremony, performed with great pomp in Bengal every autumn, some other images are added to the group of these three principal images (*Ḍurgā*, Lion and *Asura*), and are placed on both sides of the main group. These other images are those of *Kārtikēya* or *Subrahmaṇya*, *Gaṇēsh*, *Lakṣhmī*, *Saraswatī*, *Navaḍurgā* or *Kalabow* (consisting of nine kinds of leaves including a whole plantain tree. This is the *Brāhmanī* aspect of the Goddess) and a little *Shiva* painted in the arch (mentioned below) just over the head of *Ḍurgā*. An arch is placed over the head of the whole group on which hosts of *Ḍēvas* are painted.

Here Lakṣhmī represents the Mūla Prakṛti, Sarasvatī, Daivī Prakṛti, Gaṇēsha, Brahmā, Kārtikēya, Viṣṇu and the little Shiva, Mahēshwara. Lakṣhmī being the consort of Viṣṇu and Durgā herself of Shiva, no separate images of them, as Shaktis, are shown in the group.

According to the western scientists the equivalent of the word "Shakti" is force, energy or power. They divide the world-force or world-energy into six parts: motion, heat, light, electricity, magnetism and chemical affinity. Besides these, they say, there are two other forces: Vital-force and psychical force. Hence there are altogether eight forces working constantly within the universe which are the differentiations of the One Primordial Force. To know the secret of, and to master these forces, is to be the master of the world or rather of the whole universe.

28. *The Aspirant . . . Meditation, etc.*

She has brought forth this world and is maintaining and preserving it. Hence She is called the World-Mother. The aspirant should meditate on this Mother of the World.

29. *The giver of all desires, etc.*

To meditate on this aspect of the Mother is to gain the fruits of all desires, all knowledge or Brahmavidyā and Mokṣha. If we can, with the help of the Gurudeva properly meditate on this aspect of the World-Mother and be at-one with her, then nothing will be beyond our reach. Shri Rāmachandra, son of Ḍasharāṭha, King of Ayodhya, first inaugurated this form of worship of the World-Mother in the autumn of the year when all his resources were exhausted and he could not conquer the Demon-King Rāvaṇa. He propitiated the Goddess with a hundred and eight blue lotuses and thereby gained the power to kill Rāvaṇa. It is said that during that worship, the Goddess out of pity to Rāvaṇa, secreted one lotus out of the one hundred and eight. To make up the promised number

Rāmachandra tried to take out one of his blue eyes, but the Goddess restrained him and brought forth the lotus which She had hidden. She was then fully propitiated.

If we can show whole-heartedness, devotion, and self-sacrifice as did Shrī Rāmachandra, then all our miseries, whether physical or super-physical, will be removed by the Mother Durgā and we shall be received into her bosom, the Eternal resting place.

OM SHĀNṬĪH.

Nibaran Chandra Basu

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVII, No. 12, p. 692)

XVIII. THE FOURTH ELEMENT: FIRE

207. In the preceding article,¹ we dealt only with the three elements of the Ancients and of the modern Occultist, leaving the fourth element, Fire, for later treatment. Although modern science objects to the name, element, being given to Air, Water, and Earth, it does admit their existence; but it denies the existence of the fourth element, Fire, as a substantial entity, or it did so up to very recently, and regarded it as a form of energy. But the emergence of Einstein's theory has somewhat modified this view, for according to Einstein all matter is energy, and all energy may be treated as matter multiplied by the square of the velocity of light. The divergence, therefore, between occult teaching and very recent science is less than it was. This, to a certain extent, fulfils a prophecy in *The Secret Doctrine*,² where we read:

Subject to some future specific name, the Force is substance of some kind, and can be nothing else; and perhaps one day Science will be the first to re-adopt the derided name of Phlogiston.

¹ See Vol. XLVII, September, 1926, p. 684.

² Vol. I, p. 557.

The Master K. H.,¹ writing of what is believed in the Great White Lodge, says :

"Then what do we believe in? Well, we believe in the much laughed at *phlogiston* . . . The bodies of the Planetary spirits are formed of that which Priestly and others called Phlogiston and for which we have another name." Again², He tells us that the flames seen around the sun during a solar eclipse, are the *phlogiston* of the sun, and its electro-magnetic aura.

Thus having very high Occult Authority for doing so, we shall regard Fire as a substance, and the fourth subplane of the physical plane.

To obtain the mass of Fire from the mass of the atmosphere G, as given in (79), of the preceding article, we may use the same divisor, $(g + a)$, that was used to obtain the mass of the atmosphere from the mass of water W, thus

$$F = G/(g + a) = 4.56046 \times 10^{16} \quad (82)$$

$$Fg = 4.47119 \times 10^{21} \text{ dynes} \quad (83)$$

In the above F is the total mass of the element Fire contained within the earth, measured in grammes, whilst Fg in (83), is the total pressure in dynes which this mass of Fire would exert on the whole of the earth's surface, provided it existed above the earth's surface, and had the same weight per gramme as any other terrestrial substance.

In order to ascertain the pressure on unit surface of the earth exerted by the weight of Fire Fg, we must divide

¹ *The Mahatma Letters to A. P. Sinnett*, p. 56.

² *Ibid.*, p. 164.

it by the number of square centimetres on the earth's surface,

$$S = 5.10064 \times 10^{18} \quad (84)$$

$$F_g/S = 876.5924 \text{ dynes per sq. c.} \quad (85)$$

$$876.5924/1333.22 = 0.657483 \text{ millimetres} \quad (86)$$

of Mercury

$$p' = F_g/S = 876.5924 \text{ dynes} = 0.657483 \quad (87)$$

millimetres

The number of dynes that are the equivalent of a pressure of one millimetre of Mercury,¹ is 1333.22387, so that (86), transforms the pressure p' in dynes to millimetres of Mercury, in which unit pressures are often measured.

The average pressure of the earth's atmosphere, (*ib.*) is 740 millimetres, and the standard atmosphere is usually taken at 760 millimetres of Mercury. On comparing this with p' in (87), it will be seen that the pressure of the element Fire, is less than one thousandth part of the pressure exerted by the element Air.

208. The above relationship between the pressure of the Air, and the pressure of the Fire, brings us face to face with a very interesting problem. It is evident that the Fire pressure is normally altogether swamped by the Air pressure, and the question arises how can we design an experiment which will bring this small Fire pressure under observation. If we removed the Air pressure, say in a vacuum tube, should we not also remove the Fire pressure? Now there is reason for believing that the matter on the subplanes above the

¹ *Smithsonian Physical Tables*, 1923, p. 421.

gaseous cannot be confined in closed vessels, but that such matter freely moves through the walls of the vessel. This peculiarity has been dealt with previously,¹ and used to reconcile observed facts of radiation with the equipartition of energy. We have, moreover, abundant evidence that Fire, in the form of heat, cannot be absolutely excluded from, or included in, any enclosed space, but that sooner or later, it makes its way through the walls of the enclosure. Hence if the substance Fire is the sub-plane above the gaseous, it is impossible to remove the Fire pressure from a vacuum tube, however good the vacuum, or the nonconductivity of the walls of the vessel.

209. This makes it possible to design a crucial experiment to test the reliability of our theory of Fire pressure. If the pressure of the Air in a vacuum tube is 0·8 millimetre or above, then since from (87), the Fire pressure is below 0·7 millimetre, we should not expect any visible evidence of the substance Fire, but at a pressure between 0·8, and 0·1 millimetre we may expect the characteristics of the substance Fire to exhibit themselves. The following extracts are taken from *Electricity in Gases*, by J. S. Townsend, M.A.²

THE NEGATIVE GLOW AND UNIFORM POSITIVE COLUMN IN AIR

In a cylindrical tube 3 centimetres in diameter with plane aluminium electrodes 2 centimetres in diameter and 22 centimetres apart, continuous discharge may be obtained with a battery of 1,000 volts when the pressure of the air is between 1·65 and 0·05 millimetres.

It will be seen that the range of pressure above set forth fits very well the test we require, the pressure being air

¹ *Studies in Occult Chemistry and Physics*, Vol. I, p. 9, para. 8.

² Clarendon Press, Oxford, p. 398, *et seq.*

pressure, and our critical pressure 0.7 millimetres, being about midway between the pressure range 1.65 and 0.05 millimetres.

When the gas begins to conduct at the pressure 1.65 millimetres, a uniform column of bright orange-coloured glow extends from the positive electrode for a distance of 17 centimetres, where it ends abruptly, and the rest of the tube for the distance of 5 centimetres between the end of the positive column and the negative electrode is nearly all dark, except for a narrow glow about 2 millimetres wide that surrounds the negative electrode. A narrow dark space of uniform width, generally known as the Crookes or the Hittorf dark space, separates the negative glow from the electrode.

The negative glow, which is of a bluish colour, ends with a well-marked outline on the side near the cathode, but on the side remote from the cathode the outline of the glow is not so well defined.

The Crookes dark space and the negative glow increase in width as the pressure diminishes.

This last sentence should be carefully noted, for as the pressure diminishes between the range 1.65, and 0.05 mm., it passes across our critical pressure, 0.7 mm., where the pressure of the air becomes less than the pressure of the Fire, and as this coincides with an increase of the Crookes dark space it points to the conclusion that the element Fire may be the substance which fills Crookes dark space. H. P. B.,¹ says that Prof. Crookes' theory of the generation of the elements is a near approach to *The Secret Doctrine*.

How true it is will be fully demonstrated only when Mr. Crookes' discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and will have revolutionised all the present speculations.

Mr. Crookes originally described this radiant matter as the fourth state of matter, perhaps at the suggestion of Theosophical friends, who knew it to be the fourth sub-plane of the physical. It is evident that Madame Blavatsky considered this discovery of very great importance, and that eventually it would revolutionise modern theories especially with regard to

¹ *The Secret Doctrine*, Vol. I, p. 681.

the true source of light. This aspect has already exhibited itself in our investigations, for it would be difficult to conceive anything more revolutionary to modern theories than that the sun and stars are not the sources of light, as was pointed out in para. 192, and elsewhere; but the further prediction is made,¹ that Mr. Crookes' discovery boldly points to what will make Chemistry virtually cease to live; but that it will incarnate as "New Alchemy," or "Meta-Chemistry". It will therefore be evident to students of Occultism, that the study of Fire, or the fourth subplane of the physical, may repay minute investigation, and should not on any account be lightly passed over. In the quotation from Prof. Townsend's book, we found evidence that Crookes dark space contained our element Fire; let us therefore proceed with the quotation.

The dark space between the negative glow and the end of the positive column is known as the Faraday dark space.

As the negative glow expands, the end of the positive column recedes from the negative electrode, and at very low pressures the positive column disappears, and the negative glow fills the greater part of the tube.

Now the glowing positive column which disappears as pressure is reduced, is known to be air, or whatever gas is in the tube, it is therefore matter on the Air sub-plane, so that what remains after it is pumped out, and which fills the expanded Crookes dark space must be our element Fire, if our equations, (85-7), are correct. For further evidence we require a description of what takes place when the pressure is reduced from 0.8 to 0.6 millimetres, when it will be crossing our critical pressure 0.657 mm., as given by (86). A further quotation will satisfy this requirement.²

The general appearance of the discharge, when the positive column and negative glow are the most prominent luminous effects, does

¹ *The Secret Doctrine*, Vol. 1, p. 683.

² P. 400.

not alter very much as the pressure is reduced from 1.6 millimetres to 0.8 millimetres, but at about half a millimetre pressure the appearance of the positive column begins to change . . . At the pressure 0.57 millimetre . . . the positive column . . . tends to break into striæ, or alternately bright and dark sections, . . . At a pressure of 0.24 millimetre the positive column is completely striated for a large range of currents.

210. If we had arranged a series of experiments specially to test the correctness of (86), it would have been difficult to devise a series that would be a more perfect test than that above quoted. The pressure 0.8 millimetre, where there is no striation, and the pressure 0.58 mm., where the striation begins, are about equally distant from our critical pressure, 0.657 mm., the one being greater and the other less, the mean pressure between the two being 0.685, or only about four per cent greater than the value given by (86). Within the errors of experiment therefore it supports our theory. This theory moreover is supported by the direct testimony of a high occult authority, the President of the Theosophical Society, Dr. Besant, who in an article entitled "Man's Life in Three Worlds,"¹ tells us that the physical

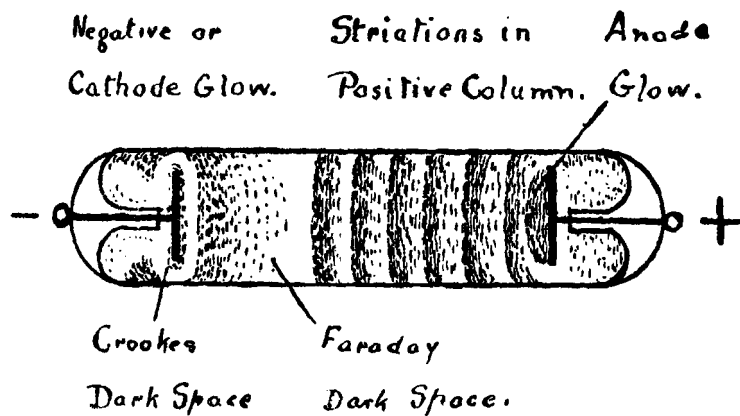
body is divisible into two parts capable of separation from each other, the dense physical body, composed of the four denser forms of matter, earthy, watery, fiery, and airy, or solid, liquid, gaseous and radiant matter, whilst the etheric body is composed of the three ethers.

Again in the Convention Lectures of December 1920 ("The Great Plan," p. 49), she says :

We have a certain type of matter in the physical world, but it is not all in the same state. You have it as earth, earthy matter, solid matter. You have it as liquid matter—water and other liquids. You have it as airy matter, the atmosphere all round you. Then you have it as radiant matter discovered in our own lifetime . . . The ancients used it to signify fire, earth, water, etc.

¹ *The Adyar Bulletin*, March 15th, 1919, p. 70.

These statements definitely link together the element Fire with the radiant matter of the Crookes tube.



211. In the above Figure, we give a drawing of a Crookes tube showing the different parts above described. Near to atmospheric pressure a large electric force is necessary to produce a discharge, but a reduction of pressure facilitates the passage of a spark between the electrodes, and as the pressure is further reduced the spark is replaced by a collection of sinuous and irregular pink streamers which later broaden and fill almost the whole of the tube with a pink diffuse glow known as the positive column.

Meanwhile the cathode assumes at its tip a luminous tuft, the negative glow, violet in colour, which as the pressure reduces grows until it completely envelopes the cathode. Between these two luminous glows comes a darker ill-defined region called the Faraday dark space. These general appearances correspond to a pressure of some 8 to 10 millimetres of mercury. Below this pressure the anode becomes tipped with a vivid spec of glow and the positive column proceeds to break up into thin fluctuating pink discs or striæ, which subsequently thicken and diminish in number, intensity and extent. The Faraday dark space enlarges and as shown above, at a little below one millimetre pressure, the

violet negative glow increases in brightness and volume, and the glass walls of the tube are seen to fluoresce with an olive-green light.

As the exhaustion proceeds, this fluorescence disappears, the negative glow detaches itself like a shell from the cathode, while a new violet film forms and spreads over the surface of the cathode. Thus the negative glow now consists of two parts: they are separated from each other by a narrow dark region called the Crookes or cathode dark space, which has a sharply defined outline running parallel to that of the cathode.

With a reduction of pressure, the dark space increases in width, and pushes the outer negative glow before it, and when as low as one fiftieth of a millimetre both positive and negative glows become less bright and definite in outline and finally lose almost all traces of luminosity.

Meanwhile the cathode dark space has grown at the expense of all else, until finally it becomes so large that its boundaries touch the glass walls of the tube. It is at this stage that the tube begins to shine, first in the region of the cathode, and then over the whole surface.

This fluorescence is apple-green, and much more brilliant than the olive-green light above described, and is well known to those accustomed to X-Ray tubes.

If the exhaustion is pressed still further, this fluorescence diminishes and the resistance of the vacuum tube to the passage of the electric current increases, until finally it becomes impossible for the current to pass at all.

212. The above description, taken mostly from Kaye's X-Rays,¹ along with Prof. Townsend's will serve for future reference, as well as for our immediate purpose, since many of our investigations will have a connection with the phenomena

¹ Pp. 1-3.

of the Crookes' tube. In fact the indications are that this Fire sub-plane is the most important of any, and will repay the most careful and detailed study. It is the Unity, having in its service two Trinities, the upper trinity being the ether one, two, and three, of the theosophic nomenclature, and the lower trinity, being Air, Water, and Earth.

Its appropriate symbol would be the two interlaced triangles of the Theosophical Society. This Fire sub-plane, or the plane of radiant energy, therefore, probably contains the master-key to the whole forces operating on the physical plane, and in this opinion we have the support of the highest occult authority at present available. For Master K. H., says of it,¹ "there is but one thing—radiant energy, which is *inexhaustible* and knows neither increase nor decrease and will go on with its self-generating work to the end of the Solar manvantara . . . Yes; call it 'Radiant Energy' if you will: we call it Life—all-pervading, omnipresent life—ever at work in its great laboratory, the Sun".

CONCLUSIONS AND SUMMARY

213. The study of the physical sciences may be regarded as the investigation of the operations of the Third Person of the Trinity, especially under its feminine aspect; it constitutes the power side of Occultism, and culminates, at a stage beyond the human, in the uplifting of the Veil of Isis.²

All matter of the three lower sub-planes are the precipitation of the powers inherent in Light, the first formed of the three being Air, then Water, and finally earth. The ratios of mass creations being identical with the ratios of the elementary masses $\mu' h$, and A, where μ' is the mass in the spirillæ of the atom of Occultism, h is the mass in each

¹The Mahatma Letters to A. P. Sinnett, p. 168.

²Para 200.

light-wave, and A the mass of Helium. The ratio of the total mass of the Air to the total mass of the Water, or G/W , being μ'/h , and the ratio of the total mass of Water to the total mass of Earth, or W/E , being h/A .¹ It is further found within errors of experiment that the ratio of the total quantity of Fire to the total quantity of Air, or F/G , is μ'/h .²

The element Fire of the Ancients is identical with the radiant matter in the dark spaces of vacuum tubes.³ It cannot be enclosed by, or excluded from, hermetically sealed vessels, as it interpenetrates the matter of the lower sub-planes.⁴

It follows as a corollary from the cycle of proofs that the modern chemist is right in thinking that all the chemical elements are built up from Helium.⁵ The Fire sub-plane, or the fourth sub-plane of the physical, is probably the Master-Key to all the seven subplanes, being the Unity governing two Trinities, its appropriate symbol being the two interlaced triangles of the Theosophical Society.⁶

G. E. Sutcliffe

(To be continued)

¹ Paras 201-2.

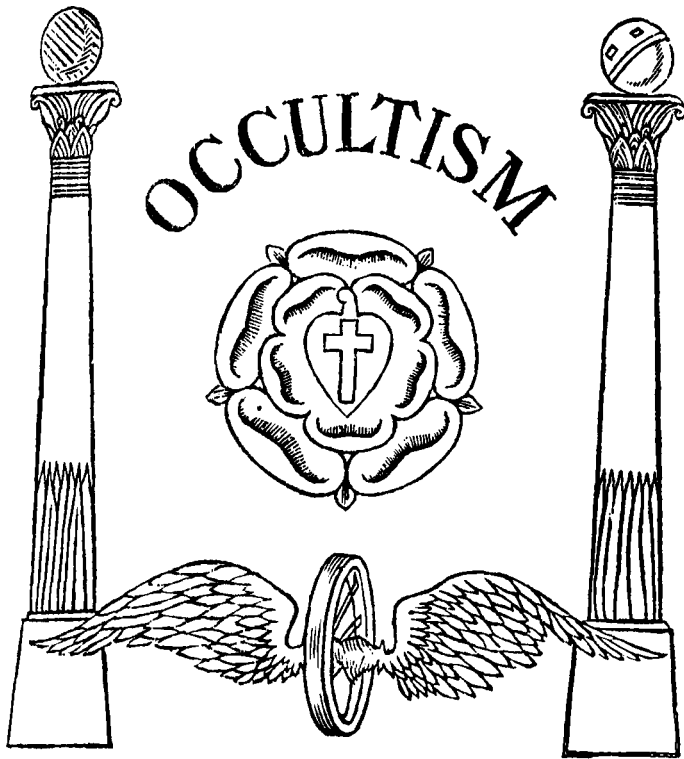
² Paras 207-210.

³ Paras 210-212.

⁴ Para 208.

⁵ Para 203.

⁶ Para 212.



TO SEE THE FACE OF THE LORD

By ALICE WARREN HAMAKER

THE Bible, both in the Old and New Testaments, is full of allusions to those who have seen the face of the Lord, and of how many have thus come to know truths that were otherwise closed to their knowledge. S. Paul, in his letter to the Corinthians, says that "now we see through a glass darkly but then face to face," and this statement is attached to a letter giving complete instructions how to attain divine love, implying, therefore, that by the attainment of divine love, man can see the Lord face to face.

To see the face of the Lord does not mean that the Lord, in His entirety, has been seen, or known, but by seeing the face He can always be recognised thereafter. According to the Psalms, the face of the Lord shines always before us, so that, therefore, it is merely a question of learning how to see it. Numerous instructions are given for the attainment of the view of the face of the Lord, either attached to a hymn of praise, or a story of a man's life, or a set of instructions as to what a man should try to practise or to be.

In the orient there is a word used for this science of living, learning and doing, so that the face of the Lord shines brightly before the eyes of a man. That word is Yoga. As a rule, to an occidental, the word Yoga means a very peculiar mode of living, necessitating beggary, dirt, seclusion, and a life generally useless for the rest of mankind inasmuch as a yogī does not produce anything or do anybody any good. That there are people living thus mistakenly called yogis, is true, but, as will be seen later on, such people are only overcoming a certain personal fault, and not carrying out the Yoga in its entirety because they cannot do so until the fault is overcome. The oriental has certain faults running through his type of civilisation, religion, science and philosophy, that become inbred in his race by heredity and environment, and have, therefore, to be overcome by the aspirant to Yoga. Hence the special emphasis on beggary and periodic seclusion. The occidental, both European and American, has also faults, but of another type, running through his civilisation, religion, science and philosophy, and these, too, have to be overcome by the aspirant. Hence, also, other special emphases.

An oriental saying has it, "Live the life, and you shall know the Doctrine". That is the key-note of the science called Yoga. No one will ever see the face of the Lord before his eyes by learning a set of dogmas and doctrines, or by becoming a walking encyclopædia of any Bible or sacred book,

or even by sermonising on the teachings of such books. The right life must be led, and rules carried out continuously and faithfully. No one will be a musician who does not practise every day, year in and year out, with no cessation in his daily practice as the years go by. No one can be a scientist who is not continuously experimenting, observing and keeping well up to date on all new discoveries and observations. If he discontinues his reading and study, he falls behind. So with Yoga, the life must be led continuously, day by day, year in and year out.

Then we are told to "Search the Scriptures," so that knowledge must ever be sought, for it will never come to those who fold their hands. We are told "Resist not evil," and yet most religions lay their emphasis on the overcoming of the world, the flesh and the devil, as though that were the reason for our incarnation in the flesh on earth. This is only waste of time. We are here to "be perfect," and not to spend our time resisting evil. Our search is to know what is perfect, and attain thereto. There should be no hazy thinking in this respect, but clear knowledge. S. Paul was quite clear when he wrote of divine love. He says what it is and what it is not, and in the same spirit we must search for this knowledge and have a definite understanding of what it is, and then put it into practice.

DIFFERENT TYPES OF YOGA

The Science of Yoga has always divided itself into three distinct types, according to the natural spiritual impulses existing in man.

The church has long maintained that God is threefold in aspect,—Omnipotent, Omniscient and Omnipresent. Man is of the fulness of God, so that spiritually he is that too, but

when his first spiritual steps are taken he begins to realise one of those aspects. Hence, when man's spiritual nature is sufficiently aroused to make him yearn to see the face of the Lord, he has already developed a certain amount of strength and knowledge of one of the aspects of the God within him.

Man is, therefore, already striving to know himself as omnipotent, or omniscient, or omnipresent, so the science of Yoga adapts itself to that fact. For those already on the way to realise omnipotence, the Yoga is the Yoga of Will. For those on the way to realise omniscience (wisdom), the Yoga is the Yoga of Wisdom and Love. For those on the way to realise omnipresence, the Yoga is the Yoga of Action.

The science of Yoga leaves no element of doubt as to the attainment along any one type of Yoga, the attainment of which marks the end of the Science, for after that there comes the Sacred Science of union with the Godhead, the next stage to be attained after the face of the Lord has been seen and recognised.

I. THE ATTAINMENT OF OMNIPOTENCE, OR THE YOGA OF WILL

This Yoga is for those who have the desire to fight or to overcome, or for those who prefer to make other people do the work than do the work themselves. This is not the Yoga for those who like pioneering into new ideas and new ideals. This is the Yoga for those who like to carry out into the world the new idea or new ideal that has struck their fancy, and fight through the difficulties attendant on its introduction into the world till they are overcome. A very high initiate on this path may, and often does, have quite a shallow understanding of the Great Wisdom, but that is of no consequence, for the understanding will be broadened when, on the completion of the Yoga, the Sacred Science is taken up.

The Gospels of S. Matthew and S. Luke give an account of Christ's ministry as a teacher of the Yoga of Will, with only occasional asides of instruction on any other path. They both give the full text of the Sermon on the Mount as the central document round which the rest is compiled.

The Sermon on the Mount. This document gives the complete rules for the Yoga of Will, except the personal details of how to make a start. As the aspirants must be on all the different Rays, or of different temperaments, it stands to reason that there must be many ways of making a start, so the Gospel continues to enumerate the different ways of starting for various types of men and women.

As an introduction, the Sermon on the Mount enumerates the perfections this Yoga will develop, and how to recognise them in people. They are commonly called Beatitudes. The aspirant is called the Blessed when he has perfected something in himself as far as the science of Yoga can take him. His next progress in that perfection is in the Sacred Science.

A. Poor in spirit. Whatever this translation and phraseology may have meant in the seventeenth century, it conveys nothing to the modern person. The original term in Greek is enigmatical, and has to be paraphrased to make any sense nowadays, as all ancient idioms lose their significance as human thought and interest change. It means, really, living for spiritual interest, instead of material interest, and church tradition still had it in the seventeenth century that it entailed material poverty, and so they used the word "poor,"—poor because of spiritual interests. There may be material poverty generally, but that is not a necessity.

The first perfection to be attained, therefore, is the willingness, absolute and definite, to live entirely for spiritual progress, and, therefore, "their's is the kingdom of heaven," or their mark is that they know what heaven is. Heaven is

where our real selves live continuously for millions of years, and we are usually about half way through that period when we are inspired to start any Yoga. As soon as heaven is known, immediately the aspirant knows how to cut short the remaining period, or how to lengthen it, and he can decide what he shall do, and regulate it to suit his ideals and ideas.

B. They that mourn. The more modern idea would substitute the word sympathise for mourn, since we are less pessimistic than people were a few centuries ago. The aspirant will perfect his powers of sympathy with those that are unhappy or distressed, and thus he will be "comforted," or unable to be unhappy or distressed.

C. The meek. This means, nowadays, those who are tranquil or serene; and "inherit the earth" means they shall know all about the earth, visible and invisible, and have the power, therefore, to arrange everything on earth to suit themselves. A perfected yogī could move the mountain into the sea, if there were any spiritual reason for so doing.

D. They which do hunger and thirst after righteousness. The aspirant will learn to perfection how to do everything right, making no mistakes, though his pupils and followers will make hundreds of mistakes. Righteousness means right-conduct, or doing everything in the right direction in which spiritual emanation flows.

E. The merciful. The aspirant will learn to make allowances for the mistakes made by others as simply ignorance and inexperience. One can only know by experience, and if the experience has not been obtained during the several millions of years of human life behind every one of us, the knowledge does not exist in the true person, and therefore the man on earth does not know, and cannot do right. "For they shall obtain mercy," *i.e.*, they shall be given the knowledge, so as to do the right.

F. *The pure in heart.* Purity is one of the virtues to unfold which the human kingdom was established. The lower kingdoms do not experience it, and man cannot go beyond being a human being till he attains purity. This Yoga emphasises purity of heart, which is, love. The only training in love given in this Yoga of Will is the making of love pure, —free from the impurities of the flesh, the emotions and the intellect (sentiment). Sentimental people had better try another Yoga. The purity of heart enables them to “see God”.

G. *The peacemakers.* Those who have that “Peace of God, which passeth all understanding,” and spread it around them, all the ones who shall be called, “the children of God”.

H. *Those who are persecuted for righteousness' sake.* This Yoga entails martyrdom till perfection is attained, and the aspirant can start the Sacred Science, so that a repetition of persecutions and banishments is a qualifying mark. This is the way for the aspirants of this Yoga to know heaven, or their true self.

I. *The reviled and slandered.* The aspirants to the Yoga of Will must be prepared to destroy their lower selves by putting up with slander, and all the worst accusations that can be made against them. If a person feels he cannot face this, he had better try another Yoga, or not try one at all. It is the mark of a certain peculiar spiritual perfection, when the mundane reputation is lost and broken to pieces. Only the initiate in the Yoga of Will can understand the necessity.

Such are the nine marks of the successful student on this Path, and if he fails in any of them, he may thereby know he is carrying out some of the rules and instructions inadequately. There are other yogic marks, but they will not show so clearly on this Path as the nine enumerated above, so the aspirant may know before he starts what to expect, and what not to expect.

Now come the instructions.—First comes a warning of coming destruction if their “salt” loses its “savour”. The aspirant must live with the knowledge that he must either kill his “salt,” or body, if it cannot measure up to his divine will, or attain the yogic perfections, enumerated above, in this body. In this yoga, the aspirant must push his physical endurance to its limit, without stint, or it will lose its “savour,” and be a drag instead of a help. This is not the path of preservation, but of fighting and overcoming, and the physical body and its limitations must be fought and overcome, or else “cast out,” and via the avenue of death, obtain another body for further experiment.

Yet, it is not the overcoming of the body that the end of the path is leading to, but that the light of the inner man may be seen by other men, and success measured by the amount of effort put forth. The spirit is there, and the duty lies in making it shine out to others, and the aspirant must go out into the world, and force other people to see it by his effort. Pupils on this Path are known by the marvellous amount of active work they can do, and the innumerable responsibilities they can take and carry through without physical breakdown. They wear their bodies down till death comes from exhaustion, or they attain their initiation in their present bodies. There is that reservoir of energy and vitality available for those who take the Path of Will seriously, except where fear grips them and makes them weak physically. They do not fear physical exhaustion, as those do on other Paths. The vitality and vital forces are there for them to take, and no ceremonies are necessary to help them to obtain them.

Next, they must obey the law, even the civil law, and go further still, and obey the laws better than other people; and it is not a question of sacrifice, but of will. As all law-givers come under this Yoga, it becomes necessary to know

which laws are of paramount importance. They are enumerated:

1. Thou shalt not kill,
2. Thou shalt never be angry,
3. Thou shalt not call anyone bad names,
4. Allow no one to be angry with you,
5. Be kindly disposed to your opponent,
6. Commit no adultery, even in thought or desire,
7. No divorce (Divorce is for the weak-willed),
8. Swear no oaths,
9. Sue no one for injuries received,
10. When doing anything for anyone, do *all* he wants you to do for him,
11. Give all you are asked,
12. Love your enemy, and do good to those who harm you.

All laws that have any bearing on these articles, are those specially intended for the aspirant of the Path of Will to follow to the utmost. It is quite obvious that these particular laws are not meant for the mass of people, for see how impossible it is for them to follow many of them. For example, that of divorce, which is very sensibly allowed in most of the religions for all except those who are out to know themselves as omnipotent in their divinity.

Next, come the rules of conduct and of life.—

(a) The aspirant must not be known as an alms-giver, even though he give alms.

(b) Public worship is not for them, so that they are not meant to be priests. Secret, or private meditation is for them, and a form of meditation is given, commonly called the Lord's Prayer, which is not intended to be said aloud, but to be contemplated in silence. Very few people realise these sentences have to be thought of in silence, and few meditate upon any of the sentences. They are just gabbled through at a rapid speed out loud, and sometimes forgotten.

(c) Fasting, or physical abstinences, must be carried out unknown to anyone else. People usually proclaim the things they do not do or avoid, whereas the Christ was content to do his fasting in such a way that many thought He was a glutton and pleasure-seeker. The outer world did not, apparently, know his fast of forty days, or his periods in the mountains without food and shelter.

(d) A fortune, or material things, must not be accumulated. In fact, the successful yogī manages to get along without any property, the amount of property required differs with each type of civilisation, climate, race and so forth. Rules can be laid down at any specific period as to the minimum allowed, as Jesus laid them down to the seventy pupils he sent forth, but the minimum need now differs again, and will again. The Gospel requirements seem now impossible, but there is the rule, whatever the adaptation necessary to fit in with present civilisation.

(e) Serve the spiritual need of men, but not their material need. The spiritual life does not consist in giving away money or material things. Anyone can do that who feels the stirring of love. It is a requirement for those who aspire to this Path, that they shall be without property, or give away their surplus, and have none to give anyone. The aspirant is to give spiritual food, not material food.

(f) Pay as little attention as possible to food and clothes, for there will always be enough. That is a fact, as all yogis find out.

(g) Pay no attention to other people's faults, but attend to one's own imperfections. No one is responsible for other persons' imperfections.

(h) Be careful in the choice of pupils to whom to teach spiritual truths.

(i) Keep on asking and knocking for success, and it will come. Persist, and the reward will come.

(j) "Do unto others as ye would they should do unto you."

These are the rules of conduct, and the Sermon ends with a few proverbs, intended to help the aspirant in the various difficulties that are bound to arise in the course of trying to carry the Yoga of Will to success.

The Gospel stories. The general story of the Gospels is not the actual life story of a prophet named Jesus, or any other man of that name. There is some basis in fact, but it is re-written to illustrate a typical life of a successful yogī, and also the crises in spiritual affairs that come to aspirants, and that lead to spiritual expansions. These crises come to every man during his life, but either they are passed by through inattention or ignorance, or the man does not know what to do, or where to turn for help.

These crises may be enumerated as follows :

1. *The call to the spiritual life.* It is the young man or the young woman who gets this, and even the lowest savage amongst us gets his touch of this. All young people are known to get a phase of "religion," and everyone helps them to get over it as quickly as possible. Generally it comes at about 22 years of age, sometimes as early as 16, and sometimes much later, but under 30. Very few people take much notice of this crisis in spiritual affairs, but some churches have made provision for it by the establishment of convents, for novitiates, or temple lay-helpers.

There are those who, like Jesus or S. John the Baptist, have been taught the truths of the Path from birth; or those who learn about that Path in some manner, (since few parents or clergy teach that there is such a thing nowadays), before reaching the time of life when that call comes are prepared, and know how to take that great opportunity; there are many of this last type spoken of in the Bible, such as Samuel, who were reared with the idea of at some time giving themselves

up to the service of the Lord, or of entering the Path; when the time came many did so.

The result of answering this call is known as the Baptism, a spiritual addition of "water" and "fire". The addition of "water" to the spirit in man can be given by any teacher of yoga on evidence of sincerity, but the addition of "fire" requires long preparation. Jesus was thirty before receiving the Baptism, though he had known the necessary "knowledge" at the age of twelve. The Apostles were with the Christ throughout his whole ministry, and then had to wait till the appointed time, Pentecost, before they could receive it. Most people live their whole lives through to the grave after their call, without receiving the Baptism of Fire.

How shall the modern aspirant prepare himself to receive this baptism of fire? Those who know, know that it feels as though the whole body were filled with fire of such glory that everything worldly appears too petty to be bothered with thereafter? It is said that when the pupil is ready, the Master will appear. Palestine, at that period, was full of people longing to be shown the Path, and hopeful aspirant after hopeful aspirant came to Jesus, and asked "What shall I do to inherit Eternal Life?" Each one wanted to know what stopped him personally, and to some Jesus said one thing, to others another. He did not give the same instruction to each one. To Nicodemus, he said, go and learn the law. To one young man he said to sell all that he had and to give to the poor. To the man burdened with the care of his "dead" father, which meant the care of an old man at that stage when he cannot look after himself and his affairs, he told him to leave his father and follow him. This may seem astonishing, but it is a yogic rule in this discipline, that civic and family responsibilities must not be made the excuse to avoid the yoga rules. They must be solved in some way to leave the aspirant free to follow the Path. All responsibilities must be carried

out, but there is always someone else who can take them, on—suppose the aspirant were to die, for instance.

It may not be easy to find someone nowadays to tell each one of us what to do to earn the right to the addition of "fire" to the spirit, but we have the printed word, which they did not have then, and sincere effort will always bring the knowledge, if the aspirant is looking for it. It may take eighteen years, as it did with Jesus, or only three years as with the Apostles, but the point is whether the effort can be sustained long enough to bring success, day after day for several years on end. If persisted in, success must come in time.

2. *The temptation.* Even after the preparation is complete, and the worthiness of a disciple for acceptance on the Path established, the aspirant has still many items of karma to fulfil, that call for a certain amount of domestic and worldly action. In the course of the millions of years, behind each person, that elapse before the Path is reached, many things have happened that remain unadjusted. The question arises therefore, how to adjust these things. Besides, there are experiences still unknown, and these remain as desires still to be fulfilled. Knowledge is gained only by experience, and though many experiences are gained in a million years, there still remain some to be gained, and in consequence there lie in the inmost man, desires.

These are the sources of the temptations that beset the aspirant after acceptance, and the question is as to what he shall do. In the case of Jesus, there are only three, and He throws them aside. With others there may be many, and the Gospels are full of stories and parables relating to this question, such as the story of the talents, or the complaint of Martha that she had no time to listen to Him.

The reward offered to those who arrive at the solution of these desires and their demands, and of the family,

domestic and worldly adjustments that have to be made, the ministry of the angels to comfort the aspirant. We live side by side with angels, and men and angels progress together, interdependent, in their common spiritual expansion to perfection—yet, men are not aware of the angels among whom they live. Mankind is only one half of this kingdom of living spirits, and to be only aware of mankind is like seeing only one side of a coin. Life cannot be understood till both sides are known simultaneously, so until man is aware of the angels among whom, and with whom, he lives, he will question the why of many things in life. The Bible is full of allusions of the “fulness” of things that come to those who overcome temptation.

The practical result of the “ministry of the angels” is shown clearly in the miracles, so-called, that could be performed. Healing the sick by touch, or by word of command, is done by conscious co-operation with the angels, though there are people that succeed in doing so unconsciously. They accidentally hit upon the right method, without being aware of the angels, who will always co-operate if the right conditions are set up, even unconsciously. However, such healers only last a few years, and frequently fail without knowing why. The casting out of “devils” also becomes possible of accomplishment, as well as the stilling of the storm, the walking on the water, and many other things not even mentioned in the Gospels. Some of them are mentioned in the book of Daniel, who was a Master also. Isaiah also tells of so-called miracles, performed in the same way.

3. *The selection and training of disciples.* All through the lives that have become part of the distant past, the aspirant has helped many, and also received help from many, and now the time has come for him to take the responsibility of the spiritual awakening of such people, whether they are personally

awake or not. Even Jesus had to take as a disciple one who betrayed Him, for it says in the Gospels, especially that of S. John, that the disciples were "given" Him, and He did not lose any of them—that is spiritually, though it meant submitting to the betrayal to keep Judas with Him spiritually. Jesus is said to have chosen and taught 82 disciples, and to have sent them out to heal the sick and preach His message. Later He called S. Paul and did likewise.

The hardest part of this spiritual crisis is to submit to the inevitable betrayals in order that the pupils' spiritual connection may not be broken. Jesus was also betrayed by S. Peter as well as by Judas. All yogīs know the sorrow of betrayals among their pupils, but they must not let their pupils go once they have made the connections. They have to submit.

It is strange that a Master should have to take certain persons because they have been "given," but it is so, and all aspirants must be prepared to take the pupils who come, whoever they are, without choice. They are also bound to have betrayals. The only reward offered is the ultimate success of the spiritual effort after the death of the aspirant. The world will benefit by the spiritual success, as well as does the aspirant himself.

4. *The transfiguration.* All aspirants for the Path experience moments of spiritual realisation that resemble in a feeble way the Transfiguration described in the Gospels. These act as a satisfaction and comfort on a difficult road. At this time is opened the portals of the past, and the past becomes the present, even if momentarily.

The greater the transfiguration and comfort at this stage, the greater the agony to come later. At this point, the rewards after each crisis may not be encouraging, but if one can read the past one must know the future, and the prospect may not be alluring in all cases. All who have written of the Path

picture its miseries, trials and discouragement, and now they come thick and fast to the aspirant in the Gospel narrative.

5. *The Crucifixion.*

6. *The Resurrection.*

7. *The Ascension.* Very little is said about these spiritual crises, except that they happened, and were successfully passed by the Christ in the man Jesus—not that Jesus completed these spiritual stages personally. There is a non-personal note in this part of the narrative, indicating that Jesus would still pass them successfully at some time, even as everyone will.

The Christian church adopted the cross to signify that the Christ had finished the fifth spiritual crisis and completed all the requirements, and stands that much above the rest of us. The crucifix always showed the figure of the Christ outlined against the cross as though within it, as in an ikon, and there was no indication of suffering. It was much later that the whole meaning was lost, and the figure was separated from the cross and nailed thereto, and later still that the suffering was depicted. The occult teachings of the fifth initiation, or that of the crucifixion ceremony, does not indicate suffering at all. It is a question of finally knowing the cause of life and death, and therefore holding power over it, and the ceremony is indicative of it.

This is the last known aspect of divine omnipotence at present known to man. The training as far as the use of the will to live and die at will, and to let live and die at will, is known and given out, and can be attained by anyone making the sincere and sustained effort. Nothing is known regarding the powers still to be attained by the next, and last, two stages, known in the Gospels as the Resurrection and Ascension, except that the last one finishes the whole cycle of man. Beyond that lies a wholly new kind of life, no

longer human, but super-human, the Bible says nothing about it, except in the book of the Revelation here and there, and these are inconceivable for men. No man can imagine what it means to sing praises and throw down golden crowns *for ever*. Someone once had glimpses, and wished to pass on the information, but was unable to find words in any language to convey the idea.

Alice Warren Hamaker

(To be concluded)

TO A. B.

THE Master sat amid the twelve
By ancient Galilee,
'Twas asked, among the Sons of Men
Who shall the greatest be?

The Master sighed, and sweetly said—
“ If such a one need place
Then let him but a servant be
To all the human race”.

The Master's words, across the years,
Still hold their thrilling call!
Our President has proved their worth;
A servitor of all.

The Master's work, thro' weal and woe
Her constant joy has been,
True greatness crowns her life to-day,
With peace and calm serene.

PATH OF OCCULTISM OR THE PATH OF SIDDHA
PURUSHAS FROM THE STANDPOINT OF
HINDŪ SCRIPTURES

By SESHACHELA RAO

1. It is a recognised fact that the Path of Occultism is generally understood to be the Path that is pursued by those adamantine souls who wish to render world service in uplifting thousands of souls of mankind. Some Western scholars express their opinion that Hindūism does not contain such a doctrine. In this connection let us examine some of the Hindū scriptures and find out whether such a sweeping statement is borne out by actual facts.

2. Information is given in *jñānavāsiṣṭham* that there are two classes or groups of jīvas or souls in creation, and that one class or group is known by the name jīvavyūham and the other class or group is known by the name of īshwaravyūham. In the *Sūṭasamhitā*, a standard work like the *Bhagavad-Gītā* in Hindū religious literature there is the mention of two groups of souls, one group belonging to jīvavyūham and the other to īshwaravyūham. In *jñānavāsiṣṭham* there is also the statement that souls belonging to the group of jīvavyūham take the path to moksha or nirvāṇa, and therefore follow the Path of Independence, of obtaining the greatest benefit to the individual self, and that souls belonging to the group of īshwaravyūham follow the Path of Ādhikārikapurushas who set aside their moksha, accept office and work for the welfare of other souls

J. H.

in order that they may be uplifted from misery and ignorance. Souls of this latter group take any number of births for uplifting other souls, and live for ages, till the time during which they are appointed to carry on the office actually expires. While the majority of the souls in the world belong to the group of jīvavyūham, it is said that only a small number of souls in the world belong to the group of Ishwaravyūham.

3. In the third volume of Swāmi Vivekānanda's life published by his disciples it is mentioned that Swāmi Rāmakṛṣṇa Paramahansa gave out the fact that Hindū Scriptures divide the souls into two classes by the name of jīvakotis and ishwarakotis, and that those who belong to the group of jīvakotis strive for moksha or nirvāṇa, while those that belong to Ishwarakotis set aside nirvāṇa or moksha, take any number of births in order to uplift the mass of mankind. The following is a quotation from *Swāmi Vivekānanda's Life*,¹ by his disciples.

Srī Rāmakṛṣṇa Paramahansa marked out seven of his disciples as ishwarakotis. Ishwarakotis were those who have taken birth whenever an Avatāra incarnates himself: they are like his high officials belonging to the inner circle of His devotees, His antaratga-bhaktas whose mission in life is to complement His work, and to conserve His teachings. Thus strictly speaking though they were born with realisation, they have no mukṭi, and their sādhanas are unconsciously only for the instruction of man. At the head of this class Srī Rāmakṛṣṇa Paramahansa placed Swāmi Vivekānanda.

In the same volume there is a similar quotation which alludes to the fact that even according to Hindū scriptures the Path of Ādhikārikapurushas followed by the class of souls who belong to the group of Ishwarakotis is far superior to the Path of Nirvāṇa or Moksha followed by the group belonging to jīvakoti.

Noren (Swāmi Vivekānanda) went one day to the Master (while he was lying ill in Cossipur Garden) and said what he had

¹ Vol. III, p. 435.

repeatedly said before "Sire, do give me the Nirvikalpasamādhi." Sri Rāmakṛṣṇa, broken in health, replied, "When I am well, I shall give you everything you ask of me." Noren insisted, "But if you pass away, what can I get? Sire, I wish to remain immersed in samādhi like Suka Deva for five or six days at a time, and then to return to sense-plane for a short while if only to maintain the body, and then revert to that state of blessedness." Sri Rāmakṛṣṇa grew impatient saying "Fire! For shame! You are such a big receptacle. Does it befit you to speak like that! I thought you were like a huge banyan tree to give shelter to thousands of wearied souls. Instead of that, you are seeking for your own mukti and your own salvation! Do not think of such small things, my boy! How can you be satisfied with such a one-sided ideal? My forte is all sidedness." At this reprimand Noren burst into tears. He understood at once. The disciple was not to bury within the confines of his own personality the treasures it revealed. He was to go forth into the world and teach the spiritual word of Radiant Life. He was to become a banyan tree, giving shelter to many souls. He was to be the fountain from which many, many souls would draw the waters of life.

According to Sri Rāmakṛṣṇa these were two kinds of Mahāpurushas or great souls. There are those who remain immovably fixed in Brahman. Then there are those, who having attained the consciousness of Brahman, live in the world, translating the highest knowledge into the highest service. The Beatitude of the Divine consciousness in their cases, is transformed into the saving compassion to aid in the redemption of the world. These are the world-teachers. Rāmakṛṣṇa was right in holding that he should become a veritable banyan tree under whose spreading branches the weary and heavy-laden souls may rest. Sri Rāmakṛṣṇa felt it necessary to rebuke him and make him feel the worthlessness and selfishness of such realisation which is kept pent up within as personal salvation. Such personal salvation, he said, was alright in the case of others as the highest goal of human aspiration; but for a soul like Noren whom he called a Niṭya Siddha and an Ācharyakoti (Īshwarakoti), such idea of personal salvation was beneath his dignity to centre his heart upon. Does a king's son earn by the sweat of his brow a few hundred rupees which may be a fortune and the highest ambition for a day labourer to achieve? So Sri Rāmakṛṣṇa did not want Noren to be ensnared by that form of Māya.

4. In this connection there is a remarkable occult discourse cited in *jñānavāsiṣṭham*, which is said to have taken place between Lord Ḍakṣiṇāmūrṭi and Brahmā, the Creator of this planet. Once upon a time, Brahmā, the Creator, became quite tired of the work of creation, and wanted permission to retire from his work, and enter the state of nirvāṇa. He therefore went to Lord Ḍakṣiṇāmūrṭi who had

appointed him to this office, and requested Him to permit him to retire in order that he might enter Nirvāṇa and rest in peace. Dakṣhiṇāmūrṭi is considered as the Planetary Shiva or Mahāḍēva of this Planet earth, in charge of the work of Evolution. Lord Dakṣhiṇāmūrṭi after giving due consideration, refused him point blank permission to retire. He stated that once he (Brahmā) accepted world-service and became an Ādhikārikapurusha, he forfeited his independence as a Selfish Individual Self, and had therefore no option whatever to retiring into nirvāṇa and rest in peace. The moment he accepted World-Service in the Hierarchy of Siddhas or Perfected Beings, He said that he surrendered his independence to the United Supreme Will of the Hierarchy, and had therefore no further choice to act on his own independent initiative. He said that he had come under the grip of the inflexible Iron Law of World-Service to the extent that it could never allow him to retire, so long as the time fixed for his office should last. He further said that he would have even trained him in Nirvikalpasamādhis and made him attain Nirvāṇa or moksha, if he did not belong to the group of souls called īshwaravyūham, and if he had not made ṭapas for World-Service and accepted office for doing World-Service.

5. In the course of the same discourse he propounded the fact that the dependence or subjection (Paraṭantram) to the United Supreme Will of the Hierarchy of Siddhas is infinitely superior to the independence or (Swaṭantram) of the Selfish Self who seeks to attain Nirvāṇa or Moksha for his own individual self, and informed him clearly that the Path of World-Service is infinitely superior to the Path of Moksha or Nirvāṇa. In addition to this he gave him special information of the fact that his father Viṣṇu, his grandfather Rudra, his great-grandfather Īshāna, and his great-great-grandfather Saḍāshiva discarded Nirvāṇa or Moksha which is rest, established the Path of Siddhaparamparā and are working for

ages and kalpas without rest, for the welfare of souls in the worlds.

6. Now the *Bhagavad-Gītā* or Lord's song is one of the most important scriptures of the Hindū faith. Let us see whether it states anything about the Occult Path. In the IVth chapter of the *Gītā* we find that the occult path is alluded to in connection with the disappearance of Yoga or Yoga Brahma-Vidyā in the world, when materialistic tendencies of the world are on the increase. The Lord states that He himself takes birth in this world when things go wrong, practises world-service by removing adharma and establishing righteousness or Dharma, in order that souls may evolve. The Karma He performs in the case of re-establishing righteousness or dharma is called by Him by the name of *Divya-Karma* or Divine Karma as opposed to the ordinary karma which human beings put forward for the benefit of the selfish self. There is also the allusion that the Hierarchy of *Siddha Paramparā* or *Paramparā* of Perfected Beings is always in existence, and that through their instrumentality He re-establishes Dharma and again strikes the key-note of yoga. But these allusions are mere passing references and do not at all expound the doctrine of World-Service which is the real basis of the Occult path.

In this connection Swāmi T. Subba Rao states in the IVth chapter of his *Gītā Lectures* that the *Gītā Shāstra* expounds only the Path of Moksha or Nirvāṇa which is intended to benefit the general mass of mankind, but it does not expound the Occult Path of Initiations which is intended only for the small number of adamant souls who set aside individual moksha or Nirvāṇa, accept World-Service and work for the uplift of mankind to help the evolutionary plan.

In the first six chapters of the *Gītā*, *Kṛṣṇa* does not include that Path of Salvation pointed out by himself in the second six chapters of the *Gītā*. Almost all the various suggestions made by different philosophers at the time, about salvation, can be brought under one or the other of the various headings contained in the first

six chapters. Standing in the background unknown and unseen is the Occult Method, to facilitate which, all the systems of Initiations have been brought into existence. As the occult method is not of universal applicability, Kṛṣṇa leaves it in the background.¹

It further contains the fact that in the second six chapters Kṛṣṇa expounds the doctrine of the Logos in such a manner as to render it applicable to the whole of mankind so that the mass of mankind may tread it.

7. Further, Swāmi Subba Rao states that Vedāntists of the modern Advaita school are working on the lines of Nīrīshvara Sāṅkhyas and are trying to reach Parabrahman without the instrumentality of the Logos or Shabḍa Brahman by whom they have been started on the Path of evolution. There is also a letter from Master M. published in *The Mahātma Letters to A. P. Sinnett* in which He states that there are thousands of Fakīrs, Sannyāsins and Sādhus who are leading very pure lives, and that in spite of it the Himālayan Rṣhis never wanted to approach them or instruct them, as these people were pursuing a path of error. This letter was written in reply to the letter of Professor Mahāmahōpādhyā Adityaram Bhattacharya and others of the Allahabad Lodge. The Professor was a great samskr̥t scholar and well versed in modern Advaita Philosophy. Master M. declared to the professor and others of the said Lodge that they were pursuing a path of error, and that the Masters could not afford to spend time in giving instruction on occult lines.

Seshachela Rao

¹ Page 120 of the Edition of Swāmi Subba Rao's Lectures published in the year 1912.

DO I SURMOUNT THE DIFFICULTY CALLED DEATH?

By A. M. BUTTERWORTH

THERE are certain beliefs, which while we should find it difficult, if not impossible, to give absolute proof for their justification, it is profoundly satisfying, as they may mean a great deal to us, to be able to show at any rate, reasoned grounds for their acceptance.

It appears to me that such can be given for the belief in a continued existence after death, apart from the teachings of Religion and the evidences of Spiritualism. But first of all it is important to have a clear understanding of what the words "I" and "Death" convey to us, as our belief must necessarily be strongly influenced thereby.

Now when I begin to examine my make-up as a human entity, I become aware, at the outset, of a series of processes or forms of energy each with its peculiar functions and mode of consciousness. That these processes are quite distinct and can act independently of each other is shown by the fact that they are often in conflict—the dictates of one being in opposition to those of another, although they are all in action together and interpenetrate each other.

First, there is my physical body with its particular processes and mode of consciousness.

Secondly, there is my mind, with different processes and consciousness. Because it uses my physical brain as its

instrument does not appear to be any proof that it is dependent upon it and cannot function without it. If, as some scientists maintain, the mind and soul are functions of the brain surely continuous memory, and also affection would be impossible as the brain with the rest of the body is perpetually disintegrating and being renewed.

Thirdly, I come to my emotions, desires and affections which can certainly function for themselves. Who could call Love a mental concept, and if so, how could one account for love at first sight, or that we often hold strong affections entirely against the dictates of the mind?

Fourthly, there is a process which records my moral and spiritual perceptions, and these certainly have an independent origin and very different mode of consciousness. Otherwise why should the remembrance of a past action cause an agony of shame and remorse to one person and leave another quite indifferent?

Lastly, at the back of all these processes, I am aware of a *continuous subject* who observes them, and receives and makes use of their communications, and because they are *objective* to this subject, it can in no way be confused or considered identical with them. This continuous subject is what I understand as "I" or "Myself".

When what we generally speak of as "Death" takes place it means that the physical organism with its processes and mode of consciousness breaks down to the extent of ceasing to function altogether but I cannot see that this is a proof that therefore the other processes and modes of consciousness should necessarily come to a standstill and be obliterated. Still less can I believe that because one of them has received a knock-out blow (which might probably come as a great relief to the others) that I myself must entirely cease to exist. Am "I" *no more* than the result of a physiological process? And if so how are the differences in disposition,

etc., in individuals to be accounted for, seeing that the physiological processes in each are identical?

If form of some sort is necessary for the purpose of expressing these other processes, which are really what constitute the character of the individual why should it not be of a nature just as effective as the physical one though of different material? Broadly speaking, existence may be described as Universal Energy working in Universal Substance with many modes of manifestation, and it is difficult to imagine mental or any other sort of energy without a suitable and specialised medium for its field of action, and also a specialised mode of perception for cognising it.

To return to the continuous subject or personality which is the recipient of the results of these processes, which results make up what we call life's experiences, it seems impossible to contemplate an arrangement of things in connection with this individual whereby all this gathered experience becomes useless and is cast into the void. All through nature there is to be observed *a working to an end* more or less clearly revealed and carried through with infinite patience and intelligence, and the human mind itself in the conduct of its own affairs through life, could hardly maintain its balance apart from such an arrangement, nor could any undertaking be carried on successfully.

With regard to the character of this end, in connection with the human personality, although appearances may often baffle, there is much in Nature and experience which gives us assurance that it will be finally a wholly beneficent and happy one, although it may involve disciplinary experiences of a painful and perhaps prolonged character in its attainment.

The possibility also seems inconceivable of a wholly just, merciful and all-powerful Being, such as one postulates for the original cause of things, bringing into existence—without

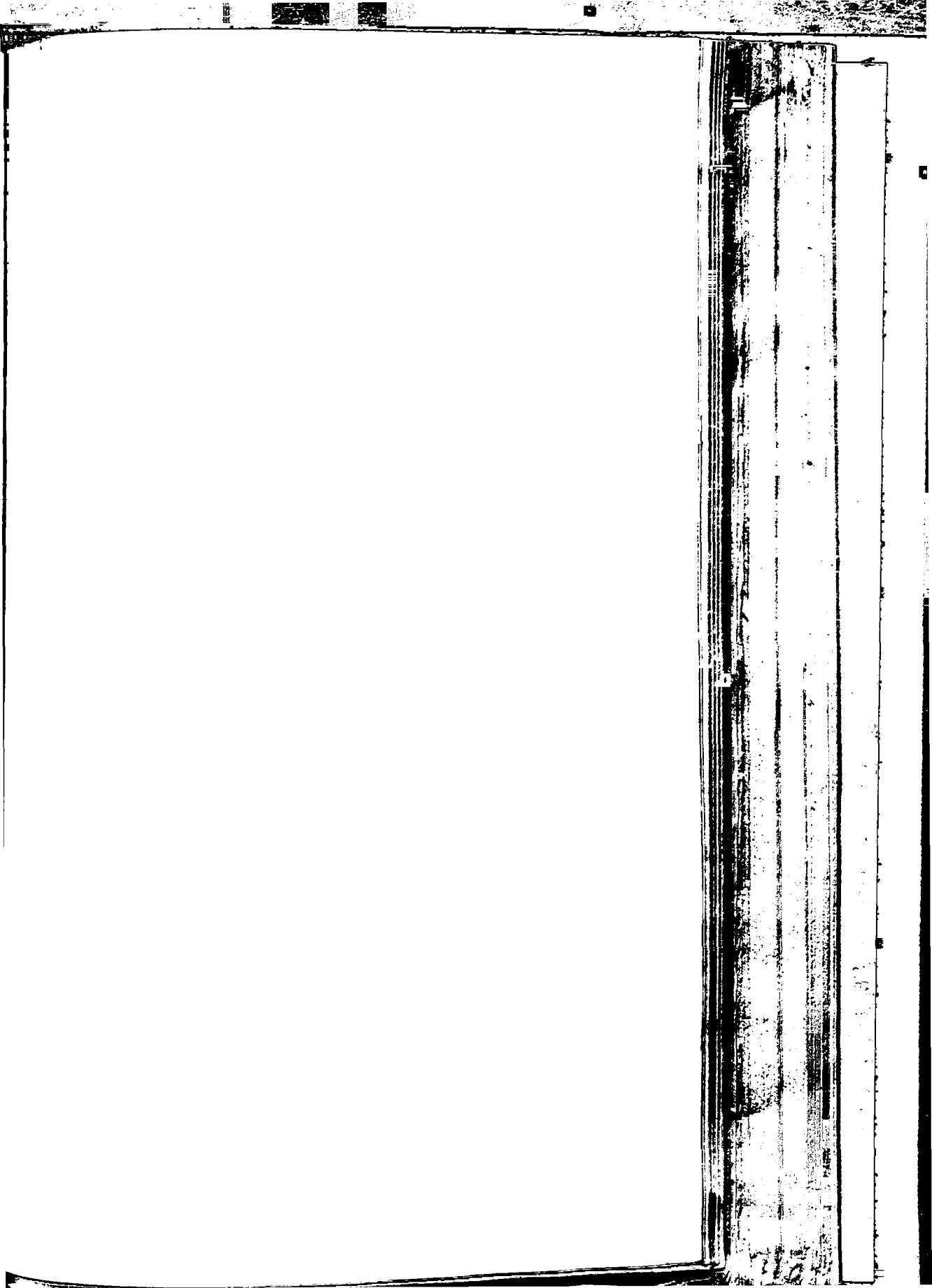
choice on its own part—any entity, *knowing beforehand* that this entity will fail to come to perfection; and when one considers the condition of most of us when we leave this life, it cannot well be claimed that it has so far been achieved, and there must necessarily be required therefore, a *continued existence for its attainment*.

And surely, if we can find even one thing in creation that has come to perfection, the law of justice would urge the likelihood, if not the necessity of a similar destiny for everything, and when we gaze into the heart of a perfect flower, or contemplate the wonders of the sky on a clear night, we feel the assurance of a mighty Love—hidden and yet revealed—which though it be through storm and stress and terrific cataclysm—is carrying through its stupendous purposes, and proving by the necessity for such measures, the greatness and importance of the end it has in view. We can then say in the words of Lao Tze, an ancient Chinese philosopher.

“How do I know that the Universe is coming to full perfection through Life?”

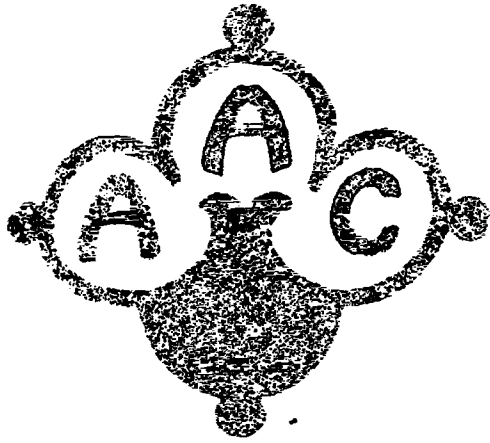
“The witness is in Life itself.”

A. M. Butterworth





ALEXANDER SCRIBINE



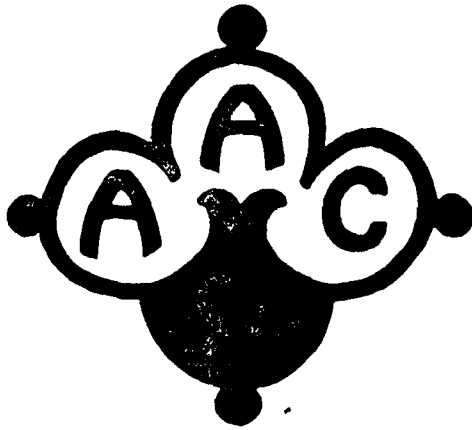
CONCERNING CERTAIN FIRE-BRINGERS

By JAMES H. COUSINS, D.LIT.

The first performance in England of Scriabine's great musical composition for orchestra, pianoforte and organ, "Prometheus, the Poem of Fire," took place on January 1, 1913, in the Queen's Hall, London—the hall that heard the voice of that other bearer of the celestial fire to us, Annie Besant. Both of these fire-bringers attributed the kindling of their own flame to another of their kin, H. P. Blavatsky; both have worked for the utterance of the perfect word of illumination and warmth, the one through art, the other through human personality; one prophesied a world-reformer, the other prophesied a world-messenger.

Thirteen years have passed since the introduction of Scriabine's masterpiece to the English-speaking world. Two years after the event the composer died, leaving to a future poster or to a future incarnation the fulfilment of his vast dream of a Mystery in which music, voice, feature colour and flame would unite in the lifting of the consciousness of the performers (there were to be no listeners) to ecstatic heights.





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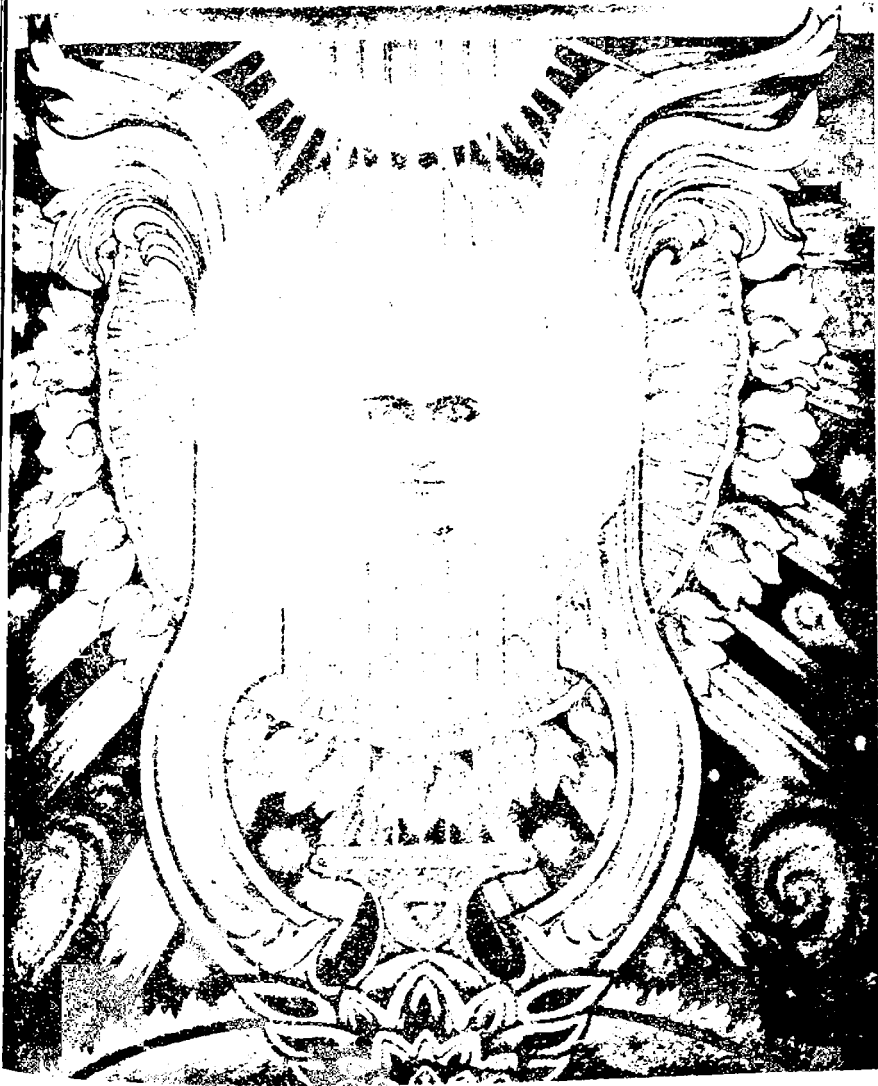
A Danish American, Thomas Wilbur, has invented the Clavilux, or light-organ, which would have given the composer great joy.

There the matter stands. The impulse towards the Nirvānic Light is as yet a rarity among creative artists. The new generation of musical composers is content mainly with less Promethean labours. Where there is a stretch towards the greater life it is on the part of Theosophical artists like Gustav Holst and Cyril Scott. All the same, it is quite certain that the Theosophising of the arts has begun; and, lest we forget it, and fall into pessimism in face of the flood of triviality and sensuality in the arts that has swept humanity off its feet, let us contemplate the significance of the serpent and interlaced triangles that Jean Delville, a Theosophical painter of master-rank, has set at the foot of his design for the cover of the score of "Prometheus" (plate 2). Let us also remember that the same seal was set by the same painter above the head of Moses in his great paintings of the evolution of the true Theosophical law on the walls of the Law Courts in Brussels.

It was fitting that Delville should give the pictorial representation of Scriabine's musical vision of the Fire-Bringer, for it was he who gave *The Secret Doctrine* to Scriabine when the latter was feeling out towards realities, and so gave both fire and substance to the composer's genius. The design which is here reproduced (assuming the kind permission of the publishers, Messrs. Breitkopf and Hartel or their post-war successors) is, however, not the only pictorial result of this high artistic friendship. Scriabine and Delville came together in Belgium in 1905, and while the one worked out a conception of the fire-bringer in music, the other worked it out in painting, and Delville finished his "Prometheus" in 1908 (plate 3). Of the latter I have written elsewhere:¹

On the pianoforte still sitting in Delville's drawing-room (where I gathered these details) Scriabine played over to his friend of the

¹ "Two Great Theosophist Painters" (T.P.H.)



RENÉES, 1925, p. 10

by Jean Delville

A Danish American, Thomas Wilbur, has invented the color-light-organ, which would have given the composer great

There the matter stands. The impulse towards Nirvānic Light is as yet a rarity among creative artists. The new generation of musical composers is content with less Promethean labours. Where there is a yearning towards the greater life it is on the part of Theosophists like Gustav Holst and Cyril Scott. All the same, it is certain that the Theosophising of the arts has been lost; we forget it, and fall into pessimism in face of the triviality and sensuality in the arts that has swept off its feet. Let us contemplate the significance of the and interlaced triangles that Jean Delville, a Theosophical painter of master-rank, has set at the foot of his drawing cover of the score of "Prometheus" (plate 2). Let us remember that the same seal was set by the artist above the head of Moses in his great paintings of the Law of the true Theosophical law on the walls of the Temple in Brussels.

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PROMETHEUS. (Cover Design)

by Jean Delville



PROMETHEUS. (*Oil painting*)

by Jean Delville

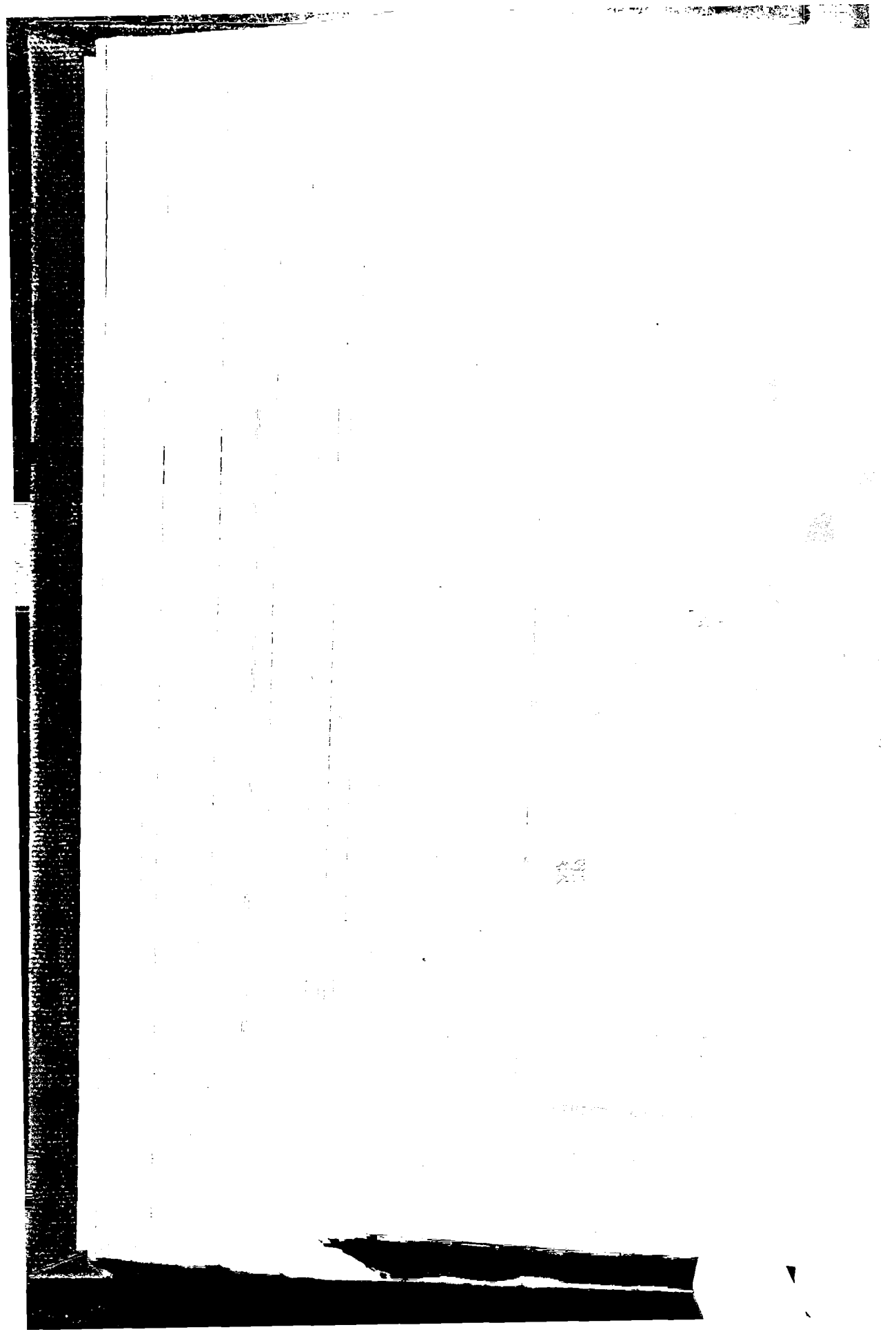
CONCERNING CERTAIN FIRE-BR...

... passage after passage of his evolving work (the "Prometheus of Fire"). To the expression of the same idea he poured all his ripe power, and produced a canvas of a splendid conception in the figure of the Titan in agony, reaching towards earth, bearing in his uplifted hands the torch which he had snatched from heaven. It is not without interest to observe beyond the inner workings of genius that the Prometheus of the Promethean fire the form of a five-pointed star.

Scriabine was born in 1871 in Moscow, and at an early age accepted all over Europe as a pianist of extraordinary talent. For some years he taught the pianoforte in the Conservatory of Moscow, but ultimately (1903) gave up the drudgery of teaching in order to be able to concentrate on the greater but more inspiring drudgery of composition. Two years later he met Delville and Theosophy, and discovered a realm of thought and feeling adequate to his immense and growing creative power. The effect of this discovery on his music was immediate. In chorus he lauded art as the religion of the future. In orchestra he celebrated the freedom of the soul (Promethean anticipation). He translated into music the creative impulse in the universe that is happy only in passing from one dissatisfaction to another. He interpreted the liberation of the immortal spirit in human limitations. Thus the "Prometheus."

The burden of that great composition is the awakening of the human consciousness through illumination from the higher spheres of the cosmos. But Scriabine gives the general theme a special character because of his definite philosophical conception of the universe. He very clearly conceives of the Promethean spark as the impartation of creative power, and indicates the dual operation of that power in a human being: the sensuous delight and spiritual contemplation. In the "Prometheus" the spirit of humanity emerges in a new form. The "Prometheus" is the musical presentation of all that is possible in the Theosophical conception of the three life waves.

The reception of this work in 1913 in England was mixed. Some hissed the first performance, but all who heard it remained for the repetition performance.



spirit passage after passage of his evolving work ("Prometheus, the Poem of Fire"). 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 earth, bearing in his uplifted hands the radiant power he had filched from heaven. It is not without interest to those who apprehend the inner workings of genius that the artist gives to the Promethean fire the form of a five-pointed star.

Scriabine was born in 1871 in Moscow, and at twenty was accepted all over Europe as a pianist of great distinction. For some years he taught the pianoforte in the Conservatoire of Moscow, but ultimately (1903) gave up the drudgery of teaching in order to be able to concentrate on the greater but more inspiring drudgery of composition. Two years later he met Delville and Theosophy, and discovered a realm of thought and feeling adequate to his immense and growing creative power. The effect of this discovery on his music was immediate. In chorus he lauded art as the religion of the future. In orchestra he celebrated the freedom of the soul (a Promethean anticipation). He translated into music the creative impulse in the universe that is happy only in passing from one dissatisfaction to another. He interpreted the aspiration of the immortal spirit in human limitations. Then came "Prometheus."

The burden of that great composition is the awakening of the human consciousness through illumination from the higher degrees of the cosmos. But Scriabine gives the general scheme a special character because of his definite Theosophical conception of the universe. He very clearly conceives of the Promethean spark as the impartation of *manas* (mind), and indicates the dual operation of that power in a musical conflict of sensuous delight and spiritual contemplation. Out of that conflict the spirit of humanity emerges in triumph. "Prometheus" is the musical presentation of all that is involved in the Theosophical conception of the three life waves.

The reception of this work in 1913 in England was mixed. Some hissed the first performance. Not all who heard it remained for the repetition performance on the same

programme. The critics took it otherwise. With an acumen not usual in the presence of innovation they sensed something of the significance of the occasion. The critique by Mr. Ernest Newman in "The Nation" is probably the most representative of the intelligent responses. "I care nothing for the Theosophy that is tacked on to it by the composer and the annotators." Mr. Newman exclaims, and then proceeds to tack on his own Theosophy to it, that is, his own interpretation which differs only from the Theosophical intention of the composer in terms. "One needs no programme notes to have the picture flashed upon one's brain of the soul of man slowly yearning into conscious being out of a primal undifferentiated world, torn by the conflict of emotions, violently purging itself of its grossnesses, and ultimately winning its way to the light." That is a fairly Theosophical set of chapter headings for a book entitled "From Individualisation to Initiation". It is interesting to observe how one's own familiar terms for things are taken as the inevitable and fundamental, while the terms of others, though they may mean precisely the same things as one's own, are regarded otherwise. Mr. Newman is as Theosophical as Scriabine, and those who can glimpse essences through formulæ may take pleasure in the critic's assertion that music will ultimately win its true home among the "ultimate immaterialities of thought" and that "we have nowhere come so near to it as in the best of this music of Scriabine's". Elsewhere in the same critique he says:

"Prometheus" is the one work I have ever heard that seems to me to approach the new territory that music will some day make its own.

He does not claim a complete articulation on the part of the composer nor a complete understanding on his own part.

He says:

But, I do urge that to a listener with an imagination it mostly talks in a perfectly lucid language of things that have never been expressed in music before.

Of the sincerity and mastery of the composer the critic speaks without modification. "Whatever may be thought of

this later style" (that is, the style of 'Prometheus') "there is no affectation in it on the musical side, and there is no tumbling. What struck some of us in the 'Prometheus' was the almost infallible certainty of the adaptation of the means to the end throughout; only a composer who is at once master of his ideas and of his technique can work so surely as this". He sums up the matter as follows: "And all this is done, not on the familiar 'poetic' lines of the symphonic poem, but a stage further behind the veil, as it were; the wind that blows through the music is not the current stage and concert room formula, but the veritable wind of the cosmos itself; the cries of desire and passion and ecstasy are a sort of quintessential sublimation of all the yearning, not merely of humanity, but of all nature, animate and inanimate. No amount of criticism of the work in details can diminish the wonder of such an achievement as this."

To Mr. Newman's tag: "The only fear is lest the Theosophist in Scriabine should overcome the artist in him," one may, thirteen years afterwards, make answer and say that, while Scriabine did not live either to confirm or dissipate the fear, the achievement that Scriabine reached through his Theosophical inspiration is sufficient to justify the wish that other artists would run the same risk.

James H. Cousins

THE MAGICIAN'S GARDEN

By FRANCO PERKINS

THE magician grew nothing but roses in his garden, for he said there were no other flowers he loved as much. There were long beds of them, and the garden was bordered by an old wall on which creeping roses climbed. The reason why the roses flowered completely and beautifully all the year round was because he loved them with protective care, and, when he was not poring over his books or instructing his pupil, he was in the garden tending his roses.

In the far end of the garden, where the sun shone all the morning, were two rose bushes which had been planted close together. The roots of the two bushes had met under the soil, while the blossoms above frequently touched each other as they swayed in the breezes. In the rich, damp soil the roots grew and collected nutriment for the leaves and blossoms.

They were happy in their occupation; but, as they had never been above the ground, they did not know what was there, and had come to the conclusion that they were the whole rose bush. They did not know why they did this. Perhaps it was for the same reason that humans feel that, somewhere in their hearts, there is a noble and a perfect self.

The two roots, having this self-esteem and mutuality of ideas, grew to love each other, and they twined themselves together in close embrace. Many happy seasons they spent. They discussed the strange new life which they felt in the springtime, and wondered why the ground became cold in winter. Without a doubt, they thought, there was a force operating for their special benefit in the dark soil around them!

One day, the magician was in his garden with the pruning knife, and, as he snipped from the two rose bushes a twig here and there, the roots became conscious of a pain they could not understand. Each was inclined to lay the blame on the other. "I know I am beautiful and not at fault," said one to itself, "I feel all kinds of vague and beautiful longings. That other root is, after all, dirty and ugly, and look at the soil clinging to it. How is it that I never noticed that before?" The other root thought exactly the same. The two of them

became unhappy, lost interest in their work and the roses above them drooped and faded.

"What is this?" said the magician, looking at the rose bushes one morning. "What is this? Can it be that the soil is rank and needs freshening by a little digging?" So he went for his garden fork, and was soon busy lightly turning over the soil.

It was thus that the roots were for a time exposed to the world above, where they saw their own green leaves and numerous roses, and heard the magician speak. As he worked, he was talking to his pupil. Tears were in the youth's eyes, for he was sad, and had come to seek consolation and advice from his teacher.

"We were sublimely happy," the pupil half sobbed, "and she and I found in each other those attributes which belong to ideals. I was joyous in the knowledge that I had found my dream come true, and she, equally, believed I was the one whom she had sought in all her imaginings."

The magician listened intently, and paused on his garden fork. He knew that the youth had been lost in the tender ecstasy of love's ideal seemingly realised.

"And why are you not happy now?" he asked.

"Ah," the youth replied, sadly shaking his head, "Frequent association destroyed our dream of a god-goddess. It parted like opalescent curtains being torn from hideous statues of lead which they enshrouded. It seemed to us then, that we had been deluded, and we withdrew in horror from each other."

Again the magician understood. It was generally thus with those who loved. It was the period in the drama of love when the actors grew tired of playing their parts—when they paused a moment and saw the imperfections of each other, and forgot the depth and beauty of their rôles.

"Think a moment," the magician said, "Does it not occur to you that you have changed the object of your vision? You have removed your eyes from the jewel of love in the casket of the body, and have focussed them on the casket itself—a clay vessel made to last a few years of life, and full of personality's imperfections."

The pupil, with a light breaking over his face, looked at him. "Can it be that we have done thus?" he whispered.

"I think so," his teacher replied gently, "Love gives a glimpse of the real god and goddess in each person; but the clay casket frequently asserts that it is that vision of ideality. It is but the meanest and poorest portion of it. It is merely the container and a channel of earthly experiences for its manifestation."

"Why," exclaimed the pupil, "Of course! I should have known! You have taught me so many things; yet, I had not realised that one

essential point. It would be as stupid as the roots of these two rose bushes to believe themselves to be the whole bush, as for people, to believe themselves to be the whole ideal. I can see now that they are only a portion of it. In fact, not even a portion of it; but just the rough casket, sometimes partly illumined by its divine contents!"

The listening roots, hearing this, and fitting in the words with the glimpse of the rose trees and their blooms above, felt that the teaching of the magician applied to them as well as to the student. Their satisfaction was so great that they forgot about the student and thought the magician had addressed them only. Their feelings affected the whole bush, and the drooping flowers revived.

"See how the plant responds to your touch," the student remarked; but the magician did not reply. Instead, he picked the finest bloom on each bush and gave them to his pupil. "Here, take them," he said, "One for her, and one for you."

Franco Perkins

THE VEIL OF FAMILIARITY

By D. JEFFREY WILLIAMS

LINGER yet the feet of Nameless Ones among the lonely hills and the enchanted spaces of wild moorland? Remains the dream, remains the longing, remains the calling, low in the vales and aloft in the high haunts of eagles? Shall we again hear in our hearts the music of the Folk who made rapture and peace more real than air and sunshine? Shall we learn again the sorrow that no keening can allay?

No sorrow, this, begotten of transitory ills. It is a sorrow born of earth as we are born of earth. It is the muted note of the eternal spirit's lyre. The heart of man in clay will ever sing in minor music modes.

Perhaps the unquiet sadness of the sea and the long-drawn sigh heard in the winds, are natural accompaniment of the sorrow of the heart, the sorrow of earth imprisoned light and love? No other sorrow is as deep and profound, no other sorrow carries a more sure, if distant, promise of joy for us.

When the earth-free Presences come among men with kindling of love and light, when felt by hearts that are "weary of all things," it is possible then to feel that even earth need not for ever be a cage. The weak and scattered hopes of men are by them gathered up and welded into the vision and certainty of freedom.

For it is not a rune of despair and defeat that the deep heart sings. It is ever a longing deepened by longing for the often defeated to become one day the ever undefeatable, for the eyes to see with their own light and not by the light in which they are able to see things reflected as in a mirror, for the strength that will enable the victim of the grinding wheels to climb into the chariot of Time itself and pursue its own self chosen way. It is a yearning to find peace in the utter conquest of an enemy-self whose hand, like Cain's, is against all men's, a self moving over the face of the earth with the brand of separateness and enmity on its brow. It is a sorrow that seeks a love more stable and secure than the foundations of Space, a love that counts time as a single moment, and yet a love that knows the place and time of a falling leaf. It is a grief that breaks through the siege of the

can be found among trees and fields. It is probable that the pressure of our economic needs will compel us more and more to return to open spaces and free skies and to a more generous use of the soil. Bishop Wedgwood in his address at the Ommen Star Camp drew our attention to this when he said: "It is exceedingly likely that there will be a great movement inaugurated and strengthened 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 found from the present strain of economic life by a return to Nature. And 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."

May we be able to return also to the divine significance of things; to return to the enchantment and mystery which we may find again if we can bring something of reverence in our hearts and a light of wonder in our eyes. May the Coming of the Lord of the Shining Ones and the Lover of all beings give us the power to recover our vision, help us to awaken our perceptions, kindle our imaginations, deepen our insight, and teach us to see all existences in the world around us in the halo of glory, of beauty and divinity, in which they forever dwell.

D. Jeffrey Williams

AFTER A DREAM

(TO A KINSMAN)

HAVE you heard the Fire Winds blow
Out of the Sun?
Seen Archwarden Michael go
With day's web spun?
When day's weavers homeward go
Day's weaving done.

I have known these flame gusts roar
In Titan's mirth;
Plumes of battle shore to shore,
Sweep the brows of Earth.
Yon Primæval Cyclone bore
This, my soul to birth!

Who so hears, and hearing sees
Comes with feet unshod—
Learns helionic mysteries
At this Font of God!
He is graven with the seal of these,
Who with Orpheus trod!

He who sees and seeing hears
With white soul unbound,
Passeth to the flame crowned spheres,
And himself is crowned
Where no meagre triumph of the years
Rings his spirit round!

With such Kinsmen I would know
Heights as yet unwon—
Where the Lakes of Helion flow,
And the Great Looms run
As the Flame winds whirl and blow
Out of the Sun!

EVELINE C. LAUDER

SEEDS OF INTERNATIONALITY

"THE League of Nations is a great reality in embryo, an ideal of the future born into the present. Its very existence is a hopeful sign, however little it may be able to accomplish. . . .

"The League of Nations is the beginning of a world conscience, and though it is certainly true that our individual consciences need very considerable stimulation, the awakening of the world-conscience may very likely react upon our individual consciences, so that conscience is stimulated at both ends."—G. S. A.

INTERNATIONAL LEAGUE OF THEOSOPHIST DOCTORS CONSTITUTION

Art. 1. In the fifty-first year of the Theosophical Society, the International League of Theosophist Doctors has been constituted.

Art. 2. The purpose of the League is :

(a) to research the real causes of diseases and either interpret them from a Kármic point of view or study their aspect on the planes superior to the physical one ;

(b) to diffuse those rules of hygiene and healthy life which are included in theosophical teachings.

Art. 3. Can form a part of the League, all theosophists or partisans of theosophy, who are either physicians, students in medicine, or have a sanitary diploma such as Doctors of Osteopathy, masseurs, trained nurses or some other equivalent titles.

Art. 4. The only post in the League is that of Secretary.

Art. 5. Those who desire to enter the League are to make a demand stating their degrees of study, their speciality, and whether they are scholars or practising physicians.

Art. 6. A centre of study is formed in every town where one or several members of the League have their residence ; such a centre sets itself a determined programme according to the particular aptitudes of the doctors who make part of it.

Art. 7. The Congress of the League will take place periodically and assign a specific task to each centre, or confirm the work already begun by one.

Art. 8. Members of any centre have the right, if they think it useful for their work of research or propaganda, to accept the aid of people not belonging to the League, whether these be physicians or not; such help does not entitle the people who give it to membership in the League.

Art. 9. English is the official language of the League.

Art. 10. The official organ of the League is a Revue edited by the Secretary. Such a review only publishes original articles sent from the various centres and accounts of Medical writings. League members undertake not to publish in other periodicals any article relating to paragraph (a) of Art. 2, excepting for the sake of propaganda, as summaries of articles already appeared in the Official Review.

Art. 11. The contribution to be sent to the Secretary is six shillings per annum, not including the rate of subscription to the periodical. Each centre is free to establish other quotas for the needs of their work.

Art. 12. Modifications to the present Constitution and the dissolution of the League can only be decided by a Congress.

TEMPORARY PROVISIONS

Art. 1. The first Congress of the League will be held at Ommen in the summer of 1927, at the same time as the sixth International Congress of the Order of the Star in the East.

Art. 2. Until this Congress the Secretaryship will be in Rome, to the Dr. Ettore Rieti, Via Tagliamento 7, Rome (34), Italy.

Art. 3. The time and mode of the publication of the periodical will be decided at the first Congress.

Art. 4. Membership commences January 1st, 1927.

EXHIBITION OF INDIAN ART

THEOSOPHICAL CONVENTION, BENARES, 1926

By A. R.

THIS year the Exhibition of Indian Art was limited to the pictorial art, the exhibits consisting of about eighty items gathered by the Adyar Art Centre. Together with these was a remarkable collection of over four hundred mediæval Indian paintings, the property of the Bharata Kala Parishad (Indian Art Society). The collection was made mainly by Rai Krishnadas of Benares, but he has made it available to the public, and the Central Hindū College has set aside some rooms, formerly a science laboratory, for the housing of the collection. The Parishad will be not merely a museum, but also a school of Indian painting and music. The collection is grouped in schools—Persian, Rajput, Pahari, and Moghal.

The Exhibition includes copies in colour and sketches in line from the classical background of Indian painting as found in the frescoes of the excavated temples of the sixth and earlier centuries, A.D. Along with these are items showing the influence that India has exerted on Chinese and Japanese art.

Two rooms are given to original paintings by artists of the modern Indian schools. One misses the work of the Tagores and other masters of the Bengal school, whose exhibits had all been sent to the exhibition held at Calcutta. But this deficiency is in large measure compensated for by a group of twelve pictures by Promode Kumar Chatterjee, in which the Exhibition reaches high distinction. The exquisite work of this artist cannot be praised too highly. The experiments on silk and gold paper do not give promise of being anything more than experiments, beautiful as they are. But his other pictures are dreams of artistic perfection. The delicate nuances of colour and shade are according to the best Indian traditions, and his subjects highly idealistic in conception.

India is from one point of view an artist's paradise. There is little demand for works of art, (as, unfortunately, the healthy habit of beautifying the home is by no means general in India,) and the artist is not tethered by public taste and roams as he lists. But

there is the obvious disadvantage attaching to this condition of things in India. Dr. Cousins is indefatigable in his mission of encouraging the production of pictures that will be truly expressions of the soul of India, and at the same time of creating a public appreciation of and demand for such pictures.

Among the many who visited the Exhibition were Their Royal Highnesses the Crown Prince and Princess of Sweden, who showed great interest.

A. R.

THE THEOSOPHICAL FIELD

THE MODERN MAN'S RELIGION

THE Churches are bravely facing their difficulties, and when they find the Old Orthodoxy unsufficing, incapable of proof, or demonstrably erroneous, they are not afraid to abandon it. They know that blind faith no longer suits a thoughtful age, and that dogma without evidence will not be accepted. Religion is, in short, being remoulded. The foundation is unshaken and the essentials are preserved, but the fabric is in process of reconstruction. Why, it may be asked, is revision necessary? Simply because the world, always advancing, has become aware of new facts and has had to adopt new standpoints from which to view them.

This change, incidentally, is a proof that there is in reality no such thing as "Orthodoxy" at all, for whatever can be altered, amended, or enlarged is not orthodox. There has never been a settled condition of things, a fixity of thought; and as long as man is an intellectual creature, and not merely an animal of arrested development, there never can be.

What is called Modernism, therefore, need cause no alarm—rather is it to be welcomed. Every age has had its so-called Modernism. Great leaders have arisen who have cast a new light upon olden themes. Suddenly, science or philosophy has introduced a new factor, unknown and unsuspected before; and then the "established" doctrine has to be re-adapted to the demonstrated truth. History is packed with abandonments and reconciliations, and ever and anon an epoch is reached when—in place of details altered here and there—an entire re-constitution is effected.

With our enlarged views we attempt more, aim higher, are more strict in our actions, and become morally uplifted. We perceive the vaster purposes of life itself, for we know now that we are part of a vast scheme, not limited to a little revolving globe on which we spend a few years, but extending incalculably, with infinite possibilities, and with an ever-increasing desire to realise the "far-off divine event towards which the whole creation moves". So do the petty things go with petty conceptions of the world we live in; and so does

the stronger urge come upon us to seek Truth upon an ever-ascending scale. Science calls this evolution; Religion calls it aspiration; both combine in declaring that there is a forward movement towards perfection.

Thus the one clear fact supplied by history is of the incessant struggle between Faith and Reason, between uncomprehending acceptance and intellectual doubt, between dark superstition and scientific enlightenment. Orthodoxy has retained its name from age to age but has changed its nature.

It is indeed an admirable and satisfying sign that the modern Reformation is proceeding from within, and that it is not the despoiler who is at work but the men to whom the Church is precious and sacred. They are but removing encumbrances and excrescences, and they are doing it in a spirit of reverence and with a purpose that is holy. They are not sapping Religion but strengthening it; they are pruning and not uprooting; and they are impelled not by enmity but devotion, not by hatred but by love. There is not the slightest need to fear what is called Modernism, this process of elimination, purifying, and reconstruction which is taking place in the light of discovery and of deeper knowledge. The essential truths are secure. The foundations are unshaken, the original fabric remains, but is improved, strengthened, and made more fit for an age of reasoning and discernment.—*Manchester City News.*

* * * * *

A SCHOOL IN AUCKLAND

There is a little school in Auckland N. Z. that has no school bell, no playground, no master's study and that boasts but a single class room. Very few even know of its existence yet it is one of the most useful and efficient little schools in the whole of the city.

The school is in the Auckland hospital; the pupils are the maimed and sick children being helped along the high road to health and happiness. This little school was opened in 1920 and so successful was the work that the Education Board gave its able teacher an assistant and bestowed on the one little class room the status of a whole-time school. It is now known as the Auckland Hospital school.

The methods of teaching used have been carefully thought out and it is not found that work which interests is necessarily bad for sick children, but on the contrary removes the mind from ailments, giving new interest, "tone," to the brain, and indirectly to the body. In some cases where the child cannot be moved, special provision is

made that the child may comfortably write, chalk, read or pencil in recumbent position.

Quite a number of certificates of proficiency have been received from the school, some children starting work at the kindergarten stage and passing on eventually to standards 5 and 6. Since opening, no less than 1,525 children have received instruction, which proves to all how well worth while it is to try what can be done to copy such an excellent example. An expert in the work of mental hospitals makes a very special appeal for a more sympathetic attitude toward the treatment of mental patients. Ancient prejudices, he says, have led to the accumulation of innumerable weird misconceptions of the term lunacy, the term itself being somewhat illogical, for it is just as erroneous to classify all mental diseases as lunacy as it would be to call all diseases of the lower part of the body "abdominal" and treat them in the same way.

Generally speaking there is no such thing as mental disease that is not associated with physical, just as there is no physical disease that does not show mental symptoms—for example—delirium in pneumonic cases, ill temper in gout and "the blues" which come with the familiar influenza.

The need for a more sympathetic and humane attitude is well illustrated by an amusing experience which befell the speaker when he took control of a new hospital. A patient told him he was preferred to his predecessor. "But," he replied, "I know the late doctor was much liked." "Yes," said the patient, "but you are more like one of ourselves."

There is a great deal of truth in that, mental patients are not so very unlike ourselves, and we are not so very unlike the patients in many matters. When we recollect that as recently as 1822 an insane woman was burned as a witch by order of a Sheriff in Scotland; when we call to mind the miserable, bare and dreary appearance of most mental hospitals, it is perhaps surprising that the inmates are not more unlike the majority of us; for many a sane man in the outer world, deprived of associations that are regarded as the necessity of life, might become a patient under like circumstances.

The speaker concluded by a request for entertainments and interest from outside. "Treat them as normal men and women when you come," he said, "and you will find the result from that to be most happy."

Those interested in the administration of prisons and who take an intelligent interest in the progress of penological science are finding

that the separating and different treatment of mental defectives among other prisoners, and the operations of the Probation Act have resulted in a considerable decrease in crime.

The subject of probation, which is of outstanding importance, has two aspects. Firstly there is the probation granted to first offenders with the view of preserving them from the stigma of imprisonment; and it is generally recognised that this system prudently administered has justified what was originally regarded as a bold experiment.

Expert observation supported by statistics indicates that many juvenile delinquents have been rescued from the path of error and have eventually "made good," through the means of merciful and watchful probationary control.

Secondly, there is the probation which extends to convicted wrong-doers who have been sentenced to more or less heavy terms of imprisonment.

This experiment has also worked successfully in the main, though there have been differences of opinion as regards the way in which it has been operated.

It is considered very desirable that in the case of mental defectives separate colonies should be established, and a further organisation and development of the probationary system is hoped for. Statistics from America, where the scheme is now well organised and widely used shew that 95 per cent of probationers have not returned to court again.

* * *

EDUCATION

"Education in New Zealand is a step further ahead than it is in England," said Bishop West-Watson, "for it has reached a stage beyond that which has a tendency to harden class prejudices; and at the present time there is a passion in this country for learning. The youth of New Zealand, both young men and young women alike, are coming forward and making the most of opportunities held out to them by greater education. The whole system of education in New Zealand is far beyond what is expected by visitors who came here from other parts of the world. It is a grand thing, and the people of New Zealand must feel proud of the great progress they have made."

Education, the Bishop went on to say, was not merely a means to an end—something by which a man was prepared for a life of profit for himself—but it taught people what life really was, and

helped them to realise its full beauty and usefulness. He wondered sometimes whether people were counting too much on the machine-made type of education, and were being obsessed by a desire to push through examinations and reach the top, while they were missing the true meaning of education, denying themselves the chance to see the wide vista that it opened up, and failing to appreciate the beauties of life. They strove to fit themselves, in order that they might gain more for themselves.

There was a heavy responsibility on the shoulders of every man who had had a good education, to help his fellows; not simply just to fit himself as a machine for making money. The man who did not take his share in the bigger things of life was a waste product. It was he who stood by and let others work, and it was he who was most lavish in his criticisms of those who were striving to make the world a better place for mankind.

To be really useful, a man should think for himself. He should be prepared to know the truth about problems that confront the world; not accept a convenient opinion given by a companion, or taken from a newspaper. As educational aids, the newspapers of New Zealand had attained a very high standard, and had made themselves invaluable to the community; but at the same time he considered that the people depended too much on the newspapers. Men were apt to use the opinions that were served up to them on their breakfast tables, instead of thinking for themselves.

Education gave man power to reason. By it he was enabled to glean the very truth; to choose between the right and the wrong, and judge what was just and unjust.

In the schools of New Zealand he saw a great hope for the future of the world. They were educating their pupils to become men who would serve the interests of humanity, and in this they were accomplishing a great work.

The man who was prepared to forsake his own gain, to make the world a happier place, was the man most needed to-day. This man had to face a penalty for his service. He had to go down into the dust of the arena, where the fight would be gruelling and severe; and he had to be prepared to overcome in the face of scorn, and odds overwhelming. But, there was also his reward. Fighting in the cause of humanity, he learned the full meaning of life, and began to live rather than exist, happy in the knowledge that he was playing a recognised part in the world's work.—*Lyttelton Times*.

CORRESPONDENCE

THE COSMIC PLANES¹

On p. 732 of the August number of THE THEOSOPHIST, 1911, a discussion is mentioned between Dr. Besant and Mr. Leadbeater arising out of a statement made by them in the course of their researches about the cosmic planes in 1895.

At one moment C. W. L. says :

"But oh! bother these ghastly cross-divisions! Our mental plane is the lowest subdivision of a big mental plane. The atomic part of Arupa Devachan is the tail-end of a cosmic mental plane. The whole thing is like a chess-board in four dimensions."

And somewhat later he adds: "Our mental bodies are expressions in three dimensions of His (the Logos') mental body."

This statement has given birth to the diagram (fig. 51).²

Now there is a difference between a subdivision or subplane and a cross-division. Solids, liquids, gases, and so on, we call the subplanes of our physical plane, but at the same time we are taught that there is between the respective subplanes of the succeeding planes a direct relationship, as between the seventh subplanes of the physical, astral, mental and still higher worlds. These relations seem to me to be the cross-divisions that caused C. W. L.'s exclamation in 1895. Then in 1903 we read in *The Inner Life* by that same author in the beginning of chapter I, section VI, that the seven planes of our system together form the lowest of the big cosmic planes. Just as was taught by H. P. B.³

In drawing a plan of the planes and subplanes we generally place the planes as horizontal layers one above the other and we divide each of those planes again into seven small horizontal layers, thus having 49 horizontal divisions forming as many subplanes. We are used however to state that it should be incorrect to think that in our system these planes and subplanes are superimposed; we are told that the higher pervade the lower and that we may represent them more precisely by concentric globes.

¹ THE THEOSOPHIST, October, 1926. "The Cosmic Planes," p. 39, by C. J.

² *First Principles of Theosophy*, second revised edition, p. 96.

³ *The Secret Doctrine*, Vol. III, p. 554.

Moreover we are told that there is a direct relation, as mentioned before, between the respective subplanes (the "short-cut" of Mr. Jinarājadāsa, THE THEOSOPHIST, October, 1926).

Is it too bold to presume that this direct relation is made possible by the fact that the higher plane has one more dimension than the lower and by that the higher plane, if given in a diagram, should be drawn as standing at a right angle on the lower plane and so touching this lower plane in all its particles, the interrelation playing where corresponding particles meet?

In the same way we may imagine the Cosmos having one more (cosmic) dimension than our Solar System and all Cosmic planes touching all divisions of our Solar System.

The interrelation between the Cosmic mental plane and our mental world is obvious although then our mental plane is not the lowest subdivision of the Archetypal world!

Drawing our Solar System as a chess-board of 7x7 (two dimensional) we can show this inter-relation by adding a third dimension and drawing the Cosmos as a cube. In this cube our Solar System is necessarily only surface, lacking one dimension!

This surface of our Solar System, is really part of the lowest plane of the Cosmos; at the same time however it is linked to all the Cosmic planes by the Cosmic "short cuts".

So the atomic part of our "Arupa Devachan" is indeed the *tail-end* of a Cosmic mental plane.

It is, I think, the same idea expressed in the diagram in *The Secret Doctrine*¹: our Solar System drawn as a small circle being part of the 1st sub-division of Cosmic Prakṛti. On the next page *The Secret Doctrine* gives in another diagram the direct relation between our mental world (Manas) and the Cosmic Mahat

Middelburg

J. F. v. DEINSE

THE COSMIC PLANES

MAY I offer to your readers what seems to me to be the solution of Mr. Jinarājadāsa's problem of the Cosmic planes. It appears that the whole trouble arises from the inadequacy of the illustrations to convey a true idea of the real relation of the planes to one another, an inadequacy due to the inherent difficulty of the subject. The three illustrations are unavoidably misleading, any illustration would be unless the true relation of the higher worlds to the physical were indicated. This could only be done, to develop the idea of the cube given, by representing the physical plane by the cube, and extending

¹ Vol. III, p. 554.

from it its four-dimensional analogue, the tesseract, to represent the astral plane, and from that a still higher dimensional figure until the seven worlds are represented by, say, a nine-dimensional figure, supposing each succeeding plane to take on an extra dimension. The resultant illustration would be so intricate, however, that neither head nor tail could be made of it until the mind had been trained to think in terms of dimensions of space. From a calculation made as I am writing I find that there would be 2304 lines in the figure, and 312 points from each of which would extend nine lines, all at right angles to each other. If Plato has catalogued the "solids" of the Ādi plane this one will be the second of the series. In some circumstances illustrations that will not bear too close a scrutiny may serve their purpose but, in dealing with the spatial relations of the planes whether cosmic or otherwise, nothing else but the right diagram is adequate.

In the light of the fourth dimension it is seen that a point anywhere is separated less than a hair's breadth from all the worlds of the Cosmos, and that, standing on this physical globe, we are actually grazing planes that our own Logos, even, is not self-conscious on. If our consciousness were nine-dimensional we could turn our attention to only the physical plane or to any plane up to the seventh without changing the position of the seat of consciousness in space. The idea of the planes being arranged like bookshelves is misleading even when used as a simile. What it is necessary to understand is that in a certain way the physical plane is as near to the Ādi as it is to the Astral plane. With the planes constituted thus the "short cut" becomes a matter of looking in the right place. It is quite probable that adepts could transfer their consciousness, in a moment, from the physical to a higher world merely by visualising a figure with the same number of dimensions as the latter world, and then widen their consciousness out to the plane itself.

Mr. Jinarājadāsa's three points are quite clear looked at in this way, although I think that the Absolute, in its fulness, is beyond even the Liberated One. The distinction between planes that are Cosmic and those that are not, cannot be made, for all planes are Cosmic within their spatial limitations. There is nothing greater than infinity and, within its three dimensions the physical plane is infinite. I suppose the term could be applied relatively and that the Cosmic planes are really still further extensions of our seven worlds into still higher dimensions. In conclusion may I venture the opinion that diagram number two is more illuminating than the third.

*Prospect Terrace,
Milford
New Zealand.*

ALEX C. HANLON

"SIGNS OF THE TIMES"

MAY I be permitted to make a brief reply to Mme. Kamensky's letter?

In the first place I agree with her that many among the intelligentsia of Russia worked for a better condition of things before the Revolution. All honour to them; but if they were as many as Mme. Kamensky maintains surely they would have been able to effect an alteration in the social system, whereas their efforts must have been practically powerless, or the Revolution would not have occurred. This question of the intelligentsia is part of a larger problem of the "middle class" in all European Countries. This class is slowly but surely being ground between the upper and nether millstones of the "upper" and "lower classes". Why? Because as a class they have been indifferent to the sufferings of those beneath them, until their own comfort has been jeopardised.

It is not enough that some of the "middle classes" do social work. The working classes demand freedom and justice as a right, not in the form of charity and condescension. Mme. Kamensky refers to the rule of the Soviet Government as "the same tyranny under another flag". But there is an essential difference. The old regime was a tyranny of the *few* over the many, the present is a tyranny of the *many* over the few, and those few chiefly those who will not engage in productive work for the State.

It is surely stretching the truth to say that "Russia is held in a state of slavery and the freedom of creed, of speech, of press, of labour, of association, of private initiative are not granted". Certainly they are not granted to those who use their freedom to plot the overthrow of the established Government, established, I would remind Mme. Kamensky, by the will of the majority, for good or ill. Those who abuse their freedom cannot complain if that freedom is curtailed, just as it is in any other country. Their position has some analogy with the early Christians, who accused the Romans of suppressing their religion, when they were using their freedom of religious belief to undermine the authority of Rome.

"There is an awful *māyā* enveloping the schemes and programmes of the new flag." Let us indicate some of the results of this "*māyā*". The majority of the palaces of the Russian aristocrats are used as rest-houses and sanatorium for the workers, or else as museums and public buildings. Those who live on unearned incomes are placed at a disadvantage as compared with those who do work of some kind, in the direction of political disability and higher prices for commodities. Enlightened provisions are in operation relating to the holidays of workers, conditions of labour of women, etc. Land is the common property of the State.

It is true that there are "bad patches" in the Soviet Administration, but let it be remembered that Russia has successfully resisted the forces of the "Whites" backed by interested European Powers, whilst at the same time undergoing civil war. That she has emerged

from her Revolution with the people's will unshaken in their determination to retain their new-found liberty. The marvel is that Russia is what she is, after the struggles of 1917-1924. A country and a people that can survive such a time has a great future. Let Mme. Kamensky wait until another decade has passed and we venture to prophesy that Russia will be transformed out of recognition. Meanwhile it is our duty to put up with the little bad that there is for the sake of the greater good, even when, as was Mme. Kamensky's experience, we see our life-work apparently crumbling into fragments.

As the President of the Society said of the world's present social system in the course of her lecture on "The Class War" (*vide THE THEOSOPHIST*, November and December, 1921.) "The great Hierarchy, that rules the evolution of men, regard it as intolerable and mean that it shall be changed; and, whatever it may cost, it will be changed, and changed fairly rapidly". And again "It has been definitely decided, so to speak, that those who have had power hitherto have failed in making a decent human society, and that, as they have failed in making it, there must be an upheaval in which power will pass into other hands".

It is for the above reason that the writer personally welcomes the great experiment in Democracy now being made in Russia, for out of its mistakes will come wisdom, and the path to Socialism of the other great nations be made easier. "It is your duty as members of the Theosophical Society to turn your best efforts, to turn your wisest thoughts, to turn your highest emotions to the change, so that as little suffering as possible may mark the transition from the present condition of affairs."

22 Abercorn Place
London, N.W. 8

LEONARD C. SOPER

A FATEFUL FORECAST

REFERRING to your issue of November,¹ 1926, the following full statement appearing in *The Manchester Guardian* of Saturday, June 21, 1913, as the first item in the "Miscellany" Column, may be of interest:

"*Manchester Guardian*, Saturday, June 21, 1913"

MISCELLANY

"Many people will remember the story of the prophecy made to the German Emperor's grandfather about 'the fatal year 1913' which was to see the downfall of the German Empire. *The American Theosophist* has published a similar prophecy, which it pretends was made by Count Tolstoy shortly

¹P. 229.

before his death, and sent by him to the Tsar, the Kaiser, and the King of England. Tolstoy stated that 'the great conflagration' would start about 1912, the first torch being lit in South-eastern Europe; it would develop in the year 1913 into a destructive calamity. He continued: 'I see Europe in flames and bleeding, and hear the lamentations of huge battlefields. But about the year 1915 a strange figure enters the stage of the bloody drama. He is a man of little military training, a writer, but he will hold Europe in his grip until 1925. He is already walking the earth, a man of affairs.' Appearing in an American paper, it can only refer to Mr. Roosevelt. After Armageddon and 1925 the greater part of the Old World will form a Federation of the United States of Nations."

8 Halton Bank

JAS. S. Mc CONBCH

*Eccles. Old Road, Pandleton
Manchester.*

INTERNATIONAL CORRESPONDENCE LEAGUE

THE Object of this League is "to serve the Theosophical Society and kindred organisations by encouraging and facilitating intercourse between members in all parts of the world by means of correspondence and visits, and to make such visits as pleasurable and profitable as possible". It was started by a few enthusiastic F.T.S. representing eight different countries, in the summer of 1919, and since then its field of activities has widened tremendously. A regular network of correspondence has been put into operation, friendships formed between members in countries far distant from each other, and visiting friends welcomed and made to feel "at home" in foreign lands. News of Theosophical work in remote parts is circulated, and members in all lands thus made to feel that they belong to one big family.

The burden of the current running expenses of such work has hitherto been nobly borne by each National Secretary, with very little help coming in from outside. As the work of the League grew, it was found necessary to start a little International Office, situated in the home town of the International Secretary, Miss Nicolau, at Barcelona, Spain. This has been kept going by means of voluntary help and all Miss Nicolau's spare cash, but this latter does not stretch to the extent of purchasing a Gestetner Duplicating Machine, without which the work of the League is sadly hampered. An appeal has already been made to all the I. C. L. Secretaries, and a "Duplicator Fund" started, the suggestion being that each secretary should contribute the equivalent of one pound sterling from his country, as all will benefit by the purchase. Many countries, however, find it impossible to

collect even this small amount, under present difficult financial conditions, and the response has been very slight.

Meanwhile, the work of promoting brotherly understanding and good fellowship between peoples of all countries goes on, and the need for a duplicating machine increases day by day. The League helps to build on the sure basis of personal friendship the true internationalism which will, we hope, dominate all the inter-relations of nations in the future. The scope of the League is unlimited and it will be able to do greater work as time goes on, if financial help is forthcoming at this present critical moment. Who will come to our aid? Contributions should be sent by cheque direct to the International Secretary, *Miss Esther Nicolau, Clarís 14, Barcelona, Spain.*

Everyone who helps in this way will be doing something really practical towards the realisation of the First Object of the Theosophical Society, that of forming a nucleus of the Universal Brotherhood of Humanity.

Barcelona

F. B.

ASSOCIATION OF HEBREW THEOSOPHISTS

I HAVE been appointed by the President of the Association to keep you informed of our activities, and I am glad to inform your readers that the movement is slowly beginning to take hold in America, and is being followed up with interest in other parts of the world.

I have received letters from widely separated countries like England, Italy, Australia, etc., expressing deep interest in the work, showing that the time is ready for such a work as we have undertaken. A literature around the subject of Esoteric Judaism is slowly growing up, and this will be of profound interest no doubt to students of comparative religion in general and to Jewish Theosophists in particular, as well as English-speaking Jews the world over who are eager for spiritual enlightenment and inspiration, but cannot find it through the established channels.

What we need most at this stage is the co-operation of all T. S. Lodges in the support of our magazine, *The Jewish Theosophist*, so that we might be adequately represented in the journalistic world and in a dignified manner. The magazine is of interest to all Theosophical students, and should therefore be found on the library table of every English-speaking Lodge throughout the world. The subscription is only \$1.00 a year, and every Lodge forwarding this amount to the Treasurer, Mr. L. B. Ball, 1031 Bennett Avenue, Long Beach, California, will have the satisfaction of knowing that it is aiding a very worthwhile Theosophical cause.

A. HORNE

REVIEWS

De La Maçonnerie Occulte et de L'Initiation Hermetique (Occult Masonry and Hermetic Initiation), by J. M. Ragon. (Published in French. Editor Emil Nourry, 62 Rue des Écoles, Paris. Price fr. 20.)

It does not happen very often that books are reprinted seventy-three years after their first appearance. Such event is likely to give a certain prestige to any book, and influence the reader beforehand.

Mr. Ragon's book has this distinction. It has been published in 1853, and reprinted in 1926.

He gave in his book a rough outline of Occult Masonry and Hermetic Initiation, at the same time, in a very rapid way, referred to every occult science that can be brought into relationship with them.

The original establishers of the mysteries, he says, had probably two points in view: I. The perfection of man by bringing him back to his first nature, from whence the ancients believed he had fallen. II. To seek the means whereby the matter, which they also considered as decayed, can be brought back to its first nature.

According to this there were two divisions in the mystagogy or initiation into the mysteries. "In the first only the propensities were purified, only the men passed through the crysol; it has been the alchemy of the mind, a human mystagogy. The second has been the initiation into the mysteries of the work of nature, a mystagogy of bodies. In one they were seeking the cubic stone, or square stone of the temple of philosophy capable to reunite intellectually through its ingenious symbols the whole humanity in the same faith, same hope, in the same love. In the other they were seeking that which could bring back the golden age: the philosophical stone and the elixir which lengthens life."

"Masonry in essence is religious. Goes far back to past times when everything was done in a religious spirit.

"In Masonry as well as in Philosophical Alchemy the goal is a transmutation:

"The Great Work of Free Masons aims at the perfection of the human life, first individually, then collectively. This is also the

object of the Great Work of the Hermetic Philosophers, whom we must not confuse with the mass of ignorant alchemists tricked by symbolism to which they did not possess the key . . .

"Masonry is spiritually richer than any of the churches or orders of initiation ; but its riches are not at the disposal of the first arrived. It is only accessible to the real Intitiate, who cutting his rough stone while progressing, arrives at the coronation of the Work of the Wise . . ."

The preceding statements of Mr. Ragon, and what Mr. Oswald Wirth says in his valuable introduction to this reprint, dealing with contemporary occultism, gives the reader of THE THEOSOPHIST a special satisfaction. Mr. Wirth says at the end of his introductory words :

When I meditate profoundly, from where do suddenly come to me unexpected ideas ? Am I inspired ? Everything happens as if I have been helped in my work by inspirers who do not show themselves. They are the unknown Superiors, the secret Masters of the good tradition.

Just how many problems, difficulties of this type do our leaders and Theosophical writers remove from our way, leaving thereby our mind free for other problems ? . . .

Mr. Ragon draws a parallel between the trials of a mason, and the work of an alchemist. The choice of the raw material ; the preparation of it for the different treatments of cleansing by fire being the first step in the work. After this purgative treatment commences the next step, the illuminative, and then the uniting treatment (union).

"*Savoir mourir*, is the highest secret of Initiation. He who knows how to die will live on a higher plane. Hiram revives in him. Hiram is the constructive Wisdom of the Good animated by an endless love for Humanity . . . Without the love, we are nothing . . . In the Initiation, he who does not know how to love, remains dead ; what he calls life is nothing else, but the agitation of a phantom deprived of real existence. To be a reality, we must participate in the permanent Great Being, practising the unifying work of the mystics. Under the variety of the interpretations of the symbols the plan is eternally the same."

"Free Masonry is only a symbolical expression of Occult Masonry. Free Masonry initiates the new member only symbolically, if he is not capable of assimilating the living meanings of the symbolical language. Most masons satisfy themselves with ceremonies, the ritual work, and the distinctions of the degree they obtain. That is

the shadow of the Initiation, the phantom of it, which becomes vivid only exceptionally. There are everywhere a few masons, who are working to be initiated. They are but the choice lot in the great mass, which remained profane, notwithstanding its small conventional ritual instruction."

Mr. Ragon's lucid and impressive explanations of the symbolical meaning of the movable jewels, and working tools proves his deep understanding of their occult meaning. In his synthesising endeavour he seeks and finds everywhere the underlying unity.

He gives a short sketchy description of the precepts of a number of philosophical schools, or systems, and a superficial review of the sciences of magnetism, somnambulism, thaumaturgy, divination psychology, physiology, physiognomy, chiromancy, phrenology, astrology, kabbala, magic, etc., etc., recommending their study to every mason, and proposing their teaching by competent teachers to the earnest masons of the third degree.

Dealing with the second part of ancient initiations, he explains how the sciences of the Hermetic Initiation were brought by Hermes to Egypt, and how it became a sacerdotal art. He comes to the conclusion that the religious, mythological, biblical, homerical stories are in their greatest part allusions to this philosophy, or alchemy, the heroes of these stories representing one or other of the matters concerned in the different operations in the Great Work. The stories are symbolical of the different actions involved in this Great Work. He gives a similar explanation for the animal, and plant symbolism.

When reading Mr. Ragon's book, we must not forget that the same was written based on data available in the first half of the past century, and therefore we may find several mistakes concerning his second hand knowledge.

Even if his statements are not always exact, or their presentation very systematic, everybody who is interested in masonry will enjoy this book, written in the sincere endeavour to give to those who are seeking, more Light.

A. G. F.

Voyages, by Weller Van Hook. (The Rājput Press, Chicago, Price. \$1.50).

The descriptions, ideas and ideals expressed in *Voyages* are capable of more than one understanding as they are read by either the inner or outer eye, or by both. To rove with a seer and mystic through the three worlds, to see through his eye, interpret through his wider vision and vibrate through him with his subtler power of response is to experience, in imagination, infinitely more fully the beauty, wisdom and glory enfolded within our earth.

This book is for those who love the open road of life, who love to read deeper and deeper into nature's messages and records, to synthesise that which is visible with that which is invisible, the way to voyage, no fatigue, no anxiety and moreover at a nominal expense!

Here are some expressions to be found under the following chapter headings:

Continental Life Succession

" . . . the succession of life in continents, their periodicity of basking in the great Life-Giver's smile is recognised, resembled and understood!" . . .

Moods of the Living Sea

" . . . Wavelets dance on the rippling water sheet, the clouds gather in mountain-piles like the organ thought-forms of mighty simple melody . . ."

The Orient

" . . . Barriers between nations are like the bounds between sub-planes, but the walls between the continents are like those invisible bars that keep apart the very planes themselves . . ."

* * * * *

Delightful? Very.

K. P.

Jesus in the First Gospel, by J. Alexander Findlay, M.A. (Hodder & Stoughton, London. Price 7s. 6d.)

"A French critic, comparing the first three Gospels, has said that Mark displays the art of the engraver, Luke that of the painter, Matthew that of the Architect." This is the beginning of the Introduction and the author sets out to prove this statement. The value of this book is in the clear manner that the author has portrayed the life of Jesus almost as if by the reading of this Gospel, he had been able to "live" in those times himself. The book is remarkable in this endeavour. One is however often reminded that the writer is writing from the standpoint of a Christian only and throughout the book is limited by the vision that the Christ came to one people only and is possessed by one religion only. It will serve a useful purpose and from the standpoint of a student of the first Gospel it will be extremely useful taken as it should be with other works on subjects that are akin.

S. S.

Spiritual and Political Revolutions in Islām, by Felix Valyi. (Kegan Paul. Price 7s. 6d.)

The history of the racial and religious struggle between Turkey and the Western Powers has not yet been written in an impartial spirit. But Valyi gives us a sharp realisation of the imminent danger of a titanic struggle between Islām and Christianity, if wise counsellors do not use their powers to avert the imminent disaster of a world conflict. The Moslems in New Turkey, in Syria, in Egypt, in India, all combine in the struggle of the East against the dominance of the covetous West. And if we take into account that not only Western and Central Asia but also North and Central Africa are under the spiritual rule of Islām, it will make us pause and think.

The attitude of Turkey towards Islām is the key to the problems of Western and Central Asia. The Turks are a fighting nation with great traditions, awakened as they now are by the dismemberment of their empire, they need only a great leader to put themselves at the head of the Moslems spread over the whole world. If Mustapha Kemal, who organised and directed the greatest movement in the East since the partition of Moslem territories among the Western Powers, proves to be the constructive genius now wanted to build up a Moslem Commonwealth based on the original teachings of Muhammad brought

up to date in accordance with modern science and economics, the enlightened Moslem will follow him.

This is the gist of the essays of Valyi on the Turkish revolution, the Armenian problem, the problem of Egypt, and of Russia in the East. They throw a flood of light upon the causes of the racial conflicts in the Near East and its disastrous effects upon the fate of Europe. The policy of the Tsars in the great Russo-Armenian plan was a perfect model of subterranean diplomacy, magisterially prepared and executed. Russian methods in the East have not changed under the Bolshevik regime; the same policy of expansion is still menacing the free nations of the East. The design of Russia has always been the same and can be explained by the "leitmotif" search for the open sea, which in the Armenian question was the Gulf of Alexandretta.

M. G.

BOOK NOTICES

The Expectant Mother, by Florence Daniel. (C. W. Daniel Co., London. Price 2s.)

Much information regarding this vitally important time in a woman's life will be found in this admirable book. Many valuable hints are given for use during the nine months of expectancy, which all women needing such knowledge would do well to read, and follow closely. Much advice seems given even in the smallest details. We strongly advise expectant mothers, to get, and follow, the directions given with so much clearness, and good-will.

The Nursing Mother, by Florence Daniel. (C. W. Daniel Co., London. Price 2s.)

This book naturally follows "The Expectant Mother" being by the same author, and as far as we can see it should be bought and kept with it for reference. It is full of common sense methods which are easy to follow by anyone.

Of Children, by Florence Daniel. (C. W. Daniel Co., London. Price 3s. 6d. and 2s.)

This little book is full of common-sense suggestions for mothers or anyone who has the care of children. Diet, Bathing, Sleep, Occupation and Ailments, are fully gone into, and the remedies, if needed, suggested.

Rational Living, by Hugh Wyndham. (C. W. Daniel Co., London. Price 1s.)

A small book with many apt quotations. Nature cures, such as sun-bathing are recommended, also curative fasts, and uncooked foods, if we wish to enjoy good health, and a happy life with a sound digestion.

The Healthy Life Cook Book, by Florence Daniel. (C. W. Daniel Co., London. Price 1s.)

This little vegetarian cookery book has run into five editions, and it is full of practical and simple recipes which claim to have been tested; the book is clearly written, and the dishes fully described, and easy to make.

Food Remedies, by F. Daniel. (C. W. Daniel Co., London. Price 1s.)

A small book but very interesting reading, proving that fresh fruit is a remedy for nearly all our illnesses. It is fascinating to read, and we should think it would recommend itself to all mothers, as children will readily take fruit.

Onions and Cress, by Valentine Knaggs, L. R. C. P. (C. W. Daniel Co., London. Price 1s.)

The onion appears to be a very ancient vegetable. This little book quotes much in its favour. It was used by the Greeks as a medicine. The Ancient Egyptians swore by this vegetable, and this book states, that like the sacred beetle (Scarabæus) the onion too was held sacred in Egypt. Many recipes are given.

Cress is a general favourite for salad dishes and much can be said in its favour. The author claims that cress is also a medicine, and very efficacious. This book is compiled with much care.

BOOKS RECEIVED

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

Talks on the Path of Occultism, by Annie Besant and C. W. Leadbeater; *Nirvāna*, by George S. Arundale, M.A., LL.B., F. R. Hist. S., D. L.; *The Mediator*, by C. Jinarājadāsa, M.A.; *The Three World Movements*, Lectures of the T.S. Jubilee Convention, 1925 (Theosophical Pub. House, Adyar, Madras); *Maçonnerie Occulte et de l'Initiation Hermetique*, by Oswald Wirth (Emile Nourry, Libraire—Editeur, 62 Rue Des Écoles, Paris); *Leaders of the Brahmo Samāj*, First Edition (E. A. Natesan & Co., Publishers, Madras); *The Three Truths*, by "Brother xii" (The Chalice Press, 18 Erskin Road, London, E. 17); *The Child's Path to Freedom*, by Norman Macmunn (J. Curwen & Sons, London, W. 1); *Christ and the Political Economists*, by Bodell Smith; *Colour in Health and Disease*, by C. G. Sander, F. R. P. S., D. Sc. (C. W. Daniel Co., London.); *The Temple of Labour*, by Maud Mac carthy; *Heroes of Old India*, by Percy Pigott; *The Historical Development of Religion in China*, by W. J. Clennell; *A Renaissance in the Art of Healing*, by L. J. Bendit, M.A.; *The Spirit of the Unborn*, by Two Workers (The Theosophical Pub. House, London); *The Rediscovery of the Lost Fountain of Health and Happiness*, by Dr. El Lernanto, Estero, Florida; *The Kabbalah*, by Adolph Franck (The Kabbalah Publishing Company, New York); *John Bull—Mystic*, by Judex (Wallace Gandy, London).

PAMPHLETS RECEIVED

The Kekantin, Trans. by Sri Yekanta Pada Vaishnava (P. O. Ranibemur (Karnatak Province) Bombay Presidency); *The A. B. C. of Religious Healing*, by Sheldon Knapp; *Epictetus, Emerson, Swift*, The People's Classics No. 1, 2, 3 (C. W. Daniel Co. London); *Health and the Spiritual Life*, by Geoffrey Hodson (T. P. H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Australian Theosophist (December), *El Loto Blanco* (November-December), *The World's Children* (November, December), *Service* (October), *The Messenger* (October, November), *Teosofia* (September, October), *The Theosophical Review* (November, December), *Revista Teosofica Chilena* (September), *League of Nations Monthly Summary, Verbatim Record* (September, December), *The New Era* (January), *The Canadian Theosophist* (November), *The Indian Review* (December), *The Herald of the Star* (November, December), *The Calcutta Review* (December), *Modern Astrology* (December, January), *Mexico Teosofica* (November, December), *Yuga Pravesha* (December), *News and Notes* (December), *The Beacon* (November, December), *The Message of Theosophy* (September, December), *Bulletin Theosophique* (December), *Theosophy in Ireland* (October, December), *Theosophisches Streben* (September, October), *Theosophie in Ned-Indie* (December).

We have also received with many thanks:

Youths Welfare (October), *The Madras Christian College Magazine* (October), *The Journal of Occult Research, Madras* (October), *The Mystic Casket* (July, August, September, October, November, December), *The Ramakrishna Mission Report 1924*, *The Vedic Mag.* (November, December), *The Young Theosophist* (September, October, November), *Teosofi* (November), *Heraldo Teosofica* (October, November), *Prabuddha Bhārata* (December, January), *The Mahā-Bodhi* (December), *The Vedānta Kesari* (October, November, December), *Pewartia Theosophie* (December), *The Scholar, Annual 1926*, *Bulletin of the Museum of Fine Arts* (December), *The Cherag* (November, December), *Toronto Theosophical News* (November, December), *The Occult Review* (November, December, January), *Blavatsky Press Bulletin* (December), *Theosophy in India* (November, December), *Australian Star News* (November), *Teosofisk Tidskrift* (November, December), *Pentalfa* (November, December), *Revista Teosofica* (November), *The Phoenix* (December), *The Vaccination Inquirer* (December), *The Benares Hindu University Magazine* (October), *Isis Revista Teosofica Portuguesa* (October), *Theosophia* (December), *De Theosofische Beweging* (December), *El Heraldo* (October), *Teosofia en el Plata* (August, November), *The Builder* (November), *Der Herold* (October, November, December), *Kómonia* (January), *Autumn Books 1926*, *Revue Theosophique Le Lotus Bleu* (November), *Theosophisch Maandblad* (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.

CONTENTS

	PAGE
On the Watch-Tower	623
Delegates to the All-India Women's Conference on Educational Reform. (With Illustration)	631
Shall I to the Byre Go Down? (Poem). TOMFOOL of <i>The Daily Herald</i>	632
The Renaissance of Indian Womanhood. A. L. HUIDEKOPER, B.Sc.	633
Synthetic Education. AGUSTUS F. KNUDSEN	645
Some Documents in the History of the T.S. C. JINARĀJADĀSA	651
Metempsychosis (Poem). JESSE WILLIS JEFFERIS	657
A Visit to Mooseheart. (With Illustrations). A. SCHWARZ	658
The Renaissance of Bombay. THE RT. REV. G. S. ARUNDALE	663
The Persian Mystics. C. NARAYANSWAMY	669
Studies in Occult Chemistry and Physics (Second Series): XIX.	
The Modern Chemical Elements. G. E. SUTCLIFFE	681
A Sermon. ANNIE BESANT, D.L.	691
To See the Face of the Lord. ALICE WARREN HAMAKER	703
Adyar. L. A.	712
The Art Section:	
Some Characteristics of Japanese Culture. (With Illustrations.) JAMES H. COUSINS, D.LIT.	715
Our Illustrations. JAMES H. COUSINS, D.LIT.	725
Drink and Happiness. MAX WARDALL, LL.B.	726
Renunciation (Poem). DAPHNE	732
Seeds of Internationality. W.	734
The Order for the Defence of Theosophy and the Theosophical Society	734
From the Theosophical News Bureau	735
The Theosophical Field. J.	736
Correspondence	739
Books Received. Our Exchanges	742
Reviews	743
Supplement	xxix



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2. England	Edward L. Gardner Esq.—23 Bedford Square, London, W.C. 1	THE THEOSOPHICAL REVIEW (NEW AND NOTES).
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14. Russia*	Madame A. Kamensky—5 Pl. Claparède, Geneva, Switzerland	VESTNIK. * This T. S. is outside Russia.
15. Czechoslovakia	Herr Oscar Beer—Warnsdorf 11/137	LOTS AND ESPERO TEZOZOFIA.
16. South Africa	Mrs. Josephine Ransom—1 Observatory Avenue, Johannesburg	NEWS AND NOTES.
17. Scotland	Mrs. Jean R. Bindley—28 Great King Street, Edinburgh	BULLETIN THEOSOPHIQUE.
18. Switzerland	Prof. G. Meautis—Serrières, Neuchatel.	BULLETIN THEOSOPHIQUE BELGE.
19. Belgium	Monsieur Gaston Polak—45 Rue de Loxum, Brussels	THEOSOFIE IN NED. INDIE.
20. Dutch East Indies	Heer J. Kruisbeer—Blavatskypark, Weltevreden, Java	THE MESSAGE OF THEOSOPHY.
21. Burma	U. Saw Hla Pru Esq.—21, 49th Street, East Rangoon	THEOSOPHISCHES STREBEN.
22. Austria	Herr John Cordes—Theresianumgasse 12, Vienna IV	NORSK TEOSOFISK TIDSKRIFT.
23. Norway	Fru Agnes Martens Sparre—Gabelsgatan 41, Oslo	THEOSOFIA.
24. Egypt	Herr Chr. Svendsen—Hauchsvej 20, Copenhagen	THEOSOPHY IN IRELAND.
25. Denmark	T. Kennedy Esq.—16 South Frederick Street, Dublin	EL MEXICO TEOSOFICO.
26. Ireland	Señor Agustín Servín—P.O. Box 8014, Mexico City, Mexico, D.F.	THE CANADIAN THEOSOPHIST.
27. Mexico	Albert E.S. Smythe Esq.—26 West Glen Grove Avenue, Toronto 12	THEOSOFIA EN EL PLATA.
28. Canada	Dr. Arturo Montecano—Aguero 1389, Buenos Aires, Argentina	REVISTA TEOSOFICA CHILENA.
29. Argentina	General R. Pinto Seidl. Retd.—112 Rue Général Bruce, Rio de Janeiro	O THEOSOPHISTA.
30. Chile	Monsieur Sophrony Nickoff—84 Tzar Simeon, Sofia	ORPHÈLES.
31. Brazil	Herr Jakob Kristinsson—Ingolfstr. 22, Reykjavik	BULLETIN TRIMESTRIAL AND SOFIA.
32. Bulgaria	Senora Guadalupe—Gutiérrez de Joseph (Acting), Madrid, Spain	NEWS AND NOTES.
33. Iceland	Señor A. R. Silva Junior—Avenida Almirante Reis 65, 1B, Lisbon	PRZEGŁAD TEOSOFICZNY.
34. Spain	Conr. Peter Freeman—3 Rectory Road, Penarth	TEOSOFIA EN EL URUGUAY.
35. Portugal	Mademoiselle Wanda. Dynowska—Krochmalna 25, m. 3, Warsaw.	HERALDO TEOSOFICO.
36. Wales	Señor A. M. González—Calle de San Juan, Puerto Rico	SCIENTI ET PENSAMENTI.
37. Poland	Monsieur A. M. González—Calle de San Juan, Puerto Rico	
38. Uruguay	Monsieur A. M. González—Calle de San Juan, Puerto Rico	
39. Porto Rico	Monsieur A. M. González—Calle de San Juan, Puerto Rico	
40. Yung-Siava	Monsieur A. M. González—Calle de San Juan, Puerto Rico	
41. Yung-Siava	Monsieur A. M. González—Calle de San Juan, Puerto Rico	
42. Yung-Siava	Monsieur A. M. González—Calle de San Juan, Puerto Rico	

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes :

It is very terrible to see in a great London journal, an article with the following flare headings :

POISON GAS IN WAR

Warning from the Army Council

DEATH IN LESS THAN 24 HOURS

Frequent Use of Mustard Vapour likely

The article begins with the following quotation from *The Manual of the Medical Aspects of Chemical Warfare* :

Chemical warfare is a rapidly developing science, and it is certain that an enemy will endeavour to circumvent our protective measures by using known substances more effectively and in higher concentrations over more extended areas, and by the introduction of new poisonous gases.

Medical officers should study the manuals on general defence against chemical weapons, and take advantage of every opportunity of familiarising themselves with the use of defensive appliances.

They should also accustom themselves to the use of respirators so as to be able to carry out their duties whilst wearing them without loss of efficiency.

We learn that this disgusting little book "deals with gas poisoning of all sorts". Mustard gas is specially important, "because ground contaminated with it remains 'infective' over a long period," and it is therefore likely, with other "persistent" poisons to be much used "when the next war comes". This gas needs only one part in five millions to produce casualties, even after it has been exposed from 6 to 18 hours. Phosgene and chlorine are "lung irritants" causing death within two hours if strong, and in 81 per cent of deaths within 24 hours. Arsenical compounds have been produced causing "serious effects if present in one part to 200 million parts of air". Some years ago the poisoning of a well was regarded as the basest of crimes; now the normal use of poisons is regarded as fitting by the most civilised Nations. Doubtless contending Christian armies, "when the next war comes" will pray to the Father of all to give them success when they poison His children on both sides. No wonder that the Masters of Wisdom and Compassion refused any help to modern Science, until the social conscience was more developed. But what was the germ of a social conscience has been crushed out by vivisection and other abominations.¹

* * *

I send an exquisite little article from *The Messenger* (U. S. A.) by our Vice-President for reprinting in our columns.² His literary work becomes more and more beautiful as time goes on.

* * *

From *The Messenger* also I borrow my rulings on certain resolutions proposed at the American T. S. Convention. It is

¹ See also "Correspondence" in this number.

² This will appear in April.—AG. ED.

worth while, I think, to place once more on record what I believe to be the true policy of our Society.

During Convention the following resolution was introduced by a member :

Be it Resolved that the attitude of the Theosophical Society in America in reference to crime and those convicted of crime is one of education and of reformation rather than punishment.

Be it further Resolved that a copy of this foregoing Resolution be mailed to the governor of each State of the United States of America.

After this introduction Dr. Besant spoke as follows : regarding this resolution :

"On the question of introducing any opinion as the opinion of the Theosophical Society collectively, I have steadily followed the ruling of Colonel Olcott. It is one with which I personally, thoroughly agree. When a person comes into the Society he accepts that Society as a nucleus of universal brotherhood but he is not bound to express that brotherhood in any special way, for if you adopt one opinion as the opinion of the Society, you exclude all those who do not hold that particular opinion. Now personally I am entirely in favour of the opinion expressed in the Resolution. I am a member of several societies against the death penalty, in favour of any penalty inflicted by the State being reformatory and not punitive in its nature; but, strongly as I hold those opinions, I should rule myself out of order if I tried to commit you as members of the Society to the opinions that I personally hold. I think we are bound to keep our platform so broad that any person who believes in brotherhood can come into that Society. I received as it were, the Presidentship of the Society when its platform was as broad as I have just said. I shall try to hand it on to my successor as broad as it was when I received it. As Col. Olcott said, any member of the

Society can work as hard as he chooses in any line of action that appears to him to be good, but he must not commit the Society to his opinion. I believe that to be a right and healthy rule. I obey it myself, and I always say that I do not commit the Society, though I am its President, to any one of the causes to which I devote so much of my life. I must, therefore, as President, say that I consider the resolution to be out of order . . . It pledges your Society, and you have no right to pledge it to one particular opinion and exclude those who may believe in brotherhood and yet may be in favour of measures which many of us think a mistake."

Thereupon a member arose to inquire whether the foregoing ruling applied to the signing of petitions against the death penalty and Dr. Besant answered as follows :

"It would cover signing a petition as representing the Society, but does not stop any individual from signing it on his own responsibility. You are absolutely free to follow any or give help to any cause that you as an individual think to be good ; but not to pledge the whole Society to it."

Another resolution presented to the Committee but not recommended for adoption reads as follows :

Believing in the mighty power of prayer, and remembering that during the World War many ceased activities for two minutes at the noon hour that they might join in silent prayer :

Be it Resolved that we recommend to the ministers and priests of the churches and those people of all faiths who believe in peace and brotherhood, the revival of this custom as a means to realise the dream of universal and permanent peace.

After the reading of the resolution Dr. Besant said :

"With regard to a resolution of that kind, worded as it is with a preface of belief in the efficacy of prayer, it ought not to be passed by the body representing all the members of the Society within your country. We do not lay down conditions of belief. This resolution begins by saying, 'Believing in the

mighty power of prayer.' I submit that it is my duty to rule out of order an affirmation of a belief of that kind. It is not a question of whether you or I believe in it, but we have not a right to pass it, binding the whole Theosophical Society in America to a particular tenet of belief."

* * *

A French correspondent sends me the rather surprising news that a great number of large bills which bear as heading the words: "L'Instructeur du Monde"; and below the words: "Il vient, Il est venu," have been posted in Paris. The writer says that he has seen large crowds reading the posters "most seriously". It is a curious form to adopt, but may rouse the attention of some.

* * *

It is very pleasant to hear from Adyar that Dr. Cousins' patient and admirable work to draw public attention to the value of Indian Art is meeting with general appreciation in Madras. The Vice-Chancellor of the Madras University came out to Adyar to invite Dr. Cousins to lecture for the University.¹ The Principal of Presidency College is enthusiastic on Indian Art, and the Y.M.C.A. had asked for a course of lectures on Eastern and Western Art; these are being attended by both leading Indians and Europeans. He truly says: "The good work of drawing people together through creative beauty progresses." Is not the Greek idea true that God is the Beautiful, as well as the Good and the True? How else can He manifest in objects except by Beauty? Dr. Cousins remarks also that the Head of the Board of studies in English is working out plans both in the Madras and in the Andhra Universities to introduce books into the text-lists containing translations of good Indian poetry. I may add that selections from Dr. Cousins' own poems are also to be introduced.

See this month's Art Section, p. 715.

Just as we go to Press we receive a cable which tells us that our President and Editor will not now go to Australia but will remain in Europe arriving there in April as at present arranged. Dr. Besant has booked the Queen's Hall, London, for lectures on the several Sundays in June.

The Vice-President leaves Bombay early in March to stay for a while in Sicily and preside over the Italian Annual Convention; later to go to other European Countries; he also has engaged the same Queen's Hall for lectures during the month of May.

*
* *

The Co-Masonic Order seems to be growing rapidly in India if we may count by the great desire that has been lately expressed to form Lodges in many parts of that great Country. We hear of a new Lodge constituted in George Town, Madras; two at Bangalore, one in the City and one in the Cantonment. One Lodge in the City having outgrown itself. In the further North we hear of at least three others besides a very growing interest where Lodges have already been established.

A new Craft Lodge has also been constituted in Adyar and a Chapter of the Holy Royal Arch was constituted last month, the first in India of the Co-Masonic Order.

Thus links are forged in all the many phases of our work and workers are needed everywhere.

*
* *

GOODWILL DAY, May 18th, is a new idea to some but has been kept in Wales since 1922 by the Youth of that small country. In *Advance! Australia*¹ the following lines were written:

We venture to make an appeal to the Federal and State Governments of Australia to declare May 18th in this and subsequent years, "Goodwill Day". On this day in the year 1899 the first Peace Conference at the Hague, Holland, was held, marking a new era on the path to world brotherhood; and many countries, including Holland, Switzerland and the United States of America, have suggested that this day should annually be observed as "Goodwill Day".

¹ See January number, 1927.

The Acting Prime Minister, Dr. Earle Page sent the following message to *Advance! Australia*.

The commemoration of "Goodwill Day" appears to be an excellent idea, and I think it is a commendable movement. The observance of such a day should do much towards fostering goodwill and peace among the Nations of the world.

This yearly message of goodwill from the Welsh School children to children of all other countries is a most happy idea, and contributes, I am sure, to the building up of friendly international relations, which are the basis of all good international work.

The youth of the United States replied as follows in 1925:

We, school children of the United States of America, answer the hearty cheer of the boys and girls of the Principality of Wales and of Monmouthshire on the commemoration of Goodwill Day with the hope that all the children on the face of this earth received their message, and pledge themselves to learn and when old enough to vote for peace under all circumstances. May the Almighty God give courage to the people working for this great cause, multiply their numbers, encourage them and protect them, for they are the most wonderful people of to-day, the people who are giving up their lives for goodwill and peace restored and perpetuated.

* * *

Bombay is very busy at further great developments in many branches of the work and on January 11, the Right Rev. Bishop George Arundale laid the foundation stone of the Blavatsky Lodge, Theosophical Society Building, with full masonic rites, at the foot of the French Bridge, Chowpatty in the presence of a fairly large and representative gathering. At the outset the members of the Order of the Star in the East formed themselves into a procession and slowly proceeded to the spot where the ceremony in connection with the laying of the foundation stone was performed. The members of the Co-Masonic Order were attired in their usual masonic regalia.

While laying the foundation stone, Bishop Arundale in the course of a brief speech said: "At the request of the Blavatsky Lodge of the Theosophical Society, and in homage

to our Elder Brothers and in the name of our great President Dr. Annie Besant, I have great pleasure in laying the foundation stone of the new Headquarters of the Theosophical Society."

This Ceremony over, the Hon. Mr. Rattansy D. Morari read out the following message from Mr. C. Jinarajadasa: "In a city like Bombay there are infinite possibilities of theosophising every activity of its citizens. Success in such efforts depends solely on the increasing sense of unity developed among the members. I sincerely hope that Bombay with its virility and energy will grow to become a great centre still of all that Theosophy stands for, and that the new headquarters will be a powerful centre of brotherhood."

* * *

For centuries the cry for the prisoners and offenders has been made, the cry to-day is much the same. The world will only listen when it understands and I quote two cries of centuries ago and one of to-day.

"Judges must beware of hard constructions and strained inferences, for there is no worse torture than the torture of laws. Let them remember mercy, and cast a severe eye upon the example but a merciful eye upon the person. An overspeaking Judge is no well-tuned cymbal."

FRANCIS BACON

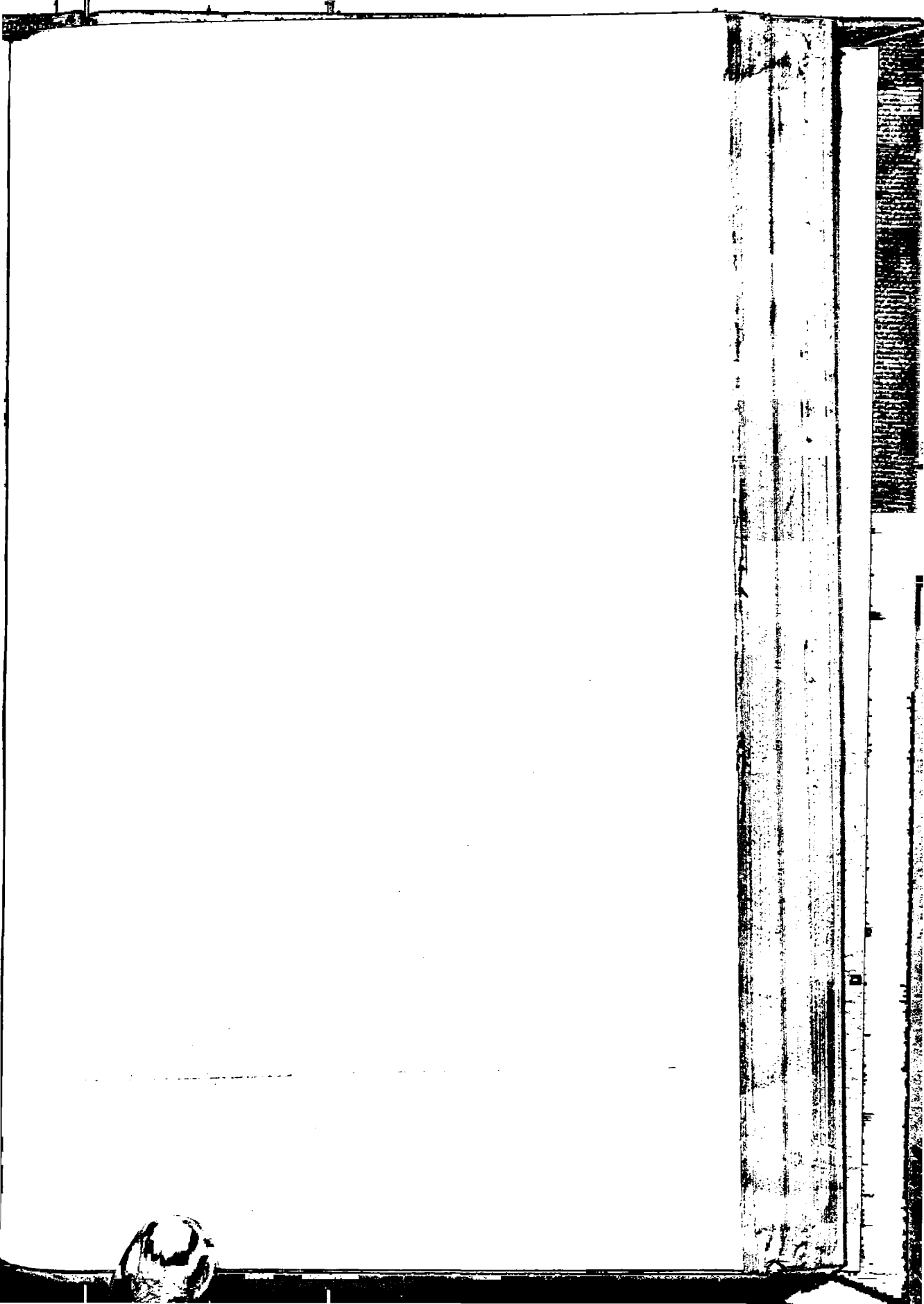
"It were much better to make such good provisions by which every thief might be put in a method how to live than to be under the fatal necessity of stealing and dying for it."

SIR THOMAS MORE (*Utopia*)

"Prison is for punishment, and likewise for reform; you can re-make a man, but you need not break him."

JOHN HOWARD

W.





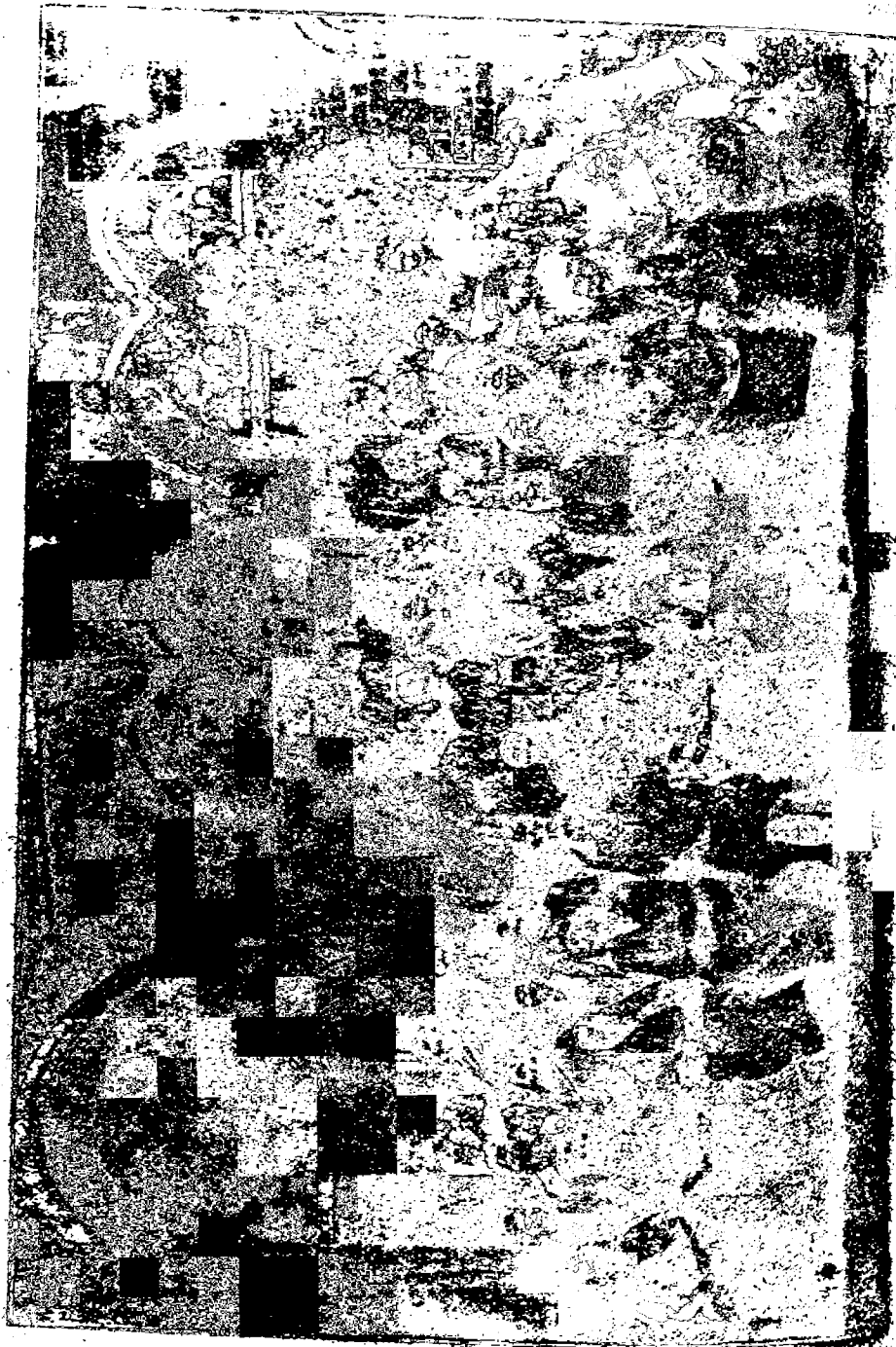
DELEGATES TO THE ALL-INDIA WOMEN'S CONFERENCE ON EDUCATIONAL REFORM

STANDING—1st Row: Mrs. Janakibai Bhat, Miss Draupadi, Mrs. Chatterji, Miss Pope, Mrs. Suleman Tyabji.

2nd Row: Miss Khemchand, Mrs. Lakshmiopathi, Sister Subbalakshmi, Miss Lazarus, Mrs. Kamaladevi Chattopadhyaya, Miss Garzdar, Mrs. Tophkane, Mrs. Pillai, Mrs. Patwardhan, Mrs. Rukmani Arundale, Mrs. Sanjiva Rao, Miss Ornsbell.

SITTING—1st Row: Mrs. Gaudin, Mrs. Gokhale, Mrs. Pagar, Mrs. Lakshman Rao, Mrs. Velayudha Menon, Miss George, Mrs. Indiramma, Dr. Bedi, Miss Bahadurii, Mrs. Hansa Mehta, Miss Beaker, Miss Premilata Mehta, Miss Baker, Srimati Anubai, Miss Bhagwat.

2nd Row: Mrs. H. A. Tata, Mrs. Srirangamma, Mrs. Sharada Mehta, Mrs. Faridoonji, Mrs. Cousins, H. H. the Maharani of Baroda, the Rani Sahab of Sangli, Lady Sadastvier, Mrs. Huddarwar, Miss Sorani, Miss Hamid Ali.



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SHALL I TO THE BYRE GO DOWN?

SHALL I to the Byre go down
Where the stalled oxen are?
Or shall I climb the mountain's crown
To see the rising star?
Or shall I walk the golden floor
Where the King's feast is spread?
Or shall I seek the poor man's door
And ask to break his bread?

It matters not. Go where you will,
Kneel down in cattle stall,
Climb up the cold and starlit hill,
Enter in hut or hall,
To the warm fireside give your cheek,
Or turn it to the snow,
It matters not; the One you seek
You'll find where'er you go.

His sandal-sole is on the earth,
His head is in the sky,
His voice is in the baby's mirth
And in the old man's sigh,
His shadow falls across the sea,
His breath is in the wind
His tears with all who grieve, left He,
His heart with all who sinned.

Whether you share the poor man's mite,
Or taste the king's own fare,
He whom you go to seek to-night
Will meet you everywhere;
For He is where the cattle wend,
And where the planets shine—
Lo, He is in your eyes! Oh friend,
Stand still, and look in mine.

Tomfool of *The Daily Herald*



THE RENAISSANCE OF INDIAN WOMANHOOD

By A. L. HUIDEKOPER, B.Sc.

IN these days when the means of communication between distant parts of the world allow of receiving news from near and from distant parts simultaneously and day by day, the student of events can group the knowledge he thus acquires and find that it is possible in fact to view the world as a whole and to get bird's eye, or rather aeroplane, views of not merely national or continental tendencies, but indeed of world tendencies.

In the various branches of politics, science, social progress, education, free-masonry and religion, etc., there stand out from his work of collating events, very distinct trends of fact and thought, which give glimpses of a World Plan. Events

which seen in isolation would seem of insignificant value are now seen to fit in with others into a distinct pattern, and to have a new value as parts of a design which includes the whole world.

It is in connection with such synthetic study of events that I offer this account of an event which has lately taken place in India, which even taken singly and for its significance for India alone, shows itself as of premier importance, but which when looked at also from the larger standpoint can be seen to belong to an order of things of epoch-making consequence for the coming era—an era in which the East and the West will consciously form one whole, in which man and woman—equal partners in building the social fabric—will work hand in hand, an era in which it is permissible to think that India will be hailed as the true Mother and Guide of the Āryan Race all over the world.

The event to which I refer is the *First All-India Women's Conference on Educational Reform*.

We will first of all consider the genesis of the Conference, which goes back to the year 1918, when the Sadler Commission was sitting on the question of Indian Universities and more especially of the Calcutta University.

The then Principal of Bethune College—the premier university women's college in India—in expressing her opinion to that Commission said:

No body of men is competent to deal with the manifold problems which the present transitional state (of women's education in India) creates: only the women of India can do that. The co-operation of men will be needed at every step, but their contribution must be that of ready sympathy and of a determination to help the women in every way to realise their, at present, hidden capacities.

I hold most strongly that a commission of women should be at once appointed to deal with the whole of women's and girls' education in India. The need of an ideal, of a plan, for the whole of such education is the first and the greatest need.

The Commission should consist of women as representative as possible, women imbued with new ideas and aspirations, women

representing the more conservative forces, women well versed in the ideals of India's ancient civilisation, women representative of every community. With these should be associated Western women in sympathy with the formation of a real Indian type of womanhood, a type founded on, and developing from, the heroic women of India's past, the Sitās, the Sāvitrīs, the Damayantīs, than whom no finer women need be sought as models for the future ideal Indian women. . . .

As the deliberations of such a commission would necessarily cover a long period, no time should be lost in the formation of such a body.

The result of the work of this commission would be almost unlimited; there is no dearth of ideas among Indian Women, no dearth of energy when they feel that their ideas can be made to materialise. Not only women's and girls' education in India would benefit from the deliberations of such a body, but the world of women would be the richer and both directly and indirectly the education of the other half of mankind would derive much inspiration and assistance.

This recommendation was embodied in the Report of the Sadler Commission and the matter rested there, until in March, 1925, at the prize-giving of Bethune College the Director of Public Instruction referred to it and in the course of his speech said :

If there is one problem which is recognised in India to be difficult beyond all others, it is the problem of the expansion of secondary and higher education among girls and women. The University Commission frankly recognised that among an exceedingly large proportion of the population who could, if they so desired, send their girls to school, there was a grave distrust and dislike of modern education. Our problem is how to overcome this distrust; to offer something which will reconcile the doubters and unbelievers to the education of girls. And yet in our effort to overcome this distrust, all we are able to do to tempt the doubting parent is to offer a man-made curriculum, a man-made system, a man-made matriculation and a controlling authority for schools composed entirely of men, a system already condemned lock, stock and barrel by the Sadler Commission. . . .

I want the women to take the matter up and with united voice, demand a Women's Standing Committee and a Women's Special Board as proposed by that Commission. I would urge that women, who alone can help us adequately, should tell us with one voice what they want and keep on telling us until they get it.

The moment seems to have been psychological, for the matter was taken up by *Strī Dharma*, the official organ of the Women's Indian Association, articles written, meetings arranged, and thanks largely to the indefatigable Secretary of the Association and her co-helpers there were held in the autumn of 1925 twenty-one constituent conferences. They were held in such distant parts as—Assam, Sindh, Travancore, Punjab, etc.—and besides discussing local educational matters, they passed resolutions and appointed delegates for a *First All-India Women's Conference*, to be held in January, 1927, in Poona.

Those who have not lived in, or visited, India may be unaware of the greatness of this scheme. India is often said not to be a unit, but to be a mere geographical expression. Politically it may be divided into British India, and numerous Native States, but in the hearts of Indian women, India is not a mere geographical expression but a Motherland, and the constituent conferences held in British India and in several of the Native States sent, as a matter of course, their delegates to the one All-India Conference at Poona. This meant that many had to travel two or three days to reach Poona, had to cover a distance of anything up to a thousand miles, in trains, motor-cars, and in many cases in the humble bullock cart (for part of the way) in order to reach the meeting place.

Sindh, Assam, Punjab, Madras, United Provinces all sent their women delegates as well as Baroda, Mysore, Cochin, Indore and many another division of this great land.

Of many differing physical types; of varying religions—Hindū, Muhammadan, Pārsī, Christian, and Ben Israelite (Indian Jews); of many differing ranks and professions—members of Ruling Houses (Mahārāṇī and Rāṇī), Professional women (doctors, lawyers, teachers) were the delegates; and that Indian nightingale of world fame as a poet, Mrs. Sarojini Naidu was included.

At the public meeting on the opening day, the large amphitheatre, with its two large galleries was well filled. On the platform the President, H. H. the Mahārāṇī of Baroda, the Executive Committee, the Reception Committee and its President the Rāṇī Saheba of Sangli; before them the Delegates and the public, including a sprinkling of gentlemen interested in this unique event. The first gallery contained from two to three hundred Indian women students of this great educational city, and the upper gallery contained the men students of Ferguson College, there at H. H. the Mahārāṇī's special invitation.

It was to this audience that the Ruling Ladies read their addresses: the Rāṇī as President of the Reception Committee welcoming the Mahārāṇī of Baroda and the delegates in a speech outlining the needs of Indian women in education and professing her faith in the necessity of education containing elements for physical, emotional, mental, civic, and spiritual development.

The speech of H. H. the Mahārāṇī of Baroda merits most careful and deep study.

It was recognised by the constituent conferences that the extension of education among the women and girls of India had as its greatest obstacle certain social customs based on quasi-religious sanctions. And though social and religious customs cannot exactly be the subject of government enactments, yet the women of India realise that in the matter of suttee, the government came to their aid, and they rely on the government to strengthen their hands in regard to the two social customs of child marriage and purdah. This attitude is clearly seen in the following passages from the speech of H. H. the Mahārāṇī of Baroda :

“A few decades saw the curse of suttee removed from our land: with like determination these social evils can all be overcome . . . If we think of what is

involved in child marriage, we must admit that there are even more reasons for this to be forbidden by law than there were against suttee. The latter was a short period of terrible torture: the former may mean a life time of unutterable misery."

"Our honoured patriots have been straining every nerve for political emancipation. They have relegated social advancement to the background. They have to be painfully reminded of the doubt of the poet Shelley: Can man be free, if woman be a slave? Without woman's elevation the progress of man, politically, socially, and even economically, can only be lop-sided and insecure."

The fact that the activities of an Indian woman have for centuries been limited to the narrow confines of her home, has made her an adept at making the most of difficult surroundings; has made it imperative for her, if she was to keep her ideals, to learn how to express them under difficulties; and thus has made her extremely practical. This innate practical sense of Indian womanhood was seen in another part of Her Highness' speech, where she laid stress on the need of definite detailed proposals:

"Let us not forget that though we may come to sound conclusions, and pass wise resolutions as to what should be done, it will require many years of organisation to set things in practice, and without doubt not a little expenditure . . . I would urge you to face the real difficulties of the details of the education of girls and women. The time has gone for the mere reiteration of the platitudes that girls should have a knowledge of personal hygiene, of domestic economy, of child welfare, and a training in the appreciation of the beautiful, and the practice of the arts of music, singing, drawing and painting. That the demand for these must be louder and louder until there is a vigorous, and widespread movement is indeed necessary. But such reiteration is not enough. What is essential is definite detailed proposals. What is essential is a genuine study of

these things as found in the conditions and circumstances, and inspired by the ideals, of Indian life.

“A mere importation of ideas of domestic economy, for example, from the West which have their application, and value there, may do more harm than good. Unless you, leaders of this movement of reform, unless you, pioneers in this renaissance of Indian womanhood, yourselves take up these investigations, writing the necessary books, and not merely talking of what should be done; unless you do this, our discussions here are likely to be largely in vain.”

In such a short survey of the Conference as can be given in these pages, it is necessary to omit much which is of profound interest; I will therefore pass on to a few of the main resolutions.

The most important and basic one was without doubt the following:

That this Conference deeply deplores the effect of early marriages on education and urges the Government of India to pass legislation making marriage under sixteen a penal offence. It demands that the age of consent be raised to sixteen. It wholeheartedly supports Sir Hari Singh's bill, which will come before the Assembly in February, as a step towards this end. It should send a deputation of women to the Legislative Assembly to convey the demand of women on this vital subject.

No one who has not lived in India can realise the deep effect of child marriage on the women—their education and outlook—on the balance of the home life, on the physique of the nation. It was felt by all present at the Conference that though it was not a political body, it was absolutely necessary, not only as a matter of educational reform, but as a record of the considered opinion of Indian women of all ranks, of all castes, of all religions and of all shades of orthodoxy, met together from every part of India, to voice their unanimous opinion that the abolition of this custom was of such vital importance to the life of India that it must go: that never any

more should the plea go forth that the custom had the support of Indian womanhood.

To illustrate for those who do not know India intimately what "child" marriage means, I may add that recently a Native State has "abolished" "child marriage" by forbidding the marriage of girls *under ten* and of boys *under fourteen*. Is it to be wondered at that when such ages are taken as the limits of childhood, the mothers of India recorded their opinion as to the necessity of sixteen, and the desirability of eighteen, as the age before which marriage should be impossible.

Another main resolution dealt with the necessity of every child's education including elements for physical, emotional, mental, civic, and spiritual development. Although this is especially necessary in this country, where in government schools no form of religion is taught, and where, as I know personally, it is possible for both boys and girls at boarding schools and colleges to pass from seven to twenty-one without receiving any religious instruction whatever; yet the West may learn something from this insistence on the evil that may arise from a lack of balance in education, which leans so much on the mental side as to starve the other equally essential sides of a human being.

Stress was also laid on the necessity of adapting primary education to the needs of the rural and artisan communities, and of avoiding the modern world-wide tendency of giving one type, and that a literary one, to all, with the result that large classes of the community are not prepared to live their life in maturity with full enjoyment of, and a lively interest in, their work and walk of life.

Another principle laid down was the advocating of a widening of the outlook of the universities by the inclusion of many subjects not yet in the curriculum, such as the Fine Arts, Advanced Domestic Sciences, Journalism, Architecture, etc.

The raising of the status of teachers to the ancient honoured level existing in India in past ages formed the subject of another resolution.

Here it may not be amiss to state for the benefit of those in other lands, that one of the great differences between the difficulties of women in the West and those in India in altering their status is that, whereas in the West the women have had to fight every step of the way and have been opposed by the other sex, this has not been, and is not, the case in India. As Her Highness said in her speech, "We, women, have a privileged position and men await our taking the lead."

As Mrs. Sarojini Naidu said in one of her speeches :

"In the Seven Pagodas, I saw in stone a dream of the R̥shis of India's past—a statue of God with one side man and one side woman—man and woman—the two sides of one being, and that Being—Divine.

"In Sir J. C. Bose's laboratory in Calcutta, I saw depicted a strong man, armed with a sword—man the pioneer—by his side a dainty little woman—her feet as lotus buds, her hands as champak buds—and when the man was tired with his day's work, there she was fresh and sweet, ready with her flute to restore to him the dream of the Morning, and his resolution to persevere.

"This is India's ideal—man and woman facing life together, working together, being as the R̥shis dreamt—only differing sides of a Divine Humanity."

That woman should have this position is already conceded, and in a very real sense, men are waiting for women here to take the lead and emancipate themselves, and then join hands in work with men towards a common ideal.

This first All-India Women's Conference was necessarily occupied in laying down broad principles and in order to continue the work and deal with the details, it was decided to

hold such a Conference annually, and to appoint a Standing Committee to act during the year as a link not only between one conference and its successor, but between the different constituent bodies, represented at the Conference. For this purpose British India was divided into twenty-three units, mostly on a linguistic basis, and the Native States each formed another unit.

Further it was resolved that, as by ancient Hindū custom the women should be in charge of the expenditure of the family, should draw up its budget, and keep in minds extraordinary items of expenditure and be prepared to meet them, so, on the assumption of responsibility towards the larger unit—the Nation—the Conference should be placed at once on a satisfactory financial basis, and that by prompt and adequate payment of subscriptions and donations, its officers should be set free from the necessity of finding funds, and be thus enabled to concentrate on their true work.

This then is the best outline of the work done by the Conference that can be given now, and it should be of special significance to Theosophical students, studying educational reform as one of the four main activities preparing the world for its new era.

But if a true estimate of the value of this Conference is to be formed, then another side of it must be described.

To one who has been present at many conferences in England and in India, at Theosophical Conventions, where all were conscious of a feeling of unity, happiness and brotherliness, *the* outstanding feature of this Conference was a glowing happiness which was almost visible as sunshine. This was increasingly evident as day after day passed, days on which not a false note was struck, days on which though the meetings for some lasted from 8 a.m. to 10 p.m., yet not a sign of irritation or impatience was to be detected. The uniform give-and-take in the Executive Committee meetings,

the rapid grasp of the essential principles in competing forms of resolutions would have been surprising anywhere else, but were here so natural as only to be realised later in looking back.

It was this wonderful unity of purpose expressed in earnest but courteous endeavour to produce the best which was the essential feature of the Conference, and led to one speaker saying "Even if not a single one of our resolutions is put into effect, it will have been worth while to have met one another, to have become acquainted with one another."

From a Theosophical standpoint, there is no doubt that during that Conference we had a foretaste of what "brotherhood" will mean, when as an essential element it includes a wonderful "sisterhood" with all the peculiar qualities of delicacy, brightness and sweetness associated with the ideal woman.

For four days we lived in that splendour, and then we separated taking each one of us back to our part of India, a glowing flame to be the guiding light of our endeavour for India through its womanhood, until we meet again in Delhi in 1928.

As a concrete instance of the essential unity in diversity of our Conference and of Mrs. Sarojini's words to us earlier in the day, ("one thing is unchangeable throughout the world, the indivisibility of womanhood; frontiers, wars, races, many things make for division—but womanhood combines—the queen and the peasant are one—and the time has come when every woman should know her own divinity,") let me add as a pendant an account of Saturday Afternoon.

Our Conference was over; the Standing Committee had met, and had dissolved; but there was one more function as a pendant to our meeting. We had been asked to tea in the bungalow of a Christian Pārsī lady.

There we met Indian, Pārsī, English with a sprinkling of other nationalities. Soon we asked an American lady who had been fifteen years in India, and was a musician to play us something on the piano, and both East and West appreciated the Beethoven and Chopin she gave us. Next we asked a young Muhammadan Indian girl to sing for us, and she gave us two mystical songs, *one purely Hindū*; then came more piano music, this time from a Hungarian musician; and after that, a long and beautiful song from the young Muhammadan girl, telling of the Himālayas, of the artist finding God everywhere—in village, stream and mountain—and of the ascetic, who found God within, and to do so, required seclusion from the many outside distractions; then came more Western music, this time modern Italian and Russian music through the medium of an Irish lady.

And then as the climax of the whole afternoon came the recital by Mrs. Sarojini Naidu of two of her poems: first "The Palanquin Bearers," a gem of daintiness; and then her "The Call to Evening Prayer" which with its four verses, each devoted to the call to prayer of one religion, with its "Allāh ho Akbar! Allāh ho Akbar!"; its "Ave Maria! Ave Maria!"; its "Ahura Mazda! Ahura Mazda!"; its "Nārāy'yaṇa! Nārāy'yaṇa"! made the most fitting conclusion to the most wonderful foretaste of Divine Oneness I have ever experienced. The dewdrop did not slip into the shining sea, but the Shining Sea had entered each one of us dewdrops.¹

A. L. Huidekoper

¹ The report of the Conference will shortly be published and any one desirous of obtaining a copy should write to me c/o The Editor of THE THEOSOPHIST, Adyar, Madras. A. L. H.

SYNTHETIC EDUCATION

By AGUSTUS F. KNUDSEN

THEOSOPHISTS in various parts of the world have been putting forward efforts at synthetic education. Many of these are taught in the way of Summer Schools; the Krotona Institute made a bold effort to break new ground in education; and the Brahmavidyā Āshrama at Adyar is now very definitely producing a curriculum working towards a synthetic grasp of all fields of knowledge.

But no curriculum for Theosophic education can copy in any sense the curriculum of a Western University. As Prof. Marcault said in his lecture at Brompton Rooms, London, the education of to-day, especially the University Education, is a fifth root race education, while the education that the Theosophist needs is a sixth root race education. The former appeals to intellect, the latter to intuition, and the latter is necessary because Egos of the sixth root race type are now amongst us in considerable numbers and the sixth sub-race is being recognised as the new race and it is the seed out of which the sixth root race will grow in the coming centuries.

Already in the United States, especially in California, Educators are meeting with the intuitive type of child and admit that a distinct difference in method and curriculum is required to meet these intuitive minded Egos, and give them room for expansion instead of crippling them with fifth root race methods. Captain A. G. Pape's booklet *Is there a New Race Type* deals with the anthropological and physiological features, but we will try here to elucidate some of the problems of the individual.

The synthetic education is only for those of synthetic powers of consciousness. No longer is the man and his mind one. The students that we must cater for are already competent at very complete autopsych-analysis, that is they already know what part of their various bodies and nervous systems is at work. They are already well aware of the astral body with its emotions, desire elemental, likes and dislikes, whimsicality and impulsiveness and many of our students can readily tell where a particular impulse comes from. They are also very well aware of their mental life in the concrete mind, known also as the lower mind. This is, truly enough, called in some modern schools, "the mortal mind," for it is also the mind of the personality and in due time will go into dissolution as complete as the disintegration of the physical body after death. It is with this that we comprehend facts. With it we analyse, dissect, tabulate and divide all of our knowledge into categories under particular headings. It is this type of mind that has the pigeon-hole memory and can so completely divorce one field of activity from another that it has given rise to the phrase "water tight compartments". For strange as it may seem it is possible for people of considerable intellectuality to carry out definite plans and considerable campaigns of activity in certain lines quite oblivious that these activities have no correlation with other avowed principles, such as mercy, forgiveness, unselfishness, logic, etc., etc. In other words there is a distinct lack of continuity or of considerateness or consistency and in some cases the contradiction can be most glaring as, for instance, when men are put to death to save their souls from the sin of false belief. Such a man is not ready even for a consistent education on fifth root race lines for he has not yet the capacity to philosophise and thus unite fact with principle. We may call this a state where there is an inability to follow Law, for it is in this intellectual field that Law is paramount when natural laws are sought for and

going over into the realm of government, we find nothing but legislation and statute law; in the realm of religion nothing but creed and dogma. It is this legalism that is wrecking the European world and the American ideals of citizenship and self-government, but thanks to Youth movements they have already a tendency to interpret facts in terms of principle.

The abstract mind is the home of the consciousness of the new race. Principle is its standard and any enunciation of detail whether of act or belief must be linked up with principle and where the principle is recognised the detail is allowed to take care of itself. The exact wording being considered of no consequence and in most cases the word and deed is ignored almost entirely. The vitality of this movement lies therefore in just this tremendous elasticity that can understand, accept and tolerate a thousand divergencies without a moment's hesitation. In other words it is almost automatic in these minds for we are still dealing with the abstract mind, the causal body. It is a sub-division of the causal body that gives us the intuitional glimpse of the archetypal things. The archetype of "things as they ought to be," the archetype of the right, the true and the beautiful, the archetype of freedom in its trinity of individuality, originality and initiative. But this links awareness as much with the heart as with the head. It is a brave heart that can receive the army of youth going forward with these new banners to its new victories and it is a very strong head that, having no intuition, will accept the right of youth to be what it is and not rise up to crush it instead of bidding it "bon voyage". Youth has not yet won its victory, the reaction is terribly strong in some parts of Europe and in some parts of America. Unfortunately the centers of entrenched reaction are in the educational field more than in the religious or commercial or social and that is why it is so intensely necessary that Theosophists, Masons and all who believe in freedom

must work for a democratisation of education, for it is only by leaving the child free to unfold by choice and responsible self-analysis that he will achieve the complete sense of moral responsibility that will hold him wedded to truth all his life.

The consciousness of man is threefold, reflecting the Trinity. He has the physical organs of perception, he has the concrete mind of the animal, which is concerned with the physical plane use of the physical plane objects; and then he has his own purely human faculties which the animal has not and that is summed up in the term "abstract mind". The great danger of modern education is that it compels man to study and observe nothing but the obvious, there is so much sense perception and matter-of-fact in both the school life and the social life that it is a wonder that any abstraction ever has a moment on the stage of the Human Awareness. This realm of the obvious is the realm of sense perception, environment, whatever is in sight and only what is in sight becomes subject matter for conversation. Concern in environment and detail of environment is considered keen perception, arrangement or anticipation of environment is the only opportunity to use foresight. All planning, in fact all the activity of the concrete mind is concentrated upon the immense detail of environment. Dress, bill-of-fare, transportation, entertainment, everything is made as complex as possible and so the animal mind becomes almost divorced from its higher self, the synthetic mind.

I call the concrete mind the animal mind, for each one has built up his own as he evolved through that kingdom, but it is not human life to be concerned purely with the things of eating, housing and pro-creation. In living the life of the Western Civilisation we become so entirely extrovert that there is grave danger that masses of the people never have any opportunity whatever to exercise the higher mind. They are concerned with law, and in all its forms of usage and custom and habit, until they are in danger of thinking that the

German way of making a sandwich or the American way of making ice-cream is actually a criterion of civilisation, and so, in man-made law, divine Law is lost sight of. The other activity or use of the mind is PLAN. But again all the planning, which is foresight and prophesy deals with nothing but the world of the obvious; so the mind, in its function as intellect analyses and compares, tabulates and applies obviousness for the sake of material existence. It adds and subtracts, puts in juxtaposition and contrasts, all in valuations of physical plane environment. It separates into systems. It dilutes to the point of losing sight of the Divine. It seeks diversity and hides the unities. It gives names and under nomenclature is buried SIGNIFICANCE and the higher logic leading to cognition becomes merely the logic of events. The "prophetic soul" is silenced.

The pity of it all is that whereas thousands of our University students, even perhaps thousands of our High School students could have kept up their Spark of Unity if they had had the slightest help in finding its value and following its beam of light; for the higher faculty of man is this power of synthesis, getting at the principle at the back of all activity, getting at the archetype back of all things and finally getting relationship between each synthesis and the ultimate Unity. It is on this plane that we find the real construction, continuity and correlation. It is on this plane we find consistency as the reward of concentration. It is here we find relationship, understanding, insight and intuition, gaining vision and from vision, wisdom.

How are we then to aid this breaking away from the shackles of the obvious that would keep us, who are Gods, from knowing our Divinity, our own Fire of Creation, imprisoned in the obvious. We must break away from the search for detail and the admiration of quantity. We must no longer be hypnotised by numbers or by size. We must avoid analysis and seek the root of the matter; avoid diversities

and seek similarities; avoid dissection and seek what coheres and perhaps eventually understand what cohesion is. We must find the thread of continuity, which means that we reverse the direction of ourselves, leave it for the obvious-minded to find the new fact, be it of chemistry or astronomy. We must be too busy grasping the immensity and significance of our Universe. What if the atom is composed of innumerable "pre-atomites". Let us understand the significance of Humanity, the tremendous significance and power that would make a new civilisation out of a coherent and mutually understanding world-community. Why hate the power of the atom, so long as War is possible, to destroy our best men and women. Away from false individualism. Find within yourself that which you both love and hate in your fellow-man. Away from false nationalism. Love the rivers and flowers and mountains of all lands. Love the innocence and the purity and the virility of child and woman and man and find that in every nation and in every tribe, yea, find it dawning in the animals of every farmyard.

See the thing as a whole, see each thing as part of a whole. Find the item that attracts you most of chemistry or microscopic biology. Whatever it is, you will find that its value is augmented, in fact only achieved when you find it related to the Universe as a whole. The new education is chiefly the achievement of a point of view. It does not take one away, rather it intensifies the value of all the known lines of research but it adds to them the search for ultimates. It brings in the whole realm of character and puts one on the search for that which is within and which can only be found within, the creation of your own soul, the augmentation of your own ultimate power over all the powers that make us human.

Agustus F. Knudsen

SOME DOCUMENTS IN THE HISTORY OF THE T.S.

By C. JINARĀJADĀSA

IT is only little by little, as the Records of the T.S. are examined, that one comes upon glimpses in the early history of the T.S. which show how in some ways the Society was differently conceived by the Founders at its origin from the shape which it finally took under their hands. For instance, it is strange to come across the fact that in the early years secrecy was exacted from members, regarding certain activities of the Society. In the first year of the Society, all who applied could join, and the T.S. was an open religio-philosophical Society, with nothing secret about its doings. But the next year a semi-secret aspect was given to it by the institution of signs and passwords. It was then that the Theosophical "grip" was communicated to the members, as a part of their initiation ceremony.

THE

THEOSOPHICAL



SOCIETY.

FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ABSOLUTE SECRECY respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby PLEDGE MY WORD OF HONOR for the strict observance of this covenant.

*Dated at Menlo Park N.J.
this fourth day of April 1878*

Thomas A Edison

FIG. 1

A member was obliged on his admission to sign a pledge of secrecy. (Fig. 1) is an illustration of the pledge

which was signed by Thomas A. Edison, the famous electrician.

In the course of the Society's rapid growth, it was found impossible to communicate to all members the specific occult teachings which the Masters desired to give through H. P. B. Furthermore, the publication in *The Occult World* of the teachings given by the Masters to Mr. Sinnett, and the unhealthy inquisitiveness concerning the Masters which resulted in the attacks on the T. S. in 1884, put an end to the giving of secret teaching to members. The idea, however, of secrecy, so far as certain teachings were concerned, was revived by H. P. B. when she organised the "Esoteric Section of the Theosophical Society" in 1888. Its name was changed in 1889 to the "Eastern School of Theosophy," so as completely to dissociate the "E. S. T." from the T. S.

The Theosophical Society.

NEW YORK, Oct. 13th 1875.

The Committee on By-Laws having completed its work, a meeting of the Theosophical Society will be held at the private residence No. 206 West 38th St., on Saturday, Oct. 16th, 1875, at 8 p. m., to organise and elect officers. If Mr. Felt should be in town, he will continue his intensely interesting account of his Egyptological discoveries. Under the By-Laws proposed, new members cannot be elected until thirty days consideration of their application. A full attendance at this preliminary meeting is therefore desirable.

The undersigned issues this call in compliance with the order adopted by the meeting of September 17th ultimo.

HENRY. S. OLCOTT, *President pro. tem.*

FIG. 2

The birthday of the T. S. is celebrated on November 17th. But, as a matter of fact, the proper birthday, the day when the idea of the Society was mooted, was September 7th. There was evidently a later meeting on September 17th, and there was a further meeting on October 16th. Fig. 2 is a

reproduction of the postcard which was issued by Colonel Olcott. Reference to the meeting of September 17th is made in the last paragraph.

Immediately after this meeting of September 17th, members were enrolled, as evidenced by our next illustration, (Fig. 3) which is a photographic reproduction of a receipt of money received from Mr. John W. Lovell who joined the Society. Mr. Lovell, who is still living in New York, is the oldest member of the T. S. He informed me, when he showed me this certificate, that when he saw Mr. C. Sotheran, the Secretary *pro tem* of the T. S., on some business, Mr. Sotheran asked him if he cared to join the Society and briefly explained its objects. Mr. Lovell expressed his sympathy, and on enquiry was told that the membership fee was five dollars, which he then and there paid. Mr. Sotheran then issued the receipt on behalf of the T. S. Its date is September 23rd.

Receipt of Mr John W.
Lovell the sum of \$5.00
on account of the Theosophical
Society.
Sept. 23. 75
C. Sotheran

FIG. 3

It is well-known that, at its inception, the Society was divided into three divisions, called "Sections". Each Section

had three sub-divisions called "Degrees". When an applicant joined the Society, he was admitted to the lowest grade, which was the Third Degree of the Third Section. Membership of the highest grade, that of the First Section, was restricted to the Adepts. In what particular year this classification of members into Sections was dropped is not quite clear.

Reproductions of two diplomas issued in the early days show this original classification. Fig. 4 is a reproduction of the diploma issued to Mr. A. P. Sinnett who joined when the

The Theosophical Society

AND UNIVERSAL BROTHERHOOD

*admits Alfred Percy Sinnett to the number of
its Fellows In Testimony Whereof, it has issued to him the present
Diploma New York, December, eighteen hundred and seventy nine*

*Western Division.
3rd Deg 3rd Sec*

H. J. Olcott President
Alexander W. Allen Secy
J. A. Knapp Treasurer
William Q. G. Smith Recording Secy
H. P. Blavatsky Corresponding Secy

FIG. 4

Founders came to India. His certificate is still dated New York. What is interesting is the inscription at the bottom, "Western Division, 3rd Deg., 3rd Sec." Evidently not only were there the three Sections, there was also a division of the Society into a Western Division, and presumably also an Eastern Division.

The next illustration, Fig. 5, is a reproduction of the diploma issued to a well known High Priest in Ceylon, W. Subhūti. This diploma is the only one so far discovered, where a member was admitted at once into the Second

The Theosophical Society

AND UNIVERSAL BROTHERHOOD

admits *Abullikachariya Arakā-vibhāvi Subhūti* to the number of
 Fellows In Testimony Whereof, it has issued to him the present
 Diploma New York, C. W. Y., eighteen hundred and eighty

Buddhist Division.

1st Deg. 2nd Sec.

<i>H. L. O'Leary</i>	President
<i>Alexander Wilder</i>	Vice Presidents
<i>J. A. Wier</i>	
<i>William W. Wier</i>	Secretary
<i>H. P. Wier</i>	Corresponding Secretary

FIG. 5

Section. The original idea was that only those who fully lived the principles of Brotherhood were to be admitted to the Second Section. The High Priest being one who did indeed live Brotherhood as conceived by the T. S., was admitted immediately into the Second Section, and also into the First Degree of that Section.

More striking still is the fact that the T.S. had a "Buddhist Division". So in 1880 at least, groups of T.S. members professing a sectarian faith could act as a "Division" within the T.S., without violating its neutrality. Evidently, the modern

idea that the T.S. must not lend its support to the activities of a particular religious group did not exist in the minds of the Founders. Presumably a "Christian Division" was as much in order as a Buddhist Division.

C. Jinarājadāsa

METEMPSYCHOSIS

O MYSTIC Soul, that some day must essay
The Great Adventure, canst thou unafraid
Survey the carnage ruthless Time hath made,
And know that all who live must pass away ?

O silent Spirit speak, we pray thee ; tell
Mankind what sphere shall be thy future home
Wilt thou supernal through the cosmos roam,
Or perish in thy carnal prison-cell ?

"Death is but rebirth," the Soul replied ;
"Immortal have I moved from heart to heart
The heritage of ages to impart ;
Because Love called, I now with thee abide."

JESSE WILLIS JEFFERIS

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A VISIT TO MOOSEHEART

By A. SCHWARZ

PROBABLY very few people, outside America, have heard of the *Loyal Order of Moose* and of *Mooseheart*, described in a prospectus as "The World's Most Famous and Romantic Children's Educational Centre". I myself became aware of their existence during my recent tour through America. By what seemed a mere chance I had the opportunity of visiting the *Mooseheart Institute*, which impressed me so much that I felt a few facts regarding it deserved notice in *India* and might be of interest to the readers of this publication.

The "Loyal Order of Moose," so named after the Moose, the largest animal of the deer kind, is one of several fraternities existing in America, for example, the Masonic Order, the Order of the Elk and others, all intended to uplift their members by means of a beautiful ritualistic ceremony and to serve definite, philanthropic purposes. The special object of the Order of Moose is "to teach practical religion, in the care of the fatherless and the widowed, and the spirit of brotherhood. It brings philanthropy within the reach of all, and helps to abolish the degrading system of public charity and almshouses". Membership entitles, among other things, to:

Weekly benefits in case of sickness or accident:

Payment of funeral expenses:

Mooseheart protection for the family in the event of death:

Moosehaven protection in old age (a home in Florida).

In this short review we are specially concerned with *Mooseheart*, an institute maintained by the Order to provide a



MOOSEHEART



BABY VILLAGE, MOOSEHEART

A VISIT TO MOOSEHEART

By A. SCHWARZ

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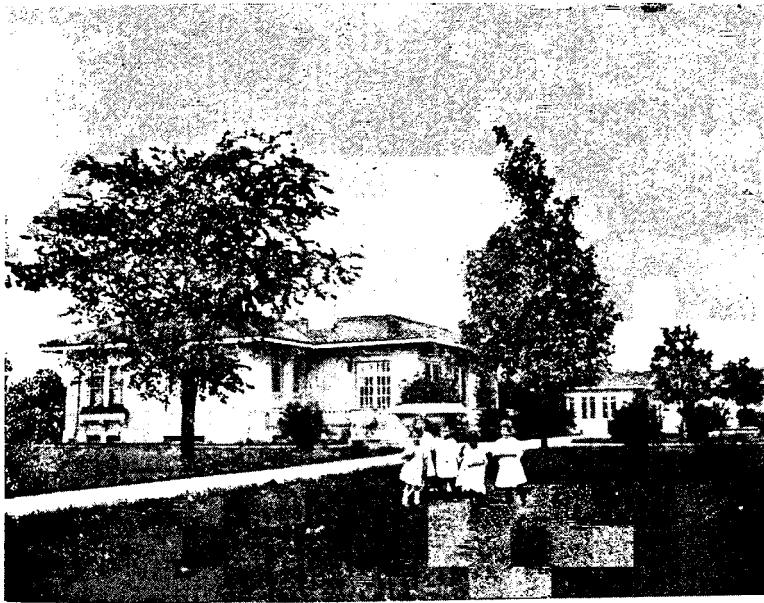
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MOOSEHEART



BABY VILLAGE, MOOSEHEART



home and school for dependent children of deceased members. Some of the facts regarding this truly wonderful institute may best be gathered from a pamphlet giving information to enquirers :

Mooseheart is beautifully situated on its own 1,100 acre estate in the famous Fox River Valley, on the Lincoln highway between Aurora and Batavia, Illinois, 35 miles West of Chicago. For miles around there is open space, beautiful trees, the Fox River running through the premises and a 16 acre lake on the estate. There are 147 different buildings, most of the Mooseheart fireproof granite, conforming to all known scientific methods of fireproofing, lighting, heating, sewerage and ventilation, including a great hospital, auditorium, high school, grade schools, kindergartens, library, monthly and weekly magazines, industrial halls, cement plant, fire department, 100 foot water tower, the famous "Baby Village," gymnasium, campus, athletic field, Campanile, dairy, poultry farm, 800 acre agricultural and stock farm, hot-house, great printing plant, ice-plant, U. S. post office, laundry, miles of roads, sidewalks and sewer pipes, central heating and lighting plant, trolley and railroad lines through the estate, with a beautiful entrance flanked with stately trees, shrubbery, flowers and garden furniture, welcoming the world at all times to enter and learn its mission.

Every phase of Child Welfare is of necessity covered at Mooseheart, because children of all ages live and are being educated there. At the present time there are within its precincts 1,155 Little Moose of the average age of nine and a half years, all of whom live on the Mooseheart estate.

HEALTH—PRIMARY CONSIDERATION

Mooseheart has built and conducts one of the best hospitals in the United States. Every possible health safeguard is thrown around Mooseheart children, evidenced by the fact that only one of them has died of disease since June 10, 1921, and that unfortunate child was the victim of incurable congenital disease. Mooseheart's great hospital is used more as a preventive than a cure. All children, from the babies up to those ready to graduate, are under the closest health surveillance.

ONLY SELF-GOVERNING SCHOOL

Mooseheart is the only self-governing educational centre in America. It strives to instil in its children a respectful and courteous attitude, a spirit of courage, independence and self-confidence. It develops the initiative, the talent and the natural tendencies of each child. It also develops, instead of throttles, the child's will power. It realises that in the younger children the natural impulse is usually playful and mischievous. What was formerly mistaken for stubbornness by old-time teachers is merely

the expression of determination in a full-blooded child. Every child has its day at court and the only form of punishment is meted out with kindness. Disobedience or unintentional infraction of rules, subjects the child to a certain number of demerit marks, according to the gravity of the offence, which can only be overcome with obedience, rewarded with merit marks to counteract them. While under the ban of demerit marks, the students are deprived of pleasures they otherwise would enjoy, such as trips to Aurora, attendance at movies, dances, concerts, athletic events, and the like. No child is even as much as cuffed or deprived of his freedom of action. They are happy, vivacious, courteous and appreciative. There is no fear in their hearts. They have their own childrens' court and jury, where their trials and tribulations are finally adjudicated to everybody's satisfaction.

STUDENT LIFE

Their everyday life is much the same as the life of the average American child of good parentage. They live in dwelling houses—usually a dozen children of different ages in a house. Some of the mothers act as matrons, while the boys have proctors. There is no central dining-room or "mess-house". Each family group has its own home life. There are no "mush and bean" days, no "stew" days, no "goose steps" or any other line of conduct to distinguish life at Mooseheart from life in any representative American village. The meals are planned by a dietitian.

They leave their dwelling-houses at certain hours and romp across the campus to their various school buildings. There is no uniformity, or even similarity of dress. Each child has a locker and when old enough chooses its own wearing apparel. They dress like other children. There is not one single aspect of life that is institutionalised. It is not an orphanage, a home for the friendless or anything of the kind. One of its main objects is to keep away from any semblance of charity. It is the ideal city of the world for children.

SPIRITUAL WELFARE

The spiritual welfare of the child is based on the word of God, but each child follows the religion of its parents, so that Mooseheart is strictly non-sectarian, non-denominational. They are taught to worship the beautiful things in life and to ignore all the others.

Child welfare includes within its scope health, education and conduct.

ITS FOUNDER

James J. Davis, the Founder and Director-General of Mooseheart and at present Secretary of Labour in President Coolidge's Cabinet, coined the Mooseheart slogan that "Every child is entitled at least to a high school education and to learn a trade". The Mooseheart curriculum embraces all these and the students do actually

learn a trade so thoroughly that upon graduation, positions are always awaiting them. There are 28 vocational courses.

The young ladies become proficient musicians, milliners, dressmakers, stenographers, book-keepers and housekeepers.

Students usually are graduated at 18, when they have learned a trade and acquire a high school education, but in addition to this they acquire a knowledge of arts. About every known musical instrument is played by various students. There are several student orchestras, in which the young ladies participate.

From the above description it is evident that at Mooseheart we meet with advanced ideals in education, chief among them being freedom and tolerance in matters of religion, the absence of corporeal punishment, the establishment of a children's court and the endeavour to provide real homes in small houses or bungalows built for the accommodation of only about a dozen children in each, in place of the old fashioned big hostels.

Here, as elsewhere, the fact of my coming from far off India served as a special introduction. Very courteously the Manager personally conducted our party over several of the bungalows and buildings, explaining the methods and affording an insight into the working and the spirit of the institution. It was a pleasure to find an educational establishment based on ideals similar to those of our Theosophical schools, with the added advantage of having at its disposal the financial resources necessary for carrying out such an undertaking on a large scale.

Many of the children at Mooseheart undoubtedly have found a better home and enjoy greater advantages than previously in their old home. The physical, moral and mental care taken of them, the vocational training, the cosy, neatly furnished bungalows, the opportunities for healthy recreation, the beautiful grounds and surroundings, are all that can be desired. Not the least among many attractions is the "Baby Village," five or six bungalows situated round a common playground, furnished with tiny tables, chairs, beds,

baths, etc., everything on a diminutive scale suited to the very young folk who live there and who gathered round us in the most friendly fashion.

In addition to 147 existing buildings on which over \$6,000,000 (equal to 180 Lakhs of Rupees) have been spent, another 40 buildings are planned or in course of construction and one naturally wonders how the large sums required for building expenses, upkeep and *free* education—for everything is free at Mooseheart—are procured. The answer is simple and furnishes an object lesson in the value of numbers and of co-operation. The Order of Moose counts a membership of over 650,000 and one of the requirements of membership provides that two Dollars (Rs. 6) per year be deducted from the Lodge dues of each member for the support and perpetuity of Mooseheart. This represents a yearly income of about \$1,300,000 (39 Lakhs of Rupees) devoted exclusively to the care and education of Moose children, whose fathers have died leaving them otherwise dependent. The mothers are also provided for, they are given employment at Mooseheart, so that the families remain intact.

These are figures and conditions which at present seem possible in America only, the country in which everything is done on a large scale. They are, however, worth knowing and considering, for even within narrower limits much can be done by co-operation.

The visit to Mooseheart has been one of my most instructive experiences in America and leaves a memory of admiration for the excellent work of this institution, the efficient management and organisation, the spirit that animates it, and its value as an object lesson to the world at large.

A. Schwarz

THE RENAISSANCE OF BOMBAY

By THE RT. REV. G. S. ARUNDALE

I did not know when I left Australia for India that I should have the great privilege of being present at a remarkable expansion of Theosophical activity in Bombay. On our way from Adyar to the Convention at Benares we stayed a few days in Bombay and talked over Bombay's possibilities. It was arranged that after the Convention we should again stop in Bombay to help in any way we could. So on January 1st we left Benares, reaching Bombay on the 2nd. Then began a quite remarkable Theosophical renaissance, for which Bombay had evidently been preparing for many years. Some of us had indeed been wondering why Bombay had not made the advance we felt she could make, having in view the individual devotion of her members and their unfailing generosity in respect of all requests for financial assistance for Theosophical, Star and other activity in other parts of India.

Great commercial depression had doubtless something to do with the retardation, for after the war boom Bombay has suffered from a series of catastrophes, and most of our members have been more or less affected. Still, speaking quite frankly, we felt that Bombay should be more alert. However, we need not, perhaps, have been troubled, and certainly should not have been troubled had we known that Bombay's time was coming and that she would eagerly seize her opportunities.

January, 1927, will ever be memorable in India's Theosophical annals for the assumption by Bombay of her rightful place in the great Triangle of India's Theosophical life. The apex of this Triangle is obviously Adyar, our centre of Power. At one base is Benares, our centre of wisdom. Until now the second base has been but a shadow, but now it is suitable substance and our centre of Activity. I am now beginning to wonder if ever this Triangle will become the Mystic Square by the entry of Calcutta. Wake up! Calcutta.

Bombay's first step in her renaissance was the unanimous decision of the Managing Committee of the Blavatsky Lodge, subsequently ratified by a special meeting of the Lodge itself, to erect for the Theosophical Movement in Bombay a Central Headquarters. The terms of the resolution are as follows:

1. Resolved that in the service of Theosophy and in reverent homage to the Elder Brethren of Humanity a Central Headquarters for the Theosophical Movement in Bombay be erected.

2. Resolved that in pursuance of the above Resolution the offer kindly made by Bro. Ratansi D. Morarji to give Plots No. 6 and half of No. 5 admeasuring 750 sq. yds., at the rate of Rs. 50 (fifty) per sq. yd., on a perpetual lease at the rate of 5 per cent interest per annum on the cost of the land be and is thereby thankfully accepted.

3. Proposed by Bro. Jamnadas Dwarkadas and seconded by Bro. Ratansi D. Morarji that a Building Committee consisting of Bro. R. D. Morarji (Chairman), Bros. J. D. Mahaluxmivala, F. B. Patell, F. J. Bilia, C. H. Plumber, Jamnadas Dwarkadas, P. R. Green and C. B. Kora be appointed to carry out the building operations and to collect further funds and that all Government papers belonging to the Lodge and Building Funds be handed over to this Committee through its Chairman, Bro. R. D. Morarji.

4. Further Resolved that during the continuance of the Building operations this Committee undertakes to pay such expenses as are needed for the carrying on the Blavatsky Lodge in the present premises.

5. Resolved that the above Committee after completion of the Building shall hand it over to the Managing Committee of the Blavatsky Lodge with a full statement of accounts with vouchers of money expended.

Between Rs. 70,000 and Rs. 80,000 were already available for the building, and subsequently Rs. 28,000 more have

been promised, including a very generous donation of Rs. 15,000 from a member of the Lodge for the Hall to be named after her brother, also a member of the Lodge. The site selected is a very central one near French Bridge, easily accessible both by tram car and omnibus. The offer of the Hon. Ratansi D. Morarji is in fact most generous as he has refused a very much better offer in all respects in order to give the advantage to the Blavatsky Lodge. In fact, he would have been most happy to do more, but he is only one of the owners of the land, and has to consult his co-proprietors. It has been decided to make the building a fine example of Indian architecture, thoroughly Indian in all respects.

On January 11th I had the very great happiness of laying the foundation-stone with full masonic ceremonial in the presence of a large number of brethren, and the event received wide notice in the press. As a matter of fact, the President of the Blavatsky Lodge would have been the proper person to perform this function. Unfortunately, however, he had to be absent from Bombay and the members of the committee were good enough to allow me to be thus associated with a step which will do very much for Theosophy in Bombay. I have always had a very warm corner in my heart for Bombay, partly because I like Bombay as Bombay, but much more because I am very fond, if I may say so, of my Bombay brethren, who have always been more than kind both to my wife and to myself. At the time of our marriage, we found a veritable haven of refuge in Bombay, and I shall ever be grateful.

The second step in Bombay's renaissance was the decision to establish a small school in the city itself, with the hope that some day it will become a large school. Rs. 36,000 are already available as a nucleus, and it is hoped to begin work in June. A fine bungalow, standing in its own grounds by the sea, quite close to the new central headquarters,

is in view, and M. T. Vyas, M.A. (London) has been selected as the first headquarter. Mr. Vyas is well-known to Theosophists as a young man of very great promise, and as an enthusiastic worker in all our activities. He was the heart and soul of that admirable institution the Narmada Āshrama at Shuklatirth, and the following testimonial justifies, I think, his selection for the post :

UNIVERSITY OF LONDON

KING'S COLLEGE, STRAND

Mr. M. T. Vyas has been a student of mine working for the M.A. Degree in Education during the past two and a half years, and has just been recommended for this degree by the Examiners for a thesis on "Education in the Indian Sacred Books". The degree of M.A. in the University of London is not lightly given; but apart from this academic distinction I should like to testify to the high qualities which Mr. Vyas possesses both of character and spirit. He is an enthusiast for education, who is ready to devote his life to the service of his ideals, which are of the highest kind. It has been a privilege to me to have him as a student under my observation for so long, and I have been able to learn much from him about India; while he, I hope, will take back to India something of the English point of view in the sphere of education, since he has made it his business to visit schools of all kinds while he has been with us. I shall be greatly mistaken if he does not become a real force in the educational world of his own country, and I feel great satisfaction in the thought that he is likely to be an active agent in that spiritual co-operation between India and England which is so necessary for the future of both countries.

(SD.) J. DOVER WILSON,

November 30, 1926

Professor of Education.

The Hon. Ratansi D. Morarji is the Chairman of the School Committee. I am strongly of the opinion that this school—its name has not yet been chosen—will very greatly contribute to the energising of our newly vitalised centre.

A third step in the renaissance has been the decision to erect a temple in connection with the Bhāraṭa Samāj. A plot adjoining the site of the new headquarters has been selected through the generosity once again of the Hon. Ratansi

D. Morarji, and building operations will be begun as soon as possible with a sum of about Rs. 30,000 which will be available in six months' time. The Bombay branch of the Bhāraṭa Samāj has been duly established and vigorous activity will at once be undertaken.

A fourth step is the "practicalising"—if I may coin a word—of Theosophy. Our Bombay brethren have decided that Theosophy must be studied as much in the laboratory—the outer world—as in text-books and through academic discussion. Theosophy must be applied to the problems of everyday life, and specifically to the social and other problems of Bombay itself. In addition, there will be, on the part of individual members, a considerable increase of activity in the political field, along the lines, of course, marked out by Dr. Besant. Bombay will become a great political centre, and I venture to predict a very successful campaign in support of the Commonwealth of India Bill and, above all, of unity of purpose. Further information regarding this particular movement will be forthcoming in due course. I expect, too, that many of our members will take active part in Bombay's welfare work.

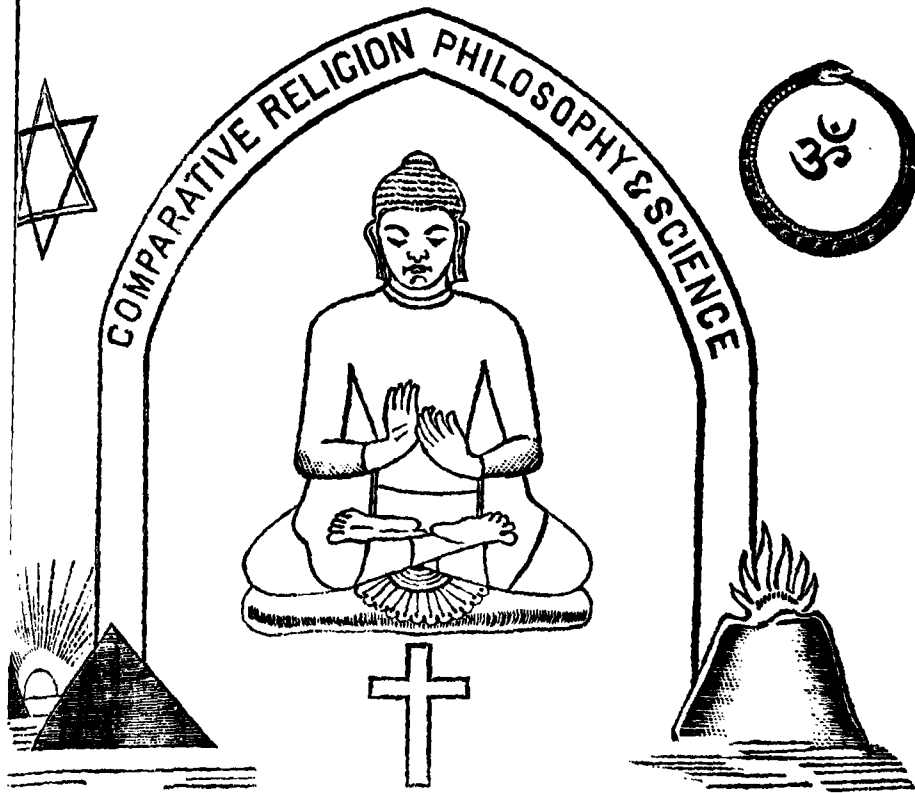
A fifth step is the inauguration in Bombay of a Brotherhood Campaign to help to counteract the inter-religious dissensions which do such infinite mischief. It is hoped that other parts of India will undertake a similar campaign to the same end. Elsewhere is published a note I wrote on behalf of the campaign.

To sum up, all is very well with Bombay, and my wife and I were very happy that our visit synchronised with this wonderful renaissance. I wonder whether the Theosophical powers that be will be able to see their way to recognise the great expansion that has taken place by ordering that the 1927 Convention shall be held in Bombay. This would, I feel sure, be the greatest encouragement. I may add,

by the way, that our Guber colony, under the devoted care of brother Mavji Govindji, is growing steadily, and that masonic work is satisfactory—in this connection there being the hope that a Provincial Grand Lodge may shortly be sanctioned for that part of India. Membership of the T.S. is increasing fast, over 70 new members having been admitted during the first fortnight in January. The Youth Lodge is admirable, and has over 100 members on its roll.

And now for the best piece of news. Our beloved President has cabled her hearty approval of these steps of renaissance and bestows upon each her gracious blessing. Krishnaji, too, has cabled his approval of the inauguration of the Temple.

G. S. Arundale



THE PERSIAN MYSTICS

By C. NARAYANSWAMY

TO consider this subject and to arrive at a just conclusion without prejudice, it is but meet that we should know the history of the region where Sūfism took its birth, had its rise, tortuous course and apparent "loss of breath". Before the Islamic arms clashed with those of the nations that inhabited the lands now called Asia Minor, Mesopotamia and Persia, the people of those places possessed a philosophy, literature and religion that surpassed many a creed then existing; but

owing to the ups and downs of life and Nature's upheavals, their course was taking a downward run.

The religion of Fire-worship took a great hold on the people of Persia, so much so that even to-day, those who follow the Islāmic Faith perpetuate faithfully some of the Zoroastrian rites, mystical and spiritual. Christianity held sway in Asia Minor, Mesopotamia and Armenia and moulded the minds of the inhabitants to the tune of Christian Gnosticism. Hinḍūism played no mean part in the carrying of the flag of Veḍāntism to the banks of the Euphrates and the Tigris. For, in essence, you will notice, that these three things though emanated from different sources and at different times and places have a similarity which, not only to a layman, but also to a keen scientific observer appeared realistically related and to have emanated from one source. The minds of the people which dabbled in, worked for, and practised the mysticism of the three systems put together, were ready, or rather the field was kept ready, furrowed and ploughed, to receive and absorb the seed, that a grand banyan tree may emerge with branches and foliage stretching far and wide; this notwithstanding the seemingly outward destructive effects of the religion given out by the Lord Muhammad. Those who have studied this religion, will agree with me that it has also a mystical side, which considerably aided and paved the way for the "smooth play" of the new creed which rose in the shape of Sūfism out of the ashes of the religions of Zoroaster and the Lord Christ. I said smooth play, for some of those who have studied the Islāmic history of those regions will confront me and say that that region had no peaceful time when Islām was warring for its supremacy and was extremely careful to preserve its orthodoxy. But those of us who have followed its social and literary career will, no doubt, observe that besides the outward conflict and struggle there was an undercurrent in the Islāmic world,

of that region, which was undeterred by any outward contrary currents.

Thus Sūfism arose. It is known as "Tasawwuf" in Persian. The word Sūfī is derived from "Suf" meaning wool. Some derive the word "Sūfī" from "Safa" meaning purity, and this derivation has been consecrated by the Sūfī saints, and generally accepted in the East. "Sūfī is he who keeps the heart pure with God." Sūfī is the being chosen for purity (*istifa*): whoever is thus chosen and made pure from all things except God is the true Sūfī. Sūfī in the first instance denotes an ascetic clad in wool. When Islāmic orthodoxy was reaching a certain psychological stage in its rapid career, at the end of the eighth century A.D. some, imbued with the thought of Aristotle and Greek philosophy, the mysticism of Zoroaster and the divine beauties struggling in the waves of the Vedāntic ocean and the pristine love vibrating in the strings of the Christian guitar, broke away from the orthodox Muslim religion, and struck out on an independent path. They ignored costly robes and worldly ostentation, clothing themselves in a white garment of wool. Hence they came to be styled as "Wool-wearers" or "Sūfis". By A.D. 815, the ascetic movement in Islām had to some extent assumed a new character, and consequently the meaning of Sūfism has presumably undergone a corresponding change. Jami says it was first applied to Abu Rasham of Kufa who, in defiance of the Prophet's injunction, founded a monastery for Sūfis at Ramla in Palestine. The distinction between Islāmic asceticism and Sūfism, a distinction which answers to the *via purgativa* and the *via illumina* of Western mediæval mysticism, begins to show itself before the close of the Ummayyad period, and rapidly develops in the early 'Abbasid age under the influence of foreign ideas and, in particular, of Greek philosophy.

Ibn Khaldun says :

This is one of the religious sciences which was born in Islām. The way of the Sūfis was regarded by the ancient Moslems and their illustrious men as the way of Truth and Salvation. To be assiduous in piety, to give up all else for God's sake, to turn away from worldly goods and vanities, to renounce pleasure, wealth and power, which are the general objects of human ambition, to abandon society and to lead a secluded life devoted solely to the service of God, these were the fundamental principles of Sūfism which prevailed among the companions and the Moslems of old. When, however, in the second generation and afterwards, worldliness was widely spread, and men no longer shrank from such contamination, those who made piety their aim were distinguished by the title of Sūfis or Mutasawwifa (aspirants to Sūfism).

Sūfism is neither poverty (*faqr*) nor asceticism (*zuhad*), but a term which includes both ideas with something besides. Without these superadded qualities a man is not a Sūfi, though he may be an ascetic (*shahid*) or a fakir. It is said that, notwithstanding the excellence of poverty, the end thereof is only the beginning of Sūfism.

The followers in this degree are of three kinds: (1) the Sūfi, (2) the Mutasawwif, and (3) the Mutaswif. I. The Sūfi is he who is dead to self and is living by the Truth; he has escaped from the grip of human faculties and has really attained to God. The true Sūfi is he who overcomes impurity. Purity is not one of the qualities of man, for man is made up of clay. The idea of clay naturally leads one to the idea of impurity. Consequently as long as man is caged in the garment of clay he cannot escape from impurity. II. The Mutasawwif is he who seeks to reach this rank by means of selfmortification and in his search for the ideal—His Beloved—he rectifies his conduct in accordance with the example of the Sūfis. III. The Mutaswif is he who makes himself like the Sūfis for the sake of money and wealth and power and worldly advantage, but he has the faintest knowledge of Sūfism. As I have stated above, purity forms one of the greatest hindrances to the worldly minded person of the third category. Purity is characteristic of the lovers of God, who are suns

without cloud. It is said by the Sūfīs that the combination of the light of the sun and moon, when they are in conjunction, is like the purity of love and unification, when they are mingled together. Europeans who have attempted to translate many of the works of Sūfī poets have failed completely to understand the mind of Sūfī poets and have imported meanings and ideas which find no place in the tenets of Sūfism. It is stated that the Sūfī is purified by love and therefore he is considered as pure and absorbed in the Beloved Purity, which is a resplendent and manifest idea. Sūfism is an imitation of that idea.

Hadland Davis says:

The Neo-Platonists believed in the Supreme God as the source of all things. Self-existent, it generated from itself. Creation was the reflection of its own being. Nature, therefore, was permeated with God. Matter was essentially non-existent, a temporary and ever moving shadow for the embodiment of the Divine. The Neo-Platonists believed that by ecstasy and contemplation of the All-Good, man would rise to that source from whence he came. These points bear directly upon the Sūfī teaching.

As I have said, Sūfism is a direct emanation from the teachings not only of the doctrines of the Neo-Platonists, but also of those of Zoroaster and Indian mysticism. They form a broad outline of the tenets of Sūfism. The Sūfīs, as the Japanese, from temperamental and other causes enlarged on these ideas, elaborated them and gave them "a rich and beautiful setting". They have constructed about them one of the most grand divine phases of mystical poetry the world has ever known, but the least understood in its transcendental import by European savants. The mystical thoughts of Vedāntists, the Fire-worshippers and the Greeks appealed mostly to the minds of the Persian Muhammadans, as the essence of all these has been deeply rooted in their hearts for centuries. Thus the soil was ready to absorb the flow of mystical ideals that followed in the wake of mystics who travelled from one end of the country to the other

through fear of persecutions of Gaznavi, Gori and Mongol dynasties.

It will be seen that all the mystical and Sūfī teachings were given out to the wondering world in the form of poetry to a greater extent than in prose; for humanity from its very infancy is poetry itself. Nature is poetry, art is poetry, even a child when it sees the mortal light, cries in a musical tune. No wonder then that the Sūfīs adopted the muse as their medium for conveying their thoughts—mystical and spiritual.

The cry for the Beloved, was in the very hearts of the Sūfīs. Consequently they took God as their object of Love—Divine love, and styled Him their Beloved. The union between the Lover and the Beloved they considered as the highest goal to which human aspiration could reach, and all the poetical attempts of the Sūfīs tend to perpetuate the memories of divine bliss and happiness which they derived during the period of their ecstatic state. It is a truism that all that is perceived and felt on a plane, the language of which is in the form of symbols, cannot be expressed in all their phases on this earth in a language which is purely earthly. Naturally, all that the Sūfī mystics tried to give out was not all that they perceived and felt, but only a small part of what they saw. It is no wonder then that the practical, logical and scientific minds of Europe failed to follow the divine ideas of love expressed faintly yet so vividly in the mystical writings of Persian Sūfīs.

Sūfism arose out of the embers of the Ascetic movement of Islām which was led by Hasan of Basra.

Junyad said:

We derived Sūfism, from fasting and taking leave of the world and breaking familiarities and renouncing what men deem good; not from disputation.

The oldest were ascetics and hermits, but they were also something more. They brought out the spiritual and mystical

element in Islām, or introduced it if they did not find it there already. The key-note of Sūfism is disinterested, selfless devotion, in a word, love. The Korān generally represents Allāh as a stern, unapproachable despot, requiring utter submission to His arbitrary will, but ever filled with human feelings and aspirations. Such a being could not satisfy the religious instinct, and the whole history of Sūfism is a protest against the unnatural divorce between God and man which this conception involves. Their relation to Islām is not unlike that of the mediæval Spanish mystics to the Roman Catholic Church. They emphasise or attach extraordinary value to certain points in Lord Muhammad's teachings and emphasise them so as to leave the others almost a dead letter. Self-abandonment, rigorous self mortification, fervid piety, and quietism carried to the verge of apathy form the main features of the creed of Sūfism.

The metaphysical aspect of mysticism amongst the Sūfīs has put on a tinge peculiar to a faith in which the Persian Sūfīs were born. For in Islām there are eight paradises arranged one within the other in ascending order. All are lovely gardens full of luxuriant flowers and trees, through which taper up the domes and minarets of elegant and gorgeous palaces, rich with precious stones, where the departed are feasted and entertained by beautiful houris. All the paradises are made green and bright by rivers, such as the "Keveser," the "Tesnim," and the "Selsebil". The great "Tree" grows in the highest paradise which is called the "Garden of Eden"; its branches and foliage are spread far and wide into the other seven heavenly gardens. This description gives in a nutshell the idea of heaven as conceived by Muslim mentality. But owing to the description of these higher planes in the language of this earth, some of the great European writers mistook the conception and designated it as rather sensual than metaphysical,

This accounts for the wrong interpretation put on the works of the Persian Sūfis. For they almost in all cases give expression to their ideas in a language of the nation in which they were born and clothe their thoughts with similes taken from the materials and ideas that existed and pervaded the religion in which they found their one hope. Naturally then the Sūfis demarcated the heavens into five regions and called them: 1. The Plane of the Absolute Invisible; 2. The relatively invisible; 3. The world of similitudes; 4. The visible world, the plane of form, generation and corruption; 5. The world of man. Creation was regarded by them as the output of the All-beautiful, the visible world and all therein being a reflection of the Divine, and ever changing scene full of the spirit of God. The full perception of Earthly Beauty was the remembrance of that Supreme Beauty in the Spiritual World. They regarded the body as the veil; but by ecstasy—the clairvoyant state, a little deeper than the ordinary sleep—the soul could behold the Divine mysteries.

In its finality Sūfism is the religion, if religion it be called, of love, not mortal love, but Divine and Sublime, and through the unification of the Lover and the Beloved, the goal of the Sūfī is attained.

All the Sūfī poets and Persian mystics tried to express their experiences, perceived and felt when they were in an ecstatic condition, in the language of their country. It was not possible for them to bring out the full significance of what they felt, still they have succeeded in a great measure to impress through their writings occult and mystical truths which were and are even to-day grasped and absorbed by plastic minds with an eagerness and devotedness known only to a loyal devotee. They have succeeded to a considerable extent in moulding the literature, the thoughts and lives of people not of one country, one nation, but several nations and countries that came under the sway and influence of the

Persian sword and civilisation. The aroma of the Sūfī poets spread far and wide to distant lands, East and West. In the East, India was inundated with Sūfī writings where a naturally fertile soil, awaited them. And no wonder! It flourished with greater independence than in any other soil. Sind even to-day is under the hypnosis of its hectic influence and forms a bridge for bringing together the peoples of the two great faiths of India. In the West, Sūfism played a noble part in keeping the tone of the Turkish literature on as high a level as is humanly possible in a land of turmoil and struggle. Even the German writers have been influenced a great deal. Many of the German poets wrote as the Sūfī poets had sung before them. Eckhart, Tauler, and Suso thought as the Sūfīs did; and to-day many of the Western writers of poetry, including those of America, have been drawing daily their inspiration from the fount of the Persian Sūfīs.

I am obliged to place before you in a sketchy fashion a short summary of Sūfism and what it stands for as a background to the subject in hand so that one may understand and follow the Sūfī mind in all its intricacies sympathetically, and appreciate the sublime and eternal beauties which lie veiled under the so-called sensuous words.

Three outstanding figures of great eminence amongst the Sūfī Persian poets, who even to-day are looked upon with great reverence and authority on subjects, religious, mystical and spiritual, are Jalalud-din Rumi, Nur-addin 'Abd-alrahaman Jami and Maslah-uldin Sa'dial Shirazi, popularly known as Sadi. They have enriched the Persian literature by their poetical diction, made the land of Persia as sweet as the sweet juice of Persian grapes, by their intoxicating mystical writings and flooded the whole Islāmic world, notwithstanding the persecutions at the hands of Sunni kings and emperors, with a philosophy mystical and occult which even to-day the youths and the aged of Persia, nay the whole Islāmic

world, sing and enjoy with as much freshness and liveliness and fierceness as in the days of the plenitude and power of the Shiah kings of Persia.

It will not be out of place if we dilate on the life and work of one who pre-eminently stands behind all the Persian poets. For although by birth an Arab, he by his writings and exemplary conduct of life moulded the thoughts and ideals of Sūfī poets to a considerable extent. As Aristotle is looked upon as the father of modern logic, Bacon as the father of European philosophy and wisdom, so may we undoubtedly style Shaykh Muhiyyud-Din Ibnul—'Arabi as father, philosopher and guide of the Sūfī poets who followed him. Born in Mercia, in Spain, on July 28, A.D. 1165, he began his theological studies at Seville in A.D. 1172, and in A.D. 1201 went to the East, living in turn in Egypt, the Hedjaz, Baghdad, Mosul and Asia Minor and finally passed away on November 16, A.D. 1240. As a writer, he is described as of "colossal fecundity". Of his most famous works are the *Fusūsul-Hikam* (Bezels of Wisdom) and the *Futuhātu'l-Makkiyya* (Meccan Victories or Disclosures).

He was like most of the mystics, a poet. The great Jami describes his poems as "strange and precious". By the orthodox Muhammadans, he was looked upon as a heretic, and he emerged safe from several attempts to kill him in Egypt. But his admirers were both numerous and enthusiastic, and at the present day, even in Shi'ite Persia, he still exercises a great influence, greater, perhaps, than any other mystagogue. He claimed to hold conversation with the Prophet in dreams; to have received his *khirqa*, or dervesh-cloak, from Khidr; and to know the science of alchemy and the "Most Great Name" of God. He was a great believer of dreams, and in man's power to render them veridic by his will; he said:

It behoves God's servant, to employ his will to produce concentration in his dreams, so that he may obtain control over his

imagination, and direct it intelligently in sleep as he would control it when awake. And when this concentration has accrued to a man and become natural to him, he discovers the fruit thereof in the Intermediate world (al-Bar-zakh), and profits greatly thereby; wherefore let man exert himself to acquire this state, for, by God's permission, it profiteth greatly.

His style is obscure, probably of set purpose, after the fashion of the Muslim Theosophists and mystics, whose orthodox ideas must always be clad in words which are susceptible of a more or less orthodox interpretation, if they would not share the fate of Husayn. Mansur al-Hallaj and that of Giordano Bruno during the Middle Ages. I am speaking of this man at greater length here because, although his connection with Persia is less, still the influence left by him, even at the present day, through his writings is simply marvellous. All the Persian mystic poets in one way or the other had some link with this great Arabic mystical poet. A careful study of the antecedents and ideas of the generation of Persian mystics will show that no single individual with the exception of Jalalu'd-Din Rumi, produced a greater effect on the thought of his successors than the greatest Shaykh into whose thought we are trying to gain a little insight.

Below I give a specimen of his verse, the original of which is in Arabic :

My Soul is much concerned with Her,
 Although Her Face I cannot see :
 Could I behold Her Face, Indeed,
 Slain by Her blackened Brows I'd be.
 And when my sight upon Her fell,
 I fell a captive to my sight,
 And passed the night bewitched by Her,
 And still did rave when Dawn grew bright.
 Alas for my resolve so high !
 Did high resolve avail, I say,
 The Beauty of that Charmer shy
 Would not have made me thus to stray.
 In Beauty as a tender Fawn,
 Whose pastures the Wild Asses ken ;
 Whose coy regard and half-turned head
 Make captives of the Souls of Men !
 Her breath so sweet, as it would seem,

As fragrant musk doth yield delight :
She's radiant as the mid-day sun :
She's as the Moon's effulgence bright.
If She appear, Her doth reveal
The splendour of the Morning fair ;
If She Her tresses loose, the Moon
Is hidden by Her night-black hair.
Take thou my heart, but leave, I pray,
O Moon athwart the darkest Night,
Mine Eyes, that I may gaze on Thee,
For all my joy is in my sight.

C. Narayanswamy

(To be concluded)

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 556)

XIX. THE MODERN CHEMICAL ELEMENTS

214. In the previous articles we have attempted to place the elements of the Ancients on a modern scientific basis, and it may be well at this stage to supplement this by a study of the chemical elements as understood by modern chemists. In doing so, however, we shall take into consideration clairvoyant investigations of these elements as contained in *Occult Chemistry*, and elsewhere.

The list of elements given in the above work,¹ contains several which are not yet recognised by modern science, and no complete list of these has yet been published, and needs to be collected from scattered Theosophic literature. The following Table of Elements is taken from *International Critical Tables of Numerical Data, Physics, Chemistry, and Technology*,² *Occult Chemistry*,³ and THE THEOSOPHIST.⁴

It may be regarded as containing the available information from Occult and scientific sources at the time of writing.

¹ P. 20.

² P. 43, McGraw-Hill Book Company, Inc., New York, 1926.

³ P. 20.

⁴ June, 1918, Vol. 39, Part II, p. 276.

215. CHEMICAL ELEMENTS

ELEMENT	SYM.	N.	TYPE	NO. OF ULTIMATE PHYSICAL ATOMS	INTERNATIONAL ATOMIC WEIGHTS
Hydrogen	H	1		18	1'0077
Occultum	Oc	2		54	
Helium	He			72	4'00
Lithium	Li	3	Spike	127	6'939
Glucinum	Gl	4	Tetra	164	9'02
(Beryllium)	Be				
Boron	B	5	Cube	200	10'82
Carbon	C	6	Octo	216	12'000
Nitrogen	N	7		261	14'008
Oxygen	O	8		290	16'000
Fluerine	F	9		340	19'0
Neon	Ne	10	Star	360	20'2
Meta-Neon			Star	402	...
Sodium	Na	11	D. bell	418	22'997
Magnesium	Mg	12	Tetra	432	24'32
Aluminium	Al	13	Cube	486	26'96
Silicon	Si	14	Octo	520	28'06
Phosphorus	P	15	Cube	558	31'024
Sulphur	S	16	Tetra	576	32'065
Chlorine	Cl	17	D. bell	639	35'458
Argon	A	18	Star	714	39'91
Meta-Argon			Star	756	
Potassium	K	19	Spike	701	39'095
Calcium	Ca	20	Tetra	720	40'07
Scandium	Sc	21	Cube	792	45'10
Titanium	Ti	22	Octo	864	47'9
Vanadium	V	23	Cube	918	50'96
Chromium	Cr	24	Tetra	936	52'01
Manganese	Mn	25	Spike	992	54'93
Iron	Fe	26	Bar	1008	55'84
Cobalt	Co	27	Bar	1036	58'97
Nickel	Ni	28	Bar	1064	58'69
Copper	Cu	29	D. bell	1139	63'57
Zinc	Zn	30	Tetra	1170	65'38
Gallium	Ga	31	Cube	1260	69'72
Germanium	Ge	32	Octo	1300	72'38
Arsenic	As	33	Cube	1350	74'96

ELEMENT	SYM.	N.	TYPE	NO. OF ULTIMATE PHYSICAL ATOMS	INTERNATIONAL ATOMIC WEIGHTS
Selenium	Se	34	Tetra	1422	79.2
Bromine	Br	35	D. bell	1439	79.916
Krypton	Kr	36	Star	1464	82.9
Meta-Kryp.			Star	1506	
Rubidium	Rb	37	Spike	1530	85.44
Strontium	Sr	38	Tetra	1568	87.62
Yttrium	Yt	39	Cube	1606	89.0
Zirconium	Zr	40	Octo	1624	91.0
Columbium	Cb	41	Cube	1719	93.1
Niobium	Nb	42	"	"	"
Molybdenum	Mb	42	Tetra	1746	96.0
		43	"	"	"
Ruthenium	Ru	44	Bar	1848	101.7
Rhodium	Rh	45	Bar	1876	102.91
Palladium	Pd	46	Bar	1904	106.7
Silver	Ag	47	D. bell	1945	107.88
Cadmium	Cd	48	Tetra	2016	112.41
Iodine	In	49	Cube	2052	114.8
Tin	Sn	50	Octo	2124	118.70
Antimony	Sb	51	Cube	2169	121.77
Tellurium	Te	52	Tetra	2223	127.5
Iodine	I	53	D. bell	2287	126.932
Xenon	Xe	54	Star	2298	130.2
Meta-Xenon	M-Xe		Star	2340	
Caesium	Cs	55	Spike	2376	132.81
Barium	Ba	56	Tetra	2455	137.37
Lanthanum	La	57	Cube	2482	138.91
Cerium	Ce	58	Octo	2511	140.25
Proseodymium	Pr	59	Cube	2527	140.92
Neodymium	Nd	60	Tetra	2575	144.27
Samarium	Sa	61	Spike	2640	150.43
X		62	Bar	2646	
Y		63	Bar	2674	
Z		64	Bar	2702	
Europium	Eu	65	D. bell	2736	152.0
Gadolinium	Gd	66	Tetra	2794	157.3
Terbium	Tb	67	Cube	2880	159.2
Dysprosium	Dy	68	Octo	2916	162.52
Holium	Ho	69	Cube		163.4
Erbium	Er	70	Tetra	2979	167.7
.....	..	71	D. bell	.....	.....
Kalon	Ka	72	Star	3054	
Meta-Kalon	M-Ka	..	Star	3096	

ELEMENT	SYM.	N.	TYPE	No. OF ULTIMATE PHYSICAL ATOMS	INTERNATIONAL ATOMIC WEIGHTS
Thulium	Tm	73	Spike	3096	169.4
Ytterbium	Yb	74	Tetra		173.6
Lutecium	Lu	75	Cube		175.0
Hafnium	Hf	76	Octo		178.6
Tantalum	Ta	77	Cube	3279	181.5
Tungsten	W	78	Tetra	3299	184.0
.....		79	Spike	.....	.....
Osmium	Os	80	Bar	3430	190.8
Iridium	Ir	81	Bar	3458	193.1
Platinum	Pt	82	Bar	3486	195.23
Canadium	(Cn)		Bar	3514	
Gold	Au	83	D. bell	3546	197.2
Mercury	Hg	84	Tetra	3576	200.6
Mercury (Solid)	M-Hg	„	Tetra	3600	
Thallium	Tl	85	Cube	3678	204.4
Lead	Pb	86	Octo	3727	207.20
Bismuth	Bi	87	Cube	3753	209.00
Polonium	Po	88	Tetra	.....	(210)
.....	..	89	D. bell	.....	...
Radium Em	Ra-Em		Star		
Radon	Rn	90	Star	4140	222.0
.....	..	91	Spike	.....	.....
Radium	Ra	92	Tetra	4087	225.95
Actinium	Ac	93	Cube		
Thorium	Th	94	Octo	4187	232.4
Uranium-X ₂	UX ₂	95	Cube	.....	(234)
Uranium	U	96	Tetra	4267	238.17

216. In the above table the first column gives the name of the element, the second the chemical symbol, the third the atomic number beginning with Hydrogen 1, and finishing with Uranium 96. The fourth column contains the external forms of the elements as observed in occult researches, and described in *Occult Chemistry*.¹ In the fifth column are given the number of ultimate physical atoms in each element, whilst the sixth contains the International Atomic Weights, on the basis of Oxygen being equal to 16, the values being taken from the recently published *International Critical Tables*.² The

¹ Pp. 28-31.

² Soc. cit., p. 43.

periodic character of the above list of elements in shown in the table following.

217. PERIODICAL TABLE OF THE CHEMICAL ELEMENTS

0	I	II	III	IV	V	VI	VII	VIII		
							1	a	b	c
							H			(A)
2 Oc Ne	3 Li	4 Be Gl	5 B	6 C	7 N	8 O	9 F			
10 Ne M-Ne	11 Na	12 Mg	13 Al	14 Si	15 P	16 S	17 Cl			(B)
18 A Meta-A	19 K	20 Ca	21 Sc	22 Ti	23 V	24 Cr	25 Mn	26 Fe	27 Co	28 Ni
	29 Cu	30 Zn	31 Ga	32 Ge	33 As	34 Se	35 Br			(C)
36 Kr M-Kr	37 Rb	38 Sr	39 Yt	40 Zr	41 Cb Nb	42 Mo	43 —	44 Ru	45 Rh	(46) Pd
	47 Ag	48 Cd	49 In	50 Sn	51 Sb	52 Te	53 I			(D)
54 Xe M-Xe	55 Cs	56 Ba	57 La	58 Ce	59 Pr	60 Nd	61 Sa	62 X	63 Y	64 Z
	65 Eu	66 Gd	67 Tb	68 Dy	69 Ho	70 Er	71 —			(E)
72 Ka M-Ka	73 Tm	74 Yb N-Yb	75 Lu	76 Hf	77 Ta	78 W	79 —	80 Os	81 Ir	82 Pt Cn
	83 Au	84 Hg M-Hg	85 Tl	86 Pb	87 Bi	88 PO	89 —			(F)
90 Rn	91 —	92 Ra	93 Ac	94 Th	95 Ur-X ₂	96 U				(G)

218. Apart from the first two rows which differ slightly from the rest, it will be seen that the elements are arranged in sets of 18, which may be termed the characteristic number of the Periodic Table. Every 18th element is one of the neutral gases having no chemical affinity, the so-called noble or inert gases Argon 18, Krypton 36, Xenon 54, Kalon 72, and Radon 90.

The first two horizontal lines are exceptional in character having two inert gases, Helium 2, and Neon 10. Moreover Hydrogen forms a group to itself, and stands apart from the other elements. It has been placed in the seventh column, along with the acid gases, Fluorine, Chlorine, etc., though some physicists place it amongst the alkalis Lithium and Sodium, in the first column. It should be regarded as different from the other elements, which as shown in paragraph (203), are built up entirely from Helium, and does not apparently enter into the composition of the other elements. Hydrogen, therefore, may be regarded as having a special function in chemistry and physics, and it was shown in volume one,¹ that Hydrogen is transformable into the electron by a change from the terrestrial to the solar gravitational fields. If the above periodical table be compared with the periodical table accepted in western science, important differences will be found. In the western tables, as for instance in the *International Critical Tables*,² the whole of the rare earths, Lanthanum to Lutecium, are taken out of the table and placed in a group to themselves, thus disturbing the order of the elements, and owing to the omission of the elements X. Y. Z., and the inert gas Kalon, which have not yet been discovered in the west, the atomic numbers after Neodymium, 60, are different in the two tables. This omission makes the western tables end with Uranium, 92, whilst the above ends with Uranium 96. It would at first

¹ Para 61.

² P. 46.

appear that proof of the correctness of the occult tabulation cannot be given until modern science has discovered the missing elements, but modern investigation enables us to test the accuracy of our tables without waiting for this.

219. This arises from what is known as Moseley's law. Moseley was a young physicist, and a pupil of Rutherford, who was unfortunately killed in the early days of the war. In an article in *The Philosophical Magazine*,¹ H. G. J. Moseley showed that the characteristic wave-lengths of the chemical elements were in a proportion inversely as the square of the atomic numbers reduced by unity, or otherwise put "to a very close degree of approximation, the square root of the frequency is a linear function of the atomic number".²

The fact that the atomic number has to be reduced by unity is equivalent to omitting Hydrogen from the tables, and beginning with Helium as unity.

This is additional evidence that the elements are built up from Helium, and that Hydrogen has a special function in chemical phenomena. It is evident, however, that where the wave-lengths of the characteristic rays have been measured, Moseley's law enables us to determine the actual atomic number of any element, and thus decide between the atomic numbers of the western tables and those resulting from occult investigations.

Let L_1 be the wave-length of a chemical element whose atomic number is N_1 , and L_2 the wave-length of another element having the atomic number N_2 , then according to Moseley's law

$$(L_1/L_2)^{\frac{1}{2}} (N_1 - 1) = N_2 - 1 \quad (88)$$

¹ Vol. 26, p. 1024, 1913.

² *The Spectroscopy of X-Rays*, Siegbahn, p. 103.

From the above, if we know the values of L_1 , L_2 , and N_1 , we can find the value of the atomic number N_2 , and if the atomic number N_2 , is one of those where the atomic numbers differ in the two tables, the above equation will decide between them.

We will test the accuracy of the formula (88), in a part of the tables where the atomic numbers are the same both in the above list and that accepted in the west. The wave-lengths of the following are taken from what are termed the K-Series, and the brightest line a_1 , has been chosen for the test. They are extracted from the list as given by Siegbahn.¹

ELEMENT	AT. NO.	L_1	ELEMENT	AT. NO.	L_2	N_2 CALCULATED
Cu	29	1537.30	Ag	47	558.16	47.46
Zn	30	1432.06	Cd	48	533.89	48.496
Ge	32	1251.30	Sn	50	489.46	50.568
As	33	1173.44	Sb	51	469.29	51.600
Se	34	1102.41	Te	52	450.37	52.63

It will be seen that the atomic N_2 , as calculated from the formula is about half a unit higher than is given in the tables. In choosing the elements we have taken those of the same chemical character, being corresponding elements in two sets of 18, and it will be noticed that the second set is exactly 18 higher than the first. We are unable to do this in the next table as 18 elements would not bridge the gap, we have therefore taken an interval of 36 elements.

CHEMICAL ELEMENTS WITH ATOMIC NUMBERS AND WAVE-LENGTHS

ELEMENT	AT. NO.	L_1	ELEMENT	AT. NO.	L_2
Ag	47	4145.64	Au	83	1273.55
Cd	48	3947.82	Hg	84	1238.5
In	49	3763.67	Th	85	1204.71
Sn	50	3592.18	Pb	86	1172.02
Sb	51	3431.77	Bi	87	1141.15
Ce	58	2556.00	Th	94	953.42
Nd	60	2365.31	U	96	908.33

¹ *The Spectroscopy of X-Rays*, p. 105.

ATOMIC NUMBERS THEORETICAL AND CALCULATED

ELEMENT	AT. NO. (CALCULATED)	AT. NO. (OCCULT)	AT NO. (WESTERN)
Au	83.991	83	79
Hg	84.912	84	80
Tl	85.842	85	81
Pb	86.785	86	82
Bi	87.707	87	83
Th	94.328	94	90
U	96.208	96	92

220. The wave-lengths in the above list are taken from the same work,¹ and are from the L-Series, since the K-Series does not cover the region tested. The lower table gives the calculated atomic number in the second column, and the theoretical atomic numbers of the occult and western tables in the third and fourth columns. It will be seen that the western atomic numbers are widely different from the calculated, whilst the atomic numbers of the occult list agree with the calculated about as nearly as in the preceding list where the two lists are in agreement.

The above may be regarded as an independent demonstration from purely western sources of the correctness of the occult investigations, but unfortunately it is not quite invulnerable. In the first place the second table which gives the test is based on the L-Series of wave-lengths, whilst the first is based on the K-Series, and the L-Series is not so regular as the K-Series. These irregularities have been eliminated as far as possible by choosing the elements from parts of the table where these irregularities are least. It is unfortunate that neither the K-Series nor the L-Series is yet complete, and the occurrence of the L-Series seems to affect the K-Series in portions of the tables, whilst the L-Series are similarly affected in other parts of the table by the M-Series.

¹*Ibid.*, pp. 116-118.

Those who accept the occult investigations will need no further evidence, whilst those who do not, may regard the above as evidence in favour of the occult list, such evidence being taken for what it is worth.

G. E. Sutcliffe

(To be continued)



A SERMON¹

By ANNIE BESANT, D.L.

BRETHREN :

One of the great uses of religious belief should be to guide our conduct, and to guide that conduct in accordance with the Divine Law, whether they be laws shown out in nature, generally exemplified and taught by science, or whether they be laws of the so-called super-natural world, laws regarded as religious. All people believing in religion

¹Delivered at S. Alban's (Liberal Catholic Church, Hollywood, U.S.A.) on November 28, 1926, at the Service of Benediction.

should try to follow law in nature, law in religion; realising that both these have the same source, the one God without a second, He, Whose life is the life of His worlds, the life of His universe.

Now we can study the working of some of these laws by carefully reading history, by trying to understand the work and the studies of science, and then by applying to our conduct all those laws, with reverent obedience to the Divine Life manifested in our world, so that we may work in accordance with that Life, knowing it to be Divine, and may thus help in that great prayer, continually offered, that His will may be done on earth as it is done in Heaven.

One of the things that we learn regarding human progress, human evolution, is that—like all the works of nature, these being manifestations of Him in whom is “no variableness, neither shadow of turning,” those laws manifesting themselves in the external universe may be worked with, co-operated with, in our own conduct as intelligent human beings, endeavouring to work with that Law, which is the Life of God revealed in nature.

Looking back, then, at the history of our own race, we find it marked by different stages; all of you who have studied ordinary history will realise that the race from which all of us spring, the great Āryan race, has developed itself in successive stages, spoken of sometimes as daughter-races or sub-races, and that these, which have shown themselves in the past, have already reached the number of four daughter-races, making, with the mother-race, five great stages of human growth. If I had been speaking of this some years ago, I should then have had to put it to any people whom I addressed as more a doctrine taught as part of the Divine Wisdom than as a fact recognised by ordinary science; but many of you may be aware that the various great men, who study among you the science of

anthropology, have discovered, that they have published the fact of their discovery, that on your own continent, especially in this part of your continent, the State of California, another daughter-race is gradually appearing among you. There is a work written quite lately by your leading anthropologist, Dr. Hrdlikka, called *The American Race*, and in that book—I have only at present seen the publisher's circular, and I am not sure if it is absolutely published at the moment, but the outline is given in the circular—in that book it has been shown that this new development of human-kind is manifesting itself here most noticeably in your State, so markedly in fact that it is becoming a matter of common knowledge, that some of the children being born among you show a very special characteristic, a characteristic that makes considerable difficulty in training them along old lines; they show out a new faculty, the next to develop in our humanity, known by the name of intuition; the word, as you will at once recognise, coming from the sense of sight, but a sight which is not the sight of the eye, the physical eye, but the development of a higher faculty, beyond the intellect in man, that recognises the truth at sight; not, as in the past, by argument, by logic, by reasoning, by all those faculties that we class together as the faculties of the scientific mind, not even by that higher insight of the intellect, which, its nature being knowledge, recognises some truth external to itself as true because it agrees with that knowledge in itself, which we recognise as intellectual power.

It is written, in a great Hindū scripture, of the intellect in man, "whose nature is knowledge". Under those conditions there is a certain recognition of external truth, the special duty, as it were, of the intellect; and that raised to a higher point, belonging to a higher part of human nature, that is the faculty which is beginning to show itself in these children of whom I speak; and I would put it to you as a religious duty, that if

any of you should have the great privilege of having born in your family a child who differs from the others, very, very quick to appreciate a truth, rather impatient of explanation or argument, but with a clearly defined idea of what he or she ought to do, or ought to permit to be done to him or to her, that you should recognise the presence of a faculty which will develop more and more, enabling the human being who possesses it to appreciate the deeper truths, the truths of the higher life, the truths of the spiritual life. To use the translation of the Samskr̥t term, that faculty is the faculty of discrimination, able to discriminate at sight, as it were, between what is Real and what is unreal, a faculty which in its nature reminds us of the sight of the eye—for from that it takes its name—able to distinguish the higher side of life from the lower, and to guide its possessor in ways that may seem at first strange and unusual, but which have in them the possibility of a higher development of humanity than has been reached in the humanity of the past.

This faculty of intuition may be developed in adult human beings by certain definite practices of meditation on the higher truths of religion, or by a deep and unselfish devotion to the object of human worship, by a reverence for all that is great, noble and elevating. Thus people, like the older people of our own race—belonging essentially to that kind of mind which is the reasoning mind, the mind that finds out truth first by the process of analysis and then of synthesis, recognises likenesses in things that are different in many details—may develop the higher quality of spiritual intuition; the progress upward of humanity has now brought to our world the possibility of children being born amongst us who have this faculty inborn in them; not gained as you or I may gain it by practice of meditation, by purity of life, by aspiration after all that is noblest and best in human nature, but children who are born with

that faculty; so that even in their extreme youth they are able to distinguish the right from the wrong, are able to guide themselves in a way which at first may be somewhat disconcerting to their elders, to parents or to teachers.

The number of these children has now reached a point among those in the public schools that renders desirable a separation between children who have this faculty and children who have not; so that they are now being divided into different classes, receiving a different method of teaching, and called, I believe, in the school language, the "swift" and the "slow". Now we must remember, if we use terms of that kind, that the word "slow" includes all that humanity has hitherto recognised as the natural means for the discovery of truth—the power of analysis and reasoning, the power of classifying things and drawing out what is similar in them, the process of synthesis. Thus may be reached great intellectual concepts; this is the power that produced philosophy, that produced metaphysic, not as does the scientific mind by examination of a large number of similar things, by finding out by a process of reasoning, the inductive process, the great laws of nature. Not the whole of these, nor all of them together, but a new spiritual intuitional faculty is born in the child, that makes it assert, as it were, its own vision of what is right against the slower processes of reasoning which adults may follow.

Now my reason for speaking to you about this to-night is that it throws upon all of you who are parents a very great and heavy responsibility. Naturally, if you find the soul whose body is very young asserting himself as the best judge of what his line of conduct should be, you may feel, arguing from the past, that you as parent are a better judge than this soul that has just come back into the world and is clothed in a very young body. We have to remember always that the soul, where it is able to make itself heard and understood, has

that great faculty coming direct from the spirit, of recognising the truth at sight, not only with regard to external nature, but also with regard to the internal direction, the voice of the soul speaking in the human being, however young the body in which that soul is dwelling may be.

If you recognise this now as a scientific fact, that this new type of humanity is showing itself amongst you, then your wisdom is, as far as is possible, not to try in any way to coerce or compel a child who has this faculty, but rather to observe, to watch, to guard such a child from all that may harm it, to use your experience in such guardianship, but to realise that a new type is appearing amongst you, given to you in trust who have a larger experience of the world than the young child can have; but also realising that the time has come in the divine guidance of humanity wherein children are being born in whom the soul is more a factor, if I may use such a phrase, than he was in us when we were young; that the Inner Ruler Immortal, the spirit spoken of continually in the very ancient Hindu scriptures, that that Inner Ruler Immortal is beginning, as it were, to come to His own, to assert Himself, the Self-realisation which is sometimes called the realisation of the Divine in oneself, which we elders are slowly gaining by the long process of effort in which we have answered to the voice of the soul within us; but in this new stage on which humanity is entering, this Inner Ruler Immortal is able to make His Voice more definitely heard through the soul, under conditions not yet thoroughly well understood, but conditions which show themselves in this part of your great Republic, as bringing amongst you types of this coming stage of humanity, a stage already definitely showing itself among you. From all of us who are elders, the tenderest care, the very gentlest kindness and goodwill in everything are needed, so as, to clear the way which the young feet are to tread rather than to ask them to tread

our well-trodden paths, followed by the sub-race or daughter-race to which you may belong, so helping that evolution of mankind which will be more rapid as the years go on, and as the elders learn the wisdom of helping along that new development, rather than being troubled or distressed by its earlier manifestations.

It is very probable that many of the scientific reasons given in *The American Race* will be very instructive; but, on the other hand, they will not, I think, make more clear, or I should say, easier, the way in which we of the elder generation should welcome those who are coming into the world at the present time. That recognition of the Voice of the Inner Ruler marks a distinct step forward in the evolution of humanity. For the first time, save by long efforts, by long training, this faculty of recognising truth at sight, as it were, by the response from within instead of by argument, by observation, by careful reasoning and logic, this new type will see truth as you and I may see the Sun. We do not need to prove the existence of the Sun save to those who are blind, and even they can feel his warmth, although they may not realise what to us is plain when we see by the light of the Sun. That faculty of recognising truth by the opposite of the truth causing a jar in the inner nature, that is a faculty which can be developed by long training, effort and struggle after purity of life, according to that great word with which all of you are familiar: "He who doeth His will shall know of the doctrine." You have there the way in which we elders have constantly had to test the teaching that presented itself to us, the deliberate determination to do the will of God, to follow every indication of it that we are able to discover, to deliberately give, as it were, the ruling of our lives to that Inner Ruler that we are trying to hear in the silence. That is a step which our daughter-race has had to work for, to quicken its own evolution; whereas

those who are born into this new type of humankind will bring that power with them of responding to the Inner Ruler, of realising the higher stage of life which lies before us.

I reminded you this morning of that birth of the Christ in the human soul. That is the great stage into which the forerunners of this new sub-race have entered, the birth of the Christ, His voice *within us*, not coming to us as a precept out of the past, not coming to us from the reading of any scripture, not coming through any tradition, but by that realisation of the Christ within, which we strive to reach by effort and by struggle, but which in this later stage of our humanity will come, if I may quote Bergson, the philosopher, for a moment, more as an instinct than as the result of reasoning. It is striking that this philosophic and acute reasoner, when he was speaking of the next quality to be developed in the growth of humanity, fixed upon this luminous idea, almost strange to be seized by one essentially philosophic in his thought, reasoning through the intellect, this new faculty which would appear in man, he said, was more allied to instinct than to intelligence or intellect. Instinct has been defined as the common experience of the race, that accumulated experience being born in the creature that shows the instinct, as when you find it in many of our younger brethren of the animal kingdom. A quite freshly hatched chicken will rush to the mother hen when the shadow of the hawk falls on the ground. If you begin to question how that can be, how can this newly hatched creature know that the hawk hovering over it threatens its life with danger, the answer that has been given to us is that is one of the life-preserving instincts which has accumulated with the experience of the race, and it is evolved after many members of that race have suffered death at the hands of the bird of prey. That accumulated experience, they say, can be transmitted, and it is called instinct because it appears

without any reasoning process at all. The life-preserving instincts, as they are continually called, are the result of that long experience of the race, brought, as it were, into a definite form transmissible to members of any particular type of the lower kingdom of animal nature.

Another thing, comparing this new faculty to the instinct of the animal, throws, I think, a great light on the upward climbing of humanity to God. Accumulated experience is there; it asserts itself imperatively in the child who is born into this higher stage with probably some special mechanism in the nervous system, giving that power of discrimination to an extent which we have had to earn by long effort and toil; and as your own country is the scene for this new step forward in humanity, as, according to the scientific man, it is in this State of California that the larger number of this new type of child is to be found, there are occasions enough to be willing, reverently and gladly, to learn how this new forward step of humanity is taking place, if in any family in which you may be parents, one of these children appears with this quality within himself; for it is really through that recognition of the Divine nature in man that we see such perfection in the manifestation of the Christ. You will remember how it is said of Him that after the Spirit of God in His baptism had descended and abode upon Him, from that time forward He began to teach. The new teaching was of a peculiar kind; He spoke as one that had "authority, and not as the scribes"; not gaining, as it were, the knowledge by study, but His own manifestation of the Divine Life, coming into the world to guide that world on its upward path. And that is why I say we need the help of religion in our application of the great natural laws that are discovered and taught by scientific experiment and study, religion awakening in us the higher faculties of the Spirit and enabling us slowly and gradually to develop in ourselves that Christ-Life which is to be born in each of us, and in us to

reach onward to the stature of the fulness of the Christ. Surely for us, it is a matter of glad surprise, if it be surprise, but anyhow of gladness, when we see humanity is reaching a stage in which this Spirit awakens to Self-realisation, and that the seed of the Divine planted in humanity from the beginning has realised its own nature, and knows itself as the Son of God as well as the son of man.

It seems to me that it is for your State—it ought to be at least a great privilege—to realise that for some reason as yet unknown to us, you are taking the lead in producing those who have entered upon this later stage of human evolution; yours the privilege of bringing into the world, this great new type, coming to you full of the life of the Spirit, beginning to realise its own Divinity; that which in the past has been seen in those eminent ones who are spoken of as Saints, that which has been looked for for many an age of the past, that is beginning here amongst you; and if you can realise that, then yours will be the power and the privilege of quickening that manifested growth, that great opportunity set before you, who as husbands and wives are the parents of the coming generation, many of whom will be of this higher more spiritual type, so that as it develops, as it increases in numbers, as it begins to lead the evolution of mankind, you may realise how great a privilege is yours, how great the blessing that has come upon your land that it is to lead the future progress of the world.

The following article appeared in the *Los Angeles Times* of November 28, 1926, on the same day as the above discourse was given in S. Alban's Church, Hollywood (a suburb of Los Angeles). The coincidence was fortuitous, as I did not see the article till some weeks later,

THE COMING RACE

California has so many benefactions that in enumerating them one hardly knows where to end. But everyone knows where to begin. They all start with California's climate.

A general consensus would probably conclude that everything has already been said that needs to be said about the climate of California, that henceforth we can take it for granted and let it go at that. Yet the strange fact remains that the more we say about the Californian climate, the more we find to have been left unsaid.

Adjectives, poetic similes, descriptive encomiums, flowery superlatives, enthusiastic hyperbole have poured forth like a singing stream from pens, inspired and otherwise, in attempts to gild refined gold and paint the lily—and behind them, unchanged, unaffected, the magic and mystery of our Californian climate remain.

Of its physical comfort, of its natural advantages, of its characteristics as aids to health, wealth and happiness, so much has already been told that further comment savours of superfluous repetition. Yet these are but the outward signs. Of the inward grace how much do we actually know? And of the new race of beings this unique climate is breeding between the Sierra Madre Mountains and the Pacific, what western prophet has read adequately the signs in the heavens?

Says the author of "Some By-Ways of California," "One peculiarity of the climate is the penetrating quality of the air. The shade is always cool. Why this is so is not known. To what is due the penetrating quality of the air? Scientists are at a loss to account for it."

This elusive difference between sunshine and shade seldom exists even in zones where climatic conditions generally resemble our own, in such semitropic regions as Morocco, South Australia, Greece, Palestine, and other dry belts in the low latitudes.

Brace in his "New West" wrote: "There is a mysterious something in the climate of Southwest California which is singularly bracing and invigorating, which can not be explained by its equability, its temperature or its dryness. The climate of California is essentially its own and has no analogue elsewhere in the world." The rarity of thunder and lightning, indicating undisturbed electrical conditions, may supply a hint for a more deep-studied investigation, since electricity manifests itself violently only by obstruction.

In "To and Fro in Southern California" Mrs. Adams draws attention to another phenomenon of life here possibly connected with atmospheric conditions: "A singular feature of life in Southern California is the apparent rapid flight of time. A short sojourn on the Coast suffices to produce this impression. Nor is it made only

on strangers who tarry but for a winter or a year. Even old residents of the country say there is something remarkable in the haste with which the passing part of eternity speeds by. It is a condition peculiar to California. It corresponds to the vigorous psychic state of youth."

Bertram Keightly, the English occultist, wrote as far back as the year 1891: "There are a greater number of psychics in America than in Europe. In the Eastern States there are probably ten times as many sensitives as in Europe and in California twice as many as in the Eastern States. These are the forerunners of another race, the sixth sub-race of the Aryan stock."

With a more practical trend David Starr Jordan noted: "The children of California, other things being equal, are larger, stronger and better formed than their eastern cousins of the same age." In fact, many eastern observers have declared that they can distinguish a new type forming here among our native sons and daughters.

What is the relation between the at present uncharted characteristics of our California climate and the evidences of the formation here of a new human type, possibly a sixth sub-race of the Aryan stock? How are the noted physical attributes of this climate, (especially in the "mystic midregion" comprising our seven southern countries) the absence of tornadoes, the rarity of electrical disturbances, the penetrating air, the apparent speedier passage of time, the actinic nature of the sunshine, affecting the psychical growth of children born and nurtured under such unique conditions? And when in course of time the native born exceed in numbers the permanent residents from other States and countries, to what new heights will civilisation rise here, physically, mentally and spiritually?

Here one may find an angle on the influence of California climate, outside its charm and comfort, deserving of further investigation and comment. Nor in the lifetime of the present generation will the last word be said or heard on the connection between climate and human development in this unique spot of the earth's surface.

Annie Besant

TO SEE THE FACE OF THE LORD

By ALICE WARREN HAMAKER

(Concluded from p. 573)

II. THE ATTAINMENT OF OMNISCIENCE, OR THE YOGA OF WISDOM AND THE YOGA OF LOVE

WISDOM and love are the same thing, but we are not able to conceive it that way yet awhile, so we have it set out in two different ways in the Bible. Even though the end is the same, all systems of yoga give two methods of training.

THE YOGA OF WISDOM

There must have been a Gospel showing Jesus under this aspect, but it is lost, and the extant Gospels only mention his profound teachings as having been given to some of His disciples. It does mention, however, that He took Peter, James and John and trained them separately, and Paul's training was different, for he could not work harmoniously with the others. Judging from the lives and ministries of these four, and of Mark, they must have practised this Yoga, and that of Love. According to S. Paul's writings, he trained in both Wisdom and Love, while S. John's Yoga was that of Love. To follow, therefore, the life of a yogī of Wisdom, we might examine the Acts of the Apostles, typifying such yogīs

as S. Peter, S. Paul, S. Barnabas, and the writer, who was probably S. Mark. Also we might examine the epistles of S. Paul to his "sons," Timothy, Titus and Philemon, whom he was training as yogis.

First we must consider what a man or woman is suitable for training. This we find in the epistles above mentioned.

A. The aspirant must be naturally a person of sober living. This is not the yoga for those who like excitement and great activity. Fast living is not a sign of non-spirituality, but a sign that this is not the yoga to chose.

B. There should be marriage restraint. It is not necessary that the candidate should be unmarried, for Timothy is told to take as pupils widows over sixty years old. Anyone can be accepted who has had only one wife or husband, and who has raised children beyond the age of constant care, and who are not worried about the conduct of such children. If the children are living evil lives, this acts as a distraction, so only parents of decent living children can be accepted.

Actually, S. Paul says, unmarried people are the best pupils, and will go the farthest, even as he himself was unmarried, but it is essential that the celibate should be certain of being untempted by the sex desires.

C. The aspirant must not desire money. People will pay for knowledge, and even yet yogis of this system find money come in easily, to their undoing, if they have a love of money.

D. He must be "apt" to teach. While there must be a desire for knowledge, the aspirant must be willing to learn to impart it as well.

E. He must be studious. The main object of this Yoga is that of attaining Wisdom, the ultimate of knowledge, and no knowledge comes except by the continous application of thought and contemplation, and observation.

Turning to the men who typify this Yoga, we find they travel a great deal, and this appears to be the way the physical activity is expended. Study is rather a sedentary occupation, and is not conducive to good health, which is always essential to any yogī. Again the travelling provides the opportunity to observe, which a sedentary occupation does not give. Many are the studious people who never gain Wisdom, for they fail to be good mixers, and S. Paul gives this as an ideal condition. He mixed with everyone everywhere, and often got into trouble in consequence, though he still continued to travel around, and mix everywhere.

Secondly, they were always ready to talk, and give a lecture, even if it were midnight, only S. Paul is insistent that no one should teach who did not first understand the Truth.

We might put the rules of this Yoga thus :

1. The aspirant must have or develop a detachment for places, people and things.
2. He must learn to teach what he knows. "To develop the gift of prophecy," as it is written.
3. To meditate on the doctrine. Daniel meditated three times daily, giving morning, noon and evening as the correct times for it, and he was decidedly a yogī of Wisdom.
4. To learn the divine manifested in the flesh, which means he should study the body and the physical world with the idea of knowing that.
5. To avoid controversy, or argument, about divine things, or the mysteries. If people will not accept the teaching, the aspirant must learn to be silent.
6. To maintain physical purity, and cleanliness.
7. To work in the state for peace, law and order, but to avoid taking a leading, or administrative, position. S. Paul is insistent on his pupils being servants and not masters. Ruling, or administering positions are for those of other

Yogas, for in the attainment of Wisdom comes power, not only from experience, and an aspirant for Wisdom must rely on gaining power that way. That is what is known as faith. Others can learn by experience, but it takes the restraint of faith to rely on the attainment of Wisdom to bring those higher powers which enlarge life and opportunity.

8. "Search the scriptures." When this command was given, the New Testament scriptures could not have been meant exclusively, because they did not exist, so it stands to reason that all sacred literature was meant, and much of the travelling of these yogis consisted in going from place to place for many years learning all that all the great teachers could impart. The centres of learning always revolve around certain great teachers, and the aspirant was expected to go to all he knew of in many countries, and learn the Truth from every possible angle, before he could be said to understand anything. After that came his ministry.

Nowadays, books are more available than teachers, so the aspirant does well to read widely, but the written word loses much that the spoken word can give. Nothing can take the place of lessons direct from a good teacher, only it must be remembered that the aspirant is expected to go to many teachers. He is not to become the disciple of any one teacher, but to become a teacher or prophet himself, in however small a way.

9. Phenomenon may only be resorted to for two reasons :

(a) To heal the sick,

(b) To escape death. Both S. Paul and Daniel resorted to phenomenon to escape prison, the lions, or fire.

10. To be long-suffering and patient, and to bear all troubles without complaint, is held to be the ideal for yogis of this type, to be well thought of; for the loss of personal reputation is not a sign of success as it is with some yogis.

That S. Paul underwent spiritual crises must have been a fact, for at one time he found it necessary to take a vow of silence, leave his hair uncut as a sign of his vow, and undertake a pilgrimage to Jerusalem. In general, the spiritual crises dramatised in the Gospel story, and already enumerated when considering the Yoga of Will, come to every candidate for any system of Yoga, and the powers to be gained much the same. S. Paul, a Master, had his call to the spiritual life, and had his vision of the person of the Christ as reward. He overcame his temptation, and regained his "sight" as a reward. He selected and trained many disciples successfully, and many unsuccessfully. He did not complete the transfiguration, but as reward of his attempt he was caught up into the "Third Heaven" three times, but found it impossible to write about that experience. He gained visions that strengthened his faith, but only managed to see God, or the Face of the Lord, "as through a glass darkly".

A modern yogī may not reach such a dizzy height as S. Paul, but we have at least an intimation of what rewards may be expected by faithful endeavour. Daniel gives much more specifically than S. Paul, some of the phenomenon that becomes possible of performance by a yogī of Wisdom, and those may attract many.

THE YOGA OF LOVE

The great Yogī of the New Testament who typifies this Yoga is S. John, the Divine, and the best set of ideals is set forth by S. Paul in his Epistle to the Corinthians.

The marks of those who succeed in this Path are given as :

- (a) Long-suffering,
- (b) Kind,
- (c) Not envious,
- (d) Not proud,

- (e) Of good behaviour,
- (f) Truthful,
- (g) Steadfast.

We have no set of rules as to what the aspirant should do, except that they are warned against speech and prophecy, and that there is no occasion to sell everything and give to the poor. The chief method of training lies in staying in one place meditating on love, and giving sympathy and sympathetic help to all who come for it.

There are two types of yogis on this Path; those who make a centre where the "weary" (of soul) can find rest and refreshment; and, secondly, those who find a special Master to follow, and follow them around to do those things for him that only a devotee can do—those intimate things in his spare hours that help him to conserve his strength for his work. We do not know what several of the Disciples did for Jesus, because it is not recorded, and of some we have no record at all of what they did after His death. They were not teachers or organisers, and they left no personal record behind. Probably, therefore, they were yogis of this Path.

There seem to be no special rules given, judging from what we know of S. John, except to fill one's thought, one's entire self, with love, devotion, gentleness and kindness till one is loved in return. Only when the service of devotion has been offered and accepted, the aspirant must remember he has to prove steadfast and longsuffering, and he must cling to the Teacher through thick and thin, until the work ends of itself. S. John is the only disciple recorded as having been in the court room, and at the foot of the Cross.

It seems an essential thing that an aspirant should be without that burning zeal, which makes a man speak up sharply, when the need arises, for the aspirant should be uniformly silent. Many an aspirant, trying this Yoga, fails because he or she tells everyone of his or her devotion, which

promptly wanes after the announcement. There must be no talking about it—just the performance.

III. THE ATTAINMENT OF OMNIPRESENCE, OR THE YOGA OF ACTION

This is the Yoga of the Warrior or Adventurer. It is that of the man in the field—not the organiser or administrator, who plans and who decides how the difficulties are to be faced, or the student who teaches and spreads the Truth. This is the man who carries out the work, and reports the difficulties encountered.

This is the man, who, like David, is called out of the world's obscurity to carry out a certain plan, and who can be trusted to keep on till death.

This is the man, who, like the Knights of the Round Table, went out to seek adventure wherever it might be found, ready to face any danger and right any wrong that might be encountered.

We have no story in the Bible that quite typifies this Yoga, except, perhaps, the story of David, for most of the Bible is the story and work of various teachers, and this is not the Yoga of anyone who teaches or prophesies.

David, as a King, was a warrior and not a law-giver. He played music himself, instead of listening to music played by someone else. He, himself, danced or "leaped" before the Ark, instead of employing professional dancers. He, himself, went into the Holy place before the Ark, instead of leaving such celebrations to professional celebrants. Saul and Solomon are not recorded as having done so many different things themselves, except that Saul did go into battle in the earlier part of his reign.

Apart from David, we have the stories of the Knights of the Round Table, and several fairy tales of people, who

went out into the world to seek adventure, but such type of stories have not been included in our Bible, hence its incompleteness.

Taking our rules, therefore, we can compile them thus:

1. The aspirant must learn to lose himself in his appointed work—typified in the vigil that is kept before acceptance. David kept his vigil watching the flocks by night, before being anointed by Samuel. The Round Table Knights kept the vigil kneeling stationary all night in front of their arms, before being knighted. This indicates that prolonged meditation could be practised, since the stationary posture for such a long period entails extremely abstract meditating, or the body could not endure.

2. The aspirant must be prepared to do everything himself. He must be the celebrant, but not the preacher; the musician, not the critic. This is usually the line of endeavour of artists and musicians who compose and perform, but not the dramatist who writes to work out a theme, which is a form of preaching.

3. The aspirant must be fearless and ready to meet changing conditions. The knights found a new set of circumstances at each adventure, and attacked accordingly.

4. The aspirant must hold his ideal greater than his personal loves. The knights rescued many more maidens than they could marry, and some did not marry those that were rescued.

5. The aspirant must search for beauty. The maiden to be rescued is always beautiful, though the majority of girls are usually not so. This is to typify the idea.

6. The aspirant must use every means of offense and defense as typified by the excellent arms carried by the Knights on going forth. This is not the Yoga for those who yearn to bear the insults offered and all the persecutions, without recourse to anything to ward it off.

A warrior yogī is not expected to be long-suffering and to take the blows given, but to go out and fight, because it is his duty to fight, on matter what he is fighting for, and to fight as well as he possibly can. The death or discomfiture of the opponent is nothing to be sorry for, but is that which has to come, because of his duty.

7. The aspirant must learn to be dispassionate. No warrior or adventurer is properly such, unless he is fighting the battle for the weak, and not the battle for himself. All knights were expected to be fighting for someone else, and never because of something to be gained personally. A battle was never fought because one knight envied the other, but because a wrong had to be righted.

The whole system of knighthood has passed, but every movement has the field worker that carries on what someone else has organised, and does the work. Nowadays, we might call this Yoga, the Yoga of Work, because that is the type of life to-day that would correspond, except, perhaps for the artist and musician.

The whole object of this Yoga is to know Omnipresence, which is to see all things as one. The Universe grinds along slowly on a plan, which, being God's plan, does not alter, and it is this plan that the aspirant will some day understand, and see the universe and all in it as one Divine Breath. God the Worker does not cease for one second carrying on His work, and the aspirant must try to be like that. God the Worker does not waver and change in carrying out His Law, set from the Beginning to continue to the End, and the aspirant must aim to be like that. God the Worker is bringing all things gradually to the Perfection of Goodness, Beauty and Wisdom—the ideals for the aspirant to follow.

Alice Warren Hamaker

ADYAR

By L. A.

A DYAR! This is Their home, Their Sanctuary, Their centre of radiating love and strength. They the Masters, our true Leaders, chose this place for the Headquarters of Their Society. Often have They walked in these gardens, in these halls. Often have They been present at our meetings and have looked down upon us and given us Their blessing, and often here have They spoken through Their pupils. Even the Great Lord Maitreya has spoken to us there, under the Banyan Tree. This place is very sacred to Their memory.

Here there is a sense of nearness to Them. Every particle herein has been blessed by Them, every tree, stone, building, path bears Their blessing. The peace and stillness is of Them. The beauty of the scenery, of the river, of the sea, of the trees and flowers is intensified by Their Presence. The happiness of all who dwell here comes from Them.

We who have the privilege of living here, in Their home, are a thousand times blessed, for here all is made easy for us to gain Their inspiration through this Their mighty and continual sacrament. Here we can dream noble dreams, think out difficult problems, rid ourselves of old impurities, strengthen ourselves for further service, understand aright Their wishes. For here all that surrounds us reminds us of Them, links us with them, and tends to raise our consciousness to Them. Here, in Their Presence, we understand brotherhood and endeavour to live it,

Here at Adyar we live in a highly charged atmosphere, charged with Their beneficial magnetism, graciously toned down by Them to allow us to bathe ourselves therein. This constant bath invigorates us, ennobles us, washes us clean, braces us up to further efforts, soothes us and raises us to higher levels of being from whence we may view further steps and possibilities that lie before us, and future work that we should do.

We walk through the Palm grove, we sit in the big Hall at Headquarters, we enter the Shrine Room, we wander by the sea and river, we work in the Publishing House, *Their Publishing House*, in the Vasantā Press, *Their Press*, in the Electric Power House, *Their Electric Power House*, all is tranquil, happy, peaceful; through all Their love and Their strength permeate. This we feel every minute of our life at Adyar, every minute of our life in *Their home*.

Here we all aspire to Their greater Service, one day to become the youngest members of the Great White Brotherhood. Here live some of our brothers in our present physical life who have even already become younger members of that mighty Fraternity, some at higher levels than others, who are already one with Them. Their love and strength flow through Them constantly, and through them to us and the world around; and Their blessing is poured out through many daily ceremonies and through many temple services: and the world is all the better.

Here we may meet these younger *elder brothers* and receive their advice and teachings and learn from their lives in our midst. They are directing our faltering footsteps towards the Path that they are treading. We may hear them whisper the words "courage, brother, do not stumble, though the way is dark and long; there's a light to guide you onwards, there's a hand to lead you on".

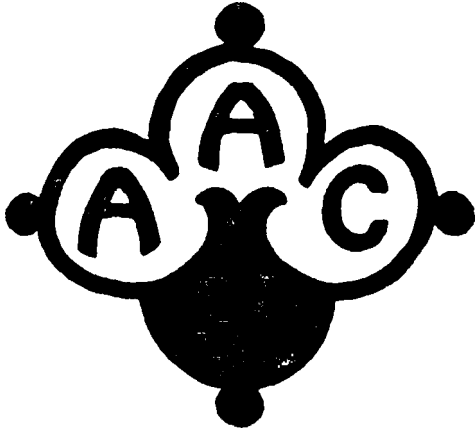
All of us who have lived here know what these mere words, these poorly written lines, mean ; know what life at Adyar has meant to us. That life has become to us a beautiful memory that at all times may be revived, re-lived, an experience never to be lost, from which much may be born within us.

This living memory is a source of strength to us when we go out and live in crowded cities, charged with a very different type of magnetism ; filled with jangling, discordant noises, emotions and thoughts, that tear to pieces our bodies, that torture our minds, that make thought extremely difficult and sleep nearly impossible ; where peace cannot exist, except in the hearts of the few who have learnt to find it there even amidst such discord ; cities where the dominant ideas are those of money-making and sense pleasures ; where mad King Carnival reigns and delights ; cities where exist cruelty and lust.

Then the memories of Their home and Their people, *and of Them*, may be awakened to give us courage to carry out Their service ; to give us inspiration in our efforts, and wisdom to spread Their teaching where perhaps it may be heard by a few.

May we all, who have the inestimable good karma to live awhile in Their home at Adyar, realise to the very fullest what a wonderful opportunity They, in their loving kindness, have given us.

L. A.



SOME CHARACTERISTICS OF JAPANESE CULTURE¹

By JAMES H. COUSINS, D.LIT.

As Egypt gave the gift of a great culture to Greece, so did India to Japan, though less directly, since it passed through the hands of China and Korea. In both cases the gift was in the form of religion and art. In this, both giver and receiver were no different from others in the record of history, for religion and art have been so closely related that in the background of anthropological research lurks the question of precedence of the religious hen or the artistic egg, or *vice versa*. Commonsense answers the hoary conundrum by averring that they came simultaneously; that the first hen promptly sat on the first egg—and the rest followed. In any case, religion and art emerge side by side out of the darkness beyond the horizon of the Aurignacian age, 25,000 years ago,

¹The substance of a lecture delivered by special request of the University of Madras, the Vice-Chancellor presiding.

barring perhaps a few weeks, and have been so essential to one another ever since that a rise or fall of the one meant a rise or fall of the other. So deep, indeed, has been this identity between religion and art in the history of human culture that we begin to conceive of religion as art turned inwards, and of art as religion turned outwards. To put it another way, we may, in the terms of modern psychology, regard religion and art as the introvert and extrovert aspects of one human function—the creative function, looking back through religion towards its transcendental source for the impulses and values of reality; looking forward through art with sometimes, conscious, sometimes unconscious, intent to remould “this sorry scheme of things . . . nearer to the heart’s desire,” and in this double process of devotional and expressional creation experiencing the bliss (*ānanda*) that Hindū philosophy postulates as the true condition and measure of cultural life.

The primary religious element in Japanese culture is the State ritual called “Shinto”—“The Way of the Gods.” This does not imply a redemptive process in the sense in which other religions regard the approach of humanity to Divinity. It is not the “way of salvation” through faith in the Christian sense nor the “path” of Hindū yoga through disciplined development. Shinto assumes the continuation of the human personality after death, and seeks by well-known practices to keep the “Way” clear between this world and the other. It is organised State spiritualism and the parent of many psychic cults.

From Shinto has entered into the creative arts of Japan the spectral element which the writings of Lafcadio Hearn have made familiar to the western world. To the Japanese artist the ghost is as real as the fairies to Yeats in Ireland—and with a similar impartation of other-worldliness to their creations in the arts.

Naturally this enlargement of the field of human activity beyond normal physical life has affected the general character of Japanese culture. Any departure from the senses leads away from realism towards idealism. Realism predominates when only the objective aspects of life are contacted by the artist. The super-normal recedes; the normal succeeds. When the Gods go, half-gods arrive.

The approach to idealism in art has various stages. The creative impulse in the artist reaches towards infinity. It sees increasing significances in the apparently insignificant. It presses its enlarging vision into codes of expression and tries to lift them to its own level. Where the speculative intellectual element is strong, the pressure of creation on the inadequacies of speech will produce symbolism. When intellect is not of the positive and individual order, the impulse to departure from realism will crystallise into literary and pictorial conventions such as that called "Ten-chi-jin" or "Heaven, earth, man," which means a central feature, a secondary adjunct and helpful accompaniments in a work of art. From such laws Japan developed the "hokku" form in poetry, the Noh drama, and the figures in colour-prints which, like their ghostly neighbours, cast no shadow. Through these and other conventions the genius of Japan has tried to express, not the general and ordinary apprehension of the universe, but what Yone Noguchi calls the "unique moment". Her sense of the interaction of the inner and outer worlds has held her, until recently, on the side of cultural idealism; her physical and psychological limitations have not given her the office of a hierophant in the Mysteries of Art; but her unique sensitiveness to beauty has made her art the most artistic that humanity has accomplished. Where it is linked to the special service of Shinto, as in the national shrines at Ise and elsewhere, and indeed all Shinto shrines, it takes on a refined austerity in substance, form and embellishment.

A further characteristic entered Japanese art through her ancestral religion. The most important figure in the Shinto pantheon is the sun Goddess. She is the ancestress of the Imperial family. All events of national importance are reported to her at the Imperial shrines. She is a perpetual presence, and entered as a *shakti* (or feminine power in Hindu thought) into the Japanese imagination so effectively that she emerged in the era of Buddhist predominance as Kwannon, an embodiment of the feminine aspect of perfected humanity which the feminine nature of the Japanese people needed and which Buddhism itself in its original form did not supply.

What Buddhism did supply to Japanese culture was a religious impulse in the Latin sense of a "binding back," a code of conduct related to eternal verities, an outer morality and an inner discipline. Shinto, as an official document has declared, has no dogma and no moral code. It does not deny the efficacy of these, but they are not its concern. Shinto will decree a festival in memory of the souls of the fowl that have given their lives for human food, but it leaves to Buddhism the question of conduct involved in the Buddhist commandment, "Thou shalt not kill."

The pre-Buddhist art of Japan is confined to the usual remains of early human civilisation found in tombs. They do not appear to have any intimate relationship with what has come to be recognised as Japanese art. The true cultural history of Japan begins in the middle of the sixth century of the Christian era. In the thousand years that had then passed since Prince Siddhārtha received enlightenment at Gaya in North India, the influence of the Buddha, the law (*dharma*) and the priesthood (*sangham*) had spread through China into Korea. Indian monks carried the new scriptures and their artistic accompaniments into China in the first century before Christ. By the middle of the fifth century Buddhist culture had spread to the three kingdoms of Korea; and while the

spread came from suggestions by China to Korea, the actual establishment of the new culture was effected by three monks, one from Tibet (which had taken its Buddhism direct from India), one from North India and one from South India.

From Korea the Buddhist culture passed by suggestion of Korea to Japan. Its acceptance was hastened by Prince Wamayado (born 573) who not only emphasised the special value of Buddhism as an ideal, but recommended the ethical teachings of the Chinese sage, Confucius, a contemporary of the Buddha. Through both these channels there entered the main stream of Japanese culture the spiritual idealism of India, the intellectual and moral idealism of China, and the æsthetical expression of both. To this quadruple gift from the continent of Asia, Japan added her own unique quality of artistic refinement; and this, combining with the characteristics evoked by her from Shinto, produced an art which, however it came to reflect in its insular centuries one or other of its foster-parental characteristics, and ultimately found a life of its own, never fell below the level of good taste.

It is not necessary to recount the history of Buddhism in Japan. For the purpose of understanding the characteristics of Japanese culture it is sufficient to recall the fact that the religion which had entered the country in the middle of the sixth century had so completely obscured the ancient Shinto in the eleventh century that the shrines of the elder faith were in desolation. Emperors had abdicated to become Buddhist ascetics. The Emperor Shomu, in the eighth century, who caused the construction of the colossal bronze Buddha at Nara, called himself the "slave of the Trinity" (Buddha, dharma, sangham.) His wife, the Empress Komu, composed beautiful songs to the Buddhas of past, present and future.

The Buddhist domination of Japan did not, however, mean the annihilation of the Shinto tradition. Rather, it acted as a preservative for it. Buddhism itself became Shintoised; and in the consciousness of the thirteenth century the effective trinity-in-unity from which Japanese culture moved into expression was composed of Shinto as the transcendental power, Buddhism as the subjective ideal, and humanity as the objective impersonal expression. The heart of man was the meeting-place of the three. Such is the significance of a Shinto oracle of the time :

Loving-kindness is of the Buddhas ;
Uprightness is of the Gods ;
Error is of the sons of men.
Thus in the same heart
There is a threefold division.

In other words, Buddhism gave to Japan her inner life, and Shinto gave her her outer life.

In the seventeenth century there came a revival of Chinese culture in Japan through the inherent influence of Confucianism. This led to neglect of both Buddhism and Shinto. A century later a reaction against external cultural influences set in. The national consciousness reverted to Shinto, and the Mikado was re-proclaimed as the temporal, as he had always remained the spiritual, head of the people. But Buddhism was too deeply rooted in the nature of Japan to be ousted. To-day Shinto and Buddhism claim half and half of the population. Christianity has the allegiance of decimal four of a population of over sixty millions.

From the foregoing general survey of the influences at work in Japanese culture let us proceed to a brief summary of their expression in the arts.

"Art," says Yone Noguchi, is the single word that expresses the Japanese genius.

In architecture Japan has evolved a type blending her æsthetical and climatic needs; a juxtaposing of lines and

curves that gives a special quality to her buildings, whether they be austere after the Shinto manner, or ornate after the Buddhist manner. She has taken much from China in domestic building; and from India, via China, she took (some think) the multiple umbrella finial of the Buddhist hemispherical buildings (*stupas*) of the third and later centuries B.C. and transformed them into the many-roofed pagoda. Her present-day adoption of the ugliest forms of western building is one of the tragedies of cultural history arising out of the development of the commercial spirit.

In statuary, in carved wood and cast bronze, Japan has produced many works of superb quality, from the colossal Buddhas of Nara in the eighth century, and Kamakura in the thirteenth, to the beautiful and tender Kwannons that guard her villages.

But the typical Japanese art is that of painting, for it reflects both the constant quality of refinement that is the central characteristic of Japanese culture, and the changes in subject-matter and technique that the passage of time and a succession of dynamic personalities in the place of power have brought about. In Japan, as perhaps nowhere else, the accession of a new ruler has always brought a new and living influence into the cultural life of the nation; for in Japan, as perhaps nowhere else, art is regarded by monarchs, governments and the people alike as being as necessary for the soul as food is for the body. For these reasons it is easy to throw the history of Japanese art into a series of distinct chronological and æsthetical phases.

The beginning of the Buddhist influence may be set down roughly as A.D. 550. From then until 700 the art of Japan was mainly sculptural and symbolical. This is known as the Asuka period from the province in which the capital was situated.

The Nara period from 700 to 800 saw the beginnings of Japanese painting after the manner of the Ajanta frescoes in

India. Originals of great nobility and beauty are still to be seen on the walls of the temple at Horoyiji near Nara carefully preserved by the government. The era was one of calm objective idealism like that of the first Florentine wall painters. It is the classical background of Japanese art.

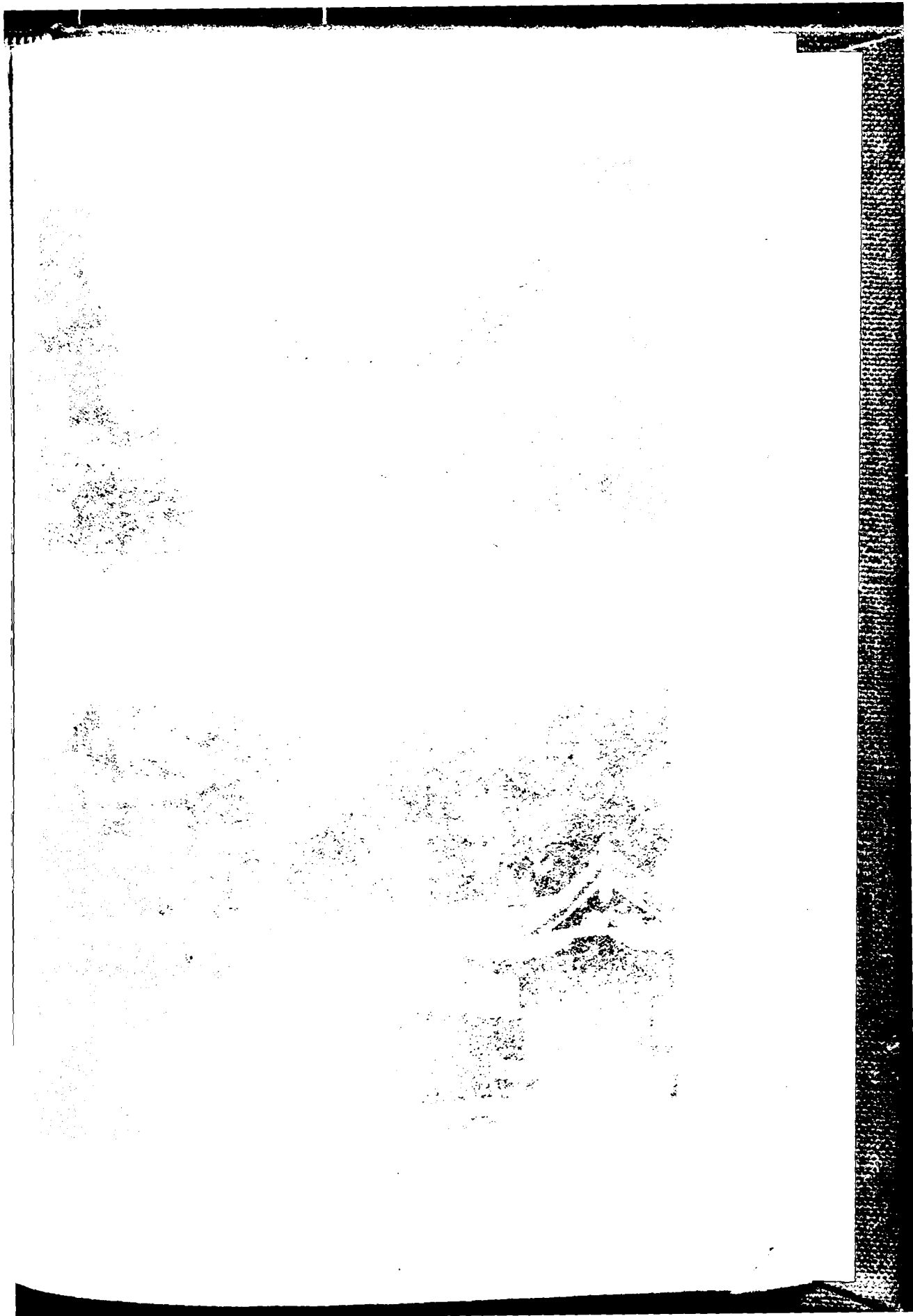
From 800 to 900 the centre of the national life was at Kyoto, and the era is called the Heian. Asian thought was affected by the Hindū renaissance in India. Figures from the Hindū pantheon were introduced into Japan as accompaniments of the Buddhist religion. Art became more concrete. Painting developed vigour and assurance. Water colour painting on silk was practised.

The Fujiwara dynasty (900 to 1,200) saw the beginning and development of Japan's national life along insular lines. Communication with the mainland was interrupted. Women dominated the arts of the period, and infused softness and the decorative spirit into it. The compassionate side of Buddhism was painted. Gold became important in art.

In 1,200 the power centre was at Kamakura. A military viceroyalty was established. Feudalism and individualism were simultaneously developed. A reaction set in against the former femininity and over-refinement. Religious idealism was obscured by human hero-worship. Romanticism began.

Romanticism and subjectivity developed during the viceroyalty of the Ashikaga family (1,400 to 1,600). The military caste (*samurai*) who called out romanticism by their physical exploits, took up the contemplative inner discipline of the Zen sect of Buddhism, and added to Japan's cultural expression the suggestiveness of the Noh drama and the tea ceremony. Significant simplicity became the predominant quality in the arts. Many notable artists of the era have left unrivalled works in black and white.

The Tokugawa family, who assumed the viceroyalty in 1,600 and held it to 1,868, came from the people, and with the

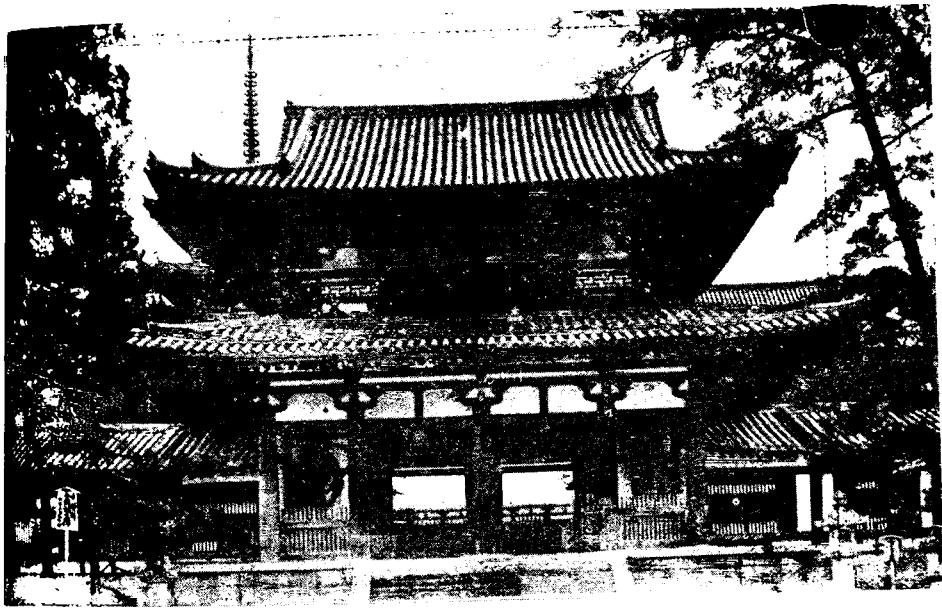


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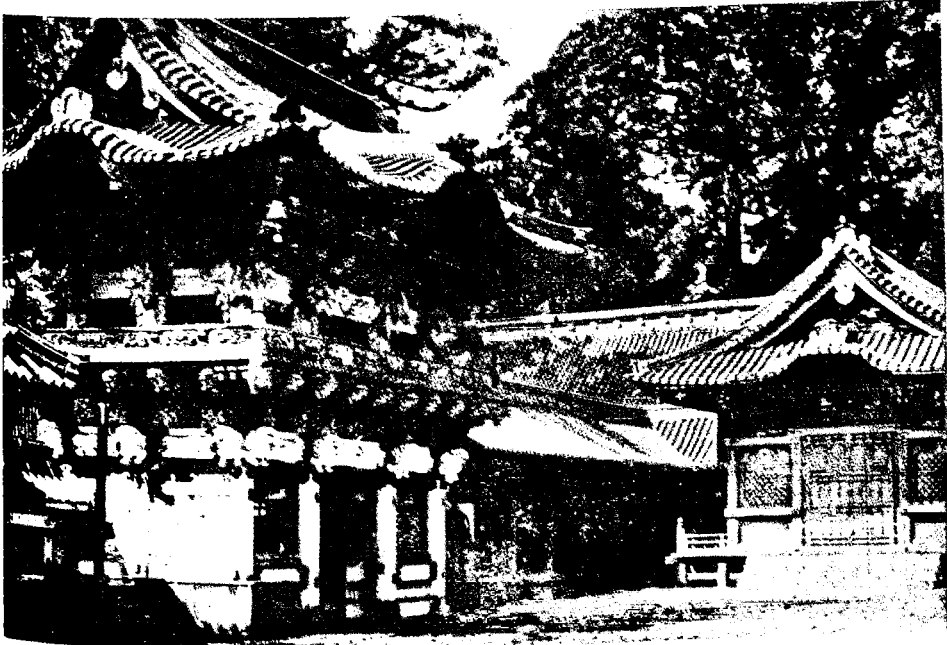
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MIDDLE GATE

Horiyuzi

2



YOMEI GATE

Nikko



4



3

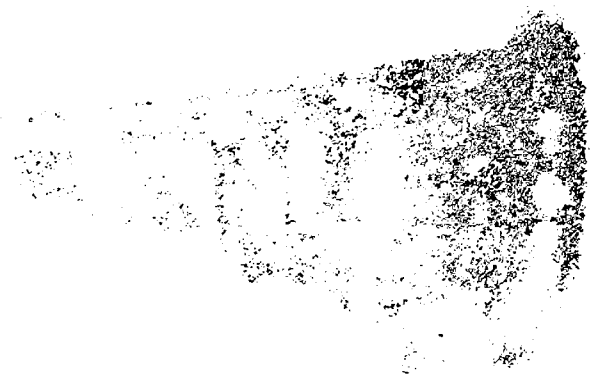
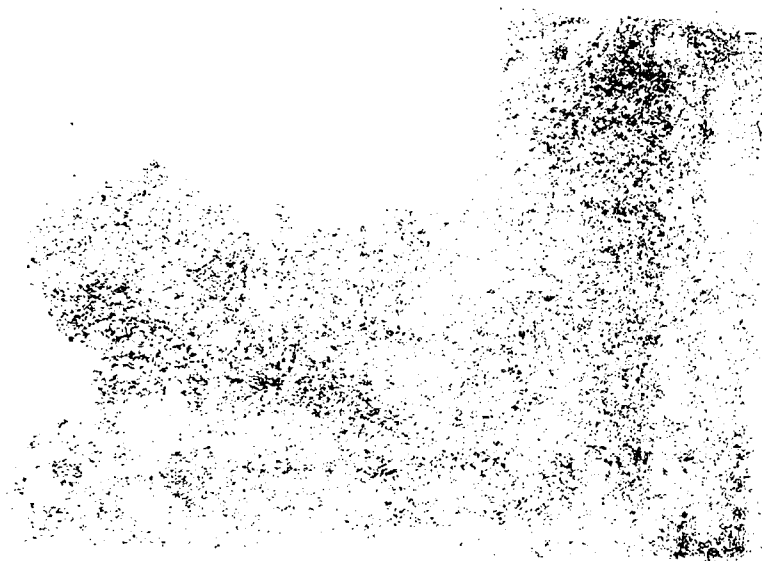
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THE KAMAKURA BUDDHA



THE COMING BUDDHA



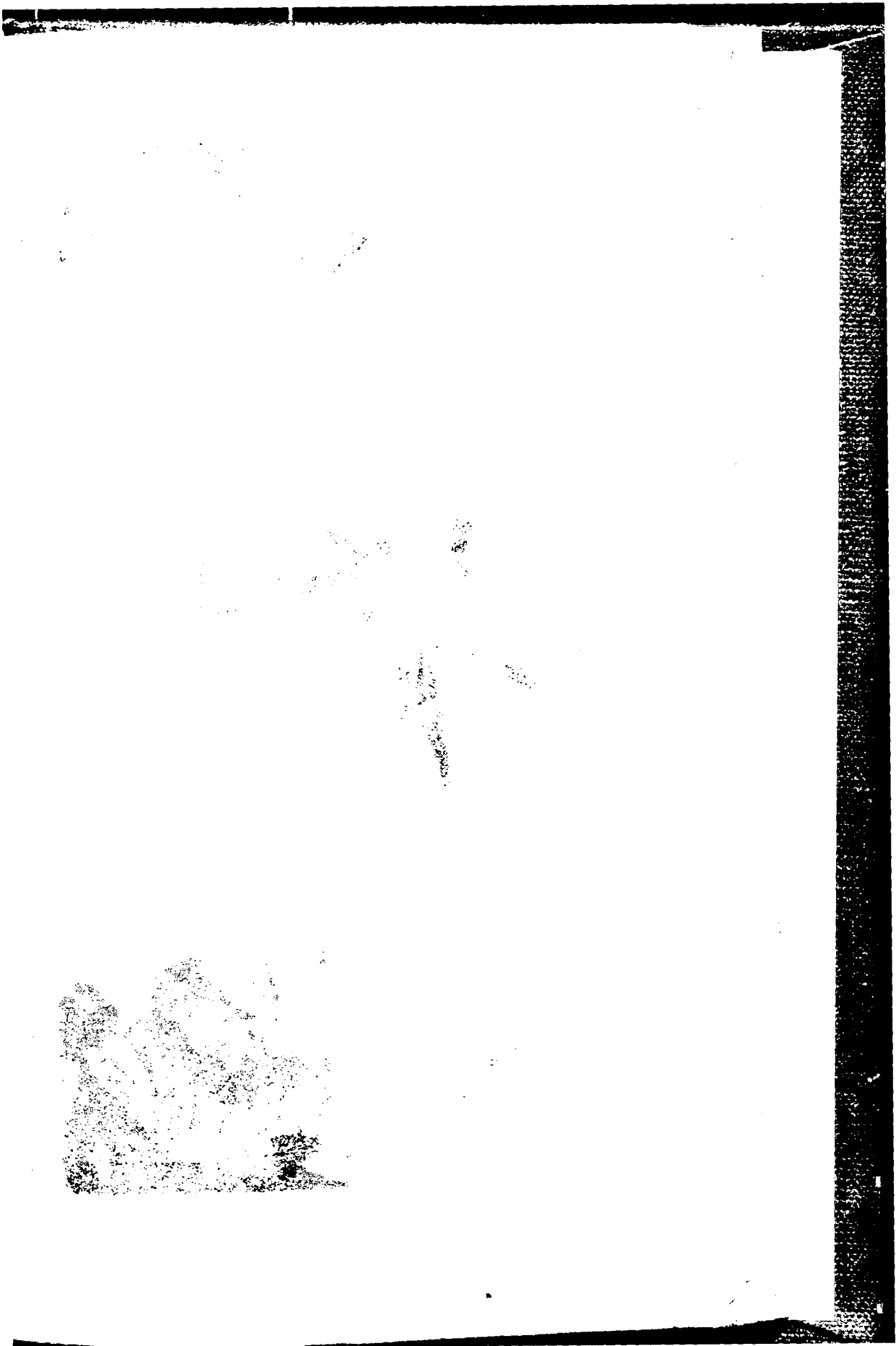
people's liking for demonstration, restored colour and elaboration to Japanese art, as witness the overpowering splendour and particularity of the shrines and mausolea at Nikko. The people also found expression in the democratic art of the colour-print. There were attempts to get back to simplicity, but they were frustrated by the spirit of the age. Certain artists tried to expand the influence of Chinese pictorial methods. Others studied European painting.

With the restoration of the Mikado to full temporal sovereignty in 1868 the national spirit of Japan reasserted itself. But the attempt to combat foreign threats by adopting foreign ways has led to a very lamentable disruption of the art-consciousness of the people, and the present phase in Japanese cultural expression is called "the era of chaos".

The accession of a new Mikado, a young man of emphatic character, high attainments, aspiring spirit and wide travel, prompts the question as to whether the new regime in an unbroken succession on the world's oldest throne will see Japan's total conquest by external cultural influences, or whether she will return to her ancient ways, or find a middle way by assimilation of both. The uncertain certainty of natural catastrophe in Japan will probably preserve a tendency towards the reduction of personality and of attachment to the outer things of life. The sense of the larger life, either in subjective realisation or in impacts through disaster, leads towards impersonality and conventions that will transmit from generation to generation a technique for the expression of the creative artistic impulse, whatever may be the fate of its expressions in great calamities like that of 1923 which destroyed immense collections of books and pictures. This may be the controlling influence in the problem. It may be reinforced by the modern realisation of the fact that, while a spurious cosmopolitanism may provide an extension of consciousness to insularity, a true *inter-nationalism* (which is

not the *uni*-nationalism that some would like it to be, and that it may conceivably be in a remote age of human evolution) is only attainable through completely realised and completely expressed nationality. The brotherhood of humanity is a comradeship of articulate entities, mutually evocative and enriching. It is not a monkey-house of mimicry, but the garden of God's variety. If Japan realises this, her culture may remain Japanese.

James H. Cousins



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June



PRINCE WAMAYADO
(Seventh Century)

Anon

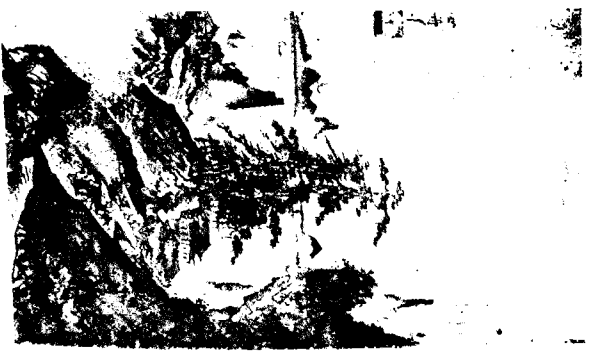
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WILD GEESE
(Eighteenth Century)

Okyo

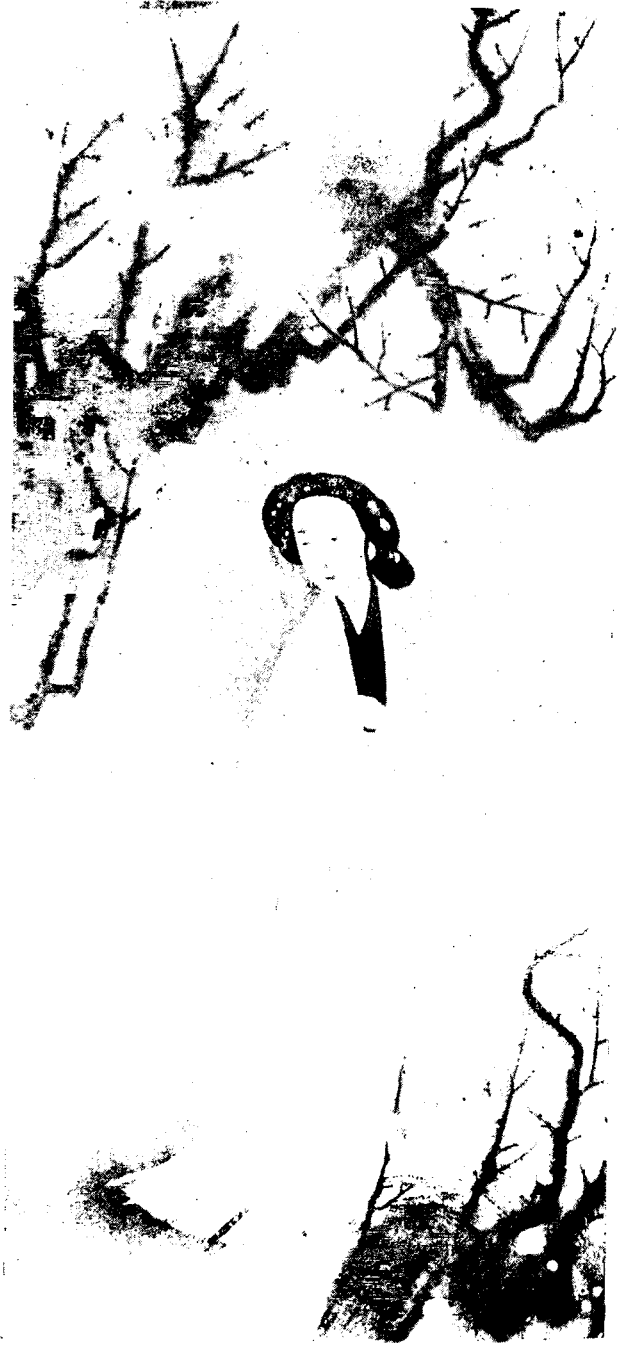
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LANDSCAPE
(Fifteenth Century)

Sesshu

6



THE SPIRIT OF THE PLUM-TREE

Yokoyama Taikwan

(Twentieth Century)

OUR ILLUSTRATIONS

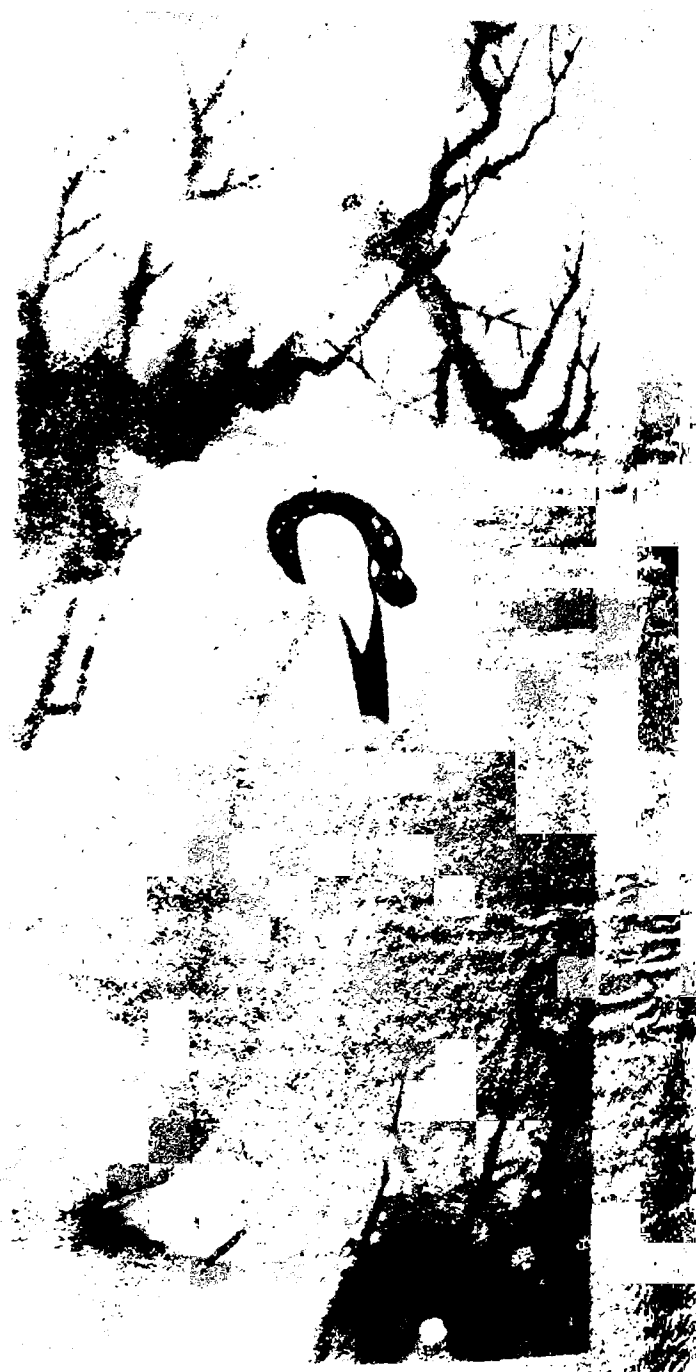
The pictures which accompany the article on Japanese culture this month indicate some of the special characteristics of various stages of the culture as expressed in architecture, sculpture and painting.

In architecture, two wooden gates are contrasted. The Horiyuji gate belongs to the Asuka era, A.D. 550 to 700, and shows the classical style of early Japanese architecture. The Nikko gate belongs to the Edo-Genji era, 1600 to 1868, when gorgeousness and elaborateness reigned. The gate is richly carved and brilliantly painted.

The wooden statue of Mikoku, the Coming Buddha (the Maitreya Buddha of Indian tradition), is a choice piece of early craftsmanship. Available references do not give me any information about it. The statue is in the Cleveland, U.S.A., Museum of Art, and I trust an American reader will kindly get particulars about it and send them to me. I have an idea of making a collection of photographs of statues of the Buddha-to-be. The bronze Buddha of Kamakura is not the largest in Japan, but it is the most artistic. It was cast in the thirteenth century. It shows the contemplative spirit that was to find full expression in the next phase of Japanese culture. The man in the right-bottom corner of the picture shows the size of the statue. I can never forget the impression it made on me when I saw it in person. It is hollow, and there is a shrine inside the head.

The earliest stage of Japanese painting is shown in the portrait of Prince Yamayado, or Shotoku (b. 573) which was painted, it is said, in the seventh century, as the Prince, lived until the twenty-first year of the seventh century. The picture may well be a true portrait. A landscape by Sesshu (1420-1506) is full of the repose and clarity of the contemplative Buddhism (Zen) of his time. It is not of realistic representation of nature, but an artist's adaptation of nature to the visual representation of a mood or an idea. The representation of nature came later with western influence. Okyo's "Wild Geese" (1733-1795) is "true to nature;" at the same time, the picture preserves the Japanese touch of exquisite technique and delicate feeling. "The Spring of the Plum-tree" by Yokoyama Taikwan (born 1868 and still living) is an essay in nature mysticism and leans towards the Chinese genius. Mr. Taikwan is probably now the leader of the true Japanese school. I have written of his personality and work, as well as the other movements in art in Japan, in my book *The New Japan*.

J. H. COUSINS



THE SPIRIT OF THE PLUM-TREE

Yokoyama Takuma

(Twentieth Century)

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DRINK AND HAPPINESS

By MAX WARDALL, LL.B.

ANY attempt to throw light upon the problem of drink must take into account other factors than human weakness and perversity. The subject deserves much profounder treatment than I shall be able to give it in the limited space at my disposal. But we shall begin by asking, "Why do Human Beings drink?" The answer is:

People drink intoxicating liquors because they are unhappy. This is the whole answer to the problem.

It is now quite well established that happy people, that is to say, those who are harmoniously adjusted to their environment; who are not eaten up by mental and emotional conflicts; who are not obsessed with inferiority complexes; who have pleasant labour and good living conditions, with reasonable recreation—such people do not drink to excess—and usually not at all.

Who are the individuals that drink? They are the thwarted, stifled, inhibited, suppressed, constricted, ill-adjusted people, who have sordid or uncongenial labour, without adequate social life and recreation; who have inferiority complexes and mental and emotional conflicts. These are the men and women who drink or seek through narcotics and drugs to escape, subjectively at least, from their unwelcome environments.

It is therefore useless to attempt an analysis of the problem of drunkenness divorced from its psychological aspect. It is equally futile to attempt a survey of the problem without studying the economic background. Such a survey will yield no intelligible answer to our query—why liquor and drugs?

Looking at the question first from a psychological point of view, we find that each individual at birth, brings with him certain (so-called) inherited instincts. These instincts are rooted in the desire body and are fundamentally emotional. They awaken with the first cry of the new born baby and continue all through life as the great dominating factors of the personality. These deep rooted racial habits of thought and feeling have behind them the incalculable urge

and the ageless vigour of the soul. The personality seeking expression on the lower planes is protected by these instincts and also finds self-expression in them. Self-preservation, curiosity, gregariousness, revolt at confinement, sexual expression, and many other primary and secondary impulses start functioning as soon as the baby begins to breathe and are greatly intensified later with the growth of the personality.

So strong are these instinctive urges that their normal expression in life is imperative. The thwarting or stifling of these instincts arouses in the undeveloped man a wild unmeasured revolt. You see this characteristic even in infancy. A child held firmly and fixedly in the arms of an elder in such a manner that he is unable to get loose, and thus rendered impotent and helpless, will react most violently. He will struggle and strike at the face of his captor in a most passionate and unreasoning manner.

It is the instinct of freedom in the child that is clamouring for expression. The love of liberty is not a reasoned concept born of civilised life, but is a prehistoric instinct millions of years old. A thwarted person is a dangerous person. He will strike and destroy others and himself.

The French Revolution in its inception was engineered by thwarted, twisted, tortured men, whose natural love of liberty had been repressed until they struck blindly and with terrible ferocity.

Modern civilisation calls for the repression of many natural instincts. Life for the average person becomes so complicated that the free and natural expression of the emotional life is impossible. People living in great cities are in a state of incessant collision. The urge for freedom and the ruthless world of reality collide everywhere bringing shock and jar and irritation.

We have, therefore, to remember that when we see men rushing to the flowing bowl to quench a supposed thirst, we are often in reality witnessing an attempt to quench an emotional thirst for liberty—they are trying subjectively to break the shackles and chains of the civilisation that oppresses and imprisons them. A few drinks—and the objective mind with its worrying, forward-looking ideals, becomes blurred and helpless; the stern realities of life are no longer clearly seen; the subjective and instinctive man is released, the old cave man comes prancing forth with all his ancient and glorious sense of adequacy and dominion; emotions high and low are loosened, forgotten laughter flows; imagination is released from cruel tyranny.

So much of this for the present. When we pass to the economic aspect of the drink problem we find that it too is interwoven with man's psychological outlook. We may say that the happier the social order the greater is the self-expression of the individual; the greater the social slavery, the more repressed is the natural life of the

instinct. There are two ways of gaining freedom from the sordid life of economic slavery, the grinding routine of monotonous labour, the inferiority, the dirt and squalor.

One way is by objective effort involving social, economic, and political changes. The other way is subjective. The victim of the implacable social order takes refuge in some soporific that will still the pain of the conflict and release the emotional longings that stifle him. In India this refuge, this soporific is religion. In China it is opium. In England it is drink.

It is clear therefore that as said in the beginning, if we would solve the problem of drunkenness in any country we must first study the economic background of the people, to find what it is that they seek to be released from. Have the individuals been denied patriotic expression? Have they been stupified and humiliated in their daily labour? Has their home-life been degraded by poverty? In other words, have they been denied those natural human outpourings in love and labour and neighbourliness, which make life sweet and wholesome?

If they have you may be sure they will seek emotional release in some intoxicant or narcotic which will drug the objective mind into temporary stillness, while the cave-man stalks forth to riot and revelry.

Examining the subject of prohibition from this aspect of the subject, you will see why the United States of America was the first great country to adopt national prohibition. It was economic freedom that made it possible. For the first time in the history of humanity the masses had come to share in the prosperity and wealth of the nation. For the first time labour was released from grinding penury and inferiority. For the first time the worker, he who toiled with his hands had self respect, dignity, equality, a good home, education, self-expression, freedom of choice and movement. Some there be who will challenge this statement, but it is nevertheless true. Nowhere in the world to-day may be found such a high standard of life and comfort as that of America to-day. And that high standard is not for the few or the many, but for *all* who are willing to work.

With this background in view, consider the history of the prohibition movement in America.

Prior to the Civil War in 1861, there was little effort, concerted or otherwise to abolish the liquor traffic. Seventy-five per cent of the people lived in the country and moderate drinking in the homes and taverns was habitual and almost universal. After the Civil War there began a steady drift of the rural population towards the cities. This has continued, until to-day more than one-half of the people of America live in cities and towns; with the growth of the cities and

the consequent flowing together in compact and congested centres of huge masses of people, the problems of society became highly complex, and that complexity was everywhere aggravated by the presence of drinking resorts. Those of my readers who dwell in old countries where the people are sober, conservative and self-contained, following without deviation or excess the ancient paths of custom and civic duty, have little idea perhaps of the perils that confront a young, daring, energetic people in a virgin civilisation. Drink is one of the most serious of these perils. In the old country, drink is associated with home and cheer and fireside. It has all of the warm congenial domestic association. Excess is exceptional. In our new world liquor meant the saloon and the brothel. Drink became separated from all the refining influences of home. The saloon became a drinking resort, where even good fellowship and sociability became sentimental debaucheries. Excess was the rule. In great cities drinking resorts were known as the places where political plans and plots were conceived and hatched and from which radiated the most vicious influences in civic life. All decent people recognised the saloon as the great enemy of free government, the incubating centre for vice and graft—a dire plague indeed.

In the family of the United States are forty-eight sisters, each sister is self-governing and has the right to prohibit the sale of liquor within its own domain. It was soon after the Civil War that one State after another began to recognise the drinking saloons as enemies of liberty and reform. Many states adopted local option while others entirely prohibited the sale or manufacture of liquor within its borders. The interest in prohibition gradually grew as one State after another fell in line until at the beginning of the year 1918, a majority of the States of the Union had adopted prohibition. Then national prohibition began to be agitated and a new amendment to the constitution was submitted to the several states and two-thirds thereof voted an amendment prohibiting the drinking, manufacture, sale, or importation of intoxicating liquors of any kind.

Many people in America are still wondering how it happened. It is still a matter of amazement to the world, that a great nation of 120 millions of pleasure-loving people should voluntarily impose upon themselves the hardships and restraints of complete prohibition.

As I have indicated, the primary cause of prohibition in America was the unprincipled and vicious manner in which the traffic of liquor was exploited, and the consequent moral revolt against the political power exercised by the liquor interest. But there was a contributing secondary cause. This is found in the tremendous growth of industrialism. The American people have forged ahead mightily in a commercial way. They do not, as commonly supposed, worship money. On the contrary I have never seen a people less greedy and grasping, or more honourable in business dealings, but the average American does worship power, efficiency and material

achievement. He has a veritable passion for getting on. It was more than forty years ago that the more advanced of the industrialists in America found that liquor and efficiency did not go together; they discovered that the men who consumed intoxicants were inefficient, slow, and confused in their work. Of course this was very bad for business, therefore it had to be stopped. There are 300 thousand miles of railroad in America. Hundreds of thousands of men are employed in the operation of these railroads. Upon the integrity of the operators depend the lives of the public. More than forty years ago the owners of these railroads adopted an inflexible rule; they refused to employ in the operating department any man who drank intoxicants even moderately.

This policy of complete abstinence in business spread to factories and shops everywhere, not as a moral issue, but as a purely business proposition. Henry Ford who employs an enormous number of workers and who is a most generous patron of labour, favouring high wages and short hours is yet hard and inflexible in the matter of drink. He will discharge without mercy or hope of reinstatement any man who drinks even occasionally.

In the economic world therefore, these two powerful allies came to the aid of prohibition. High wages, and discrimination against drinkers. These two factors made prohibition possible and are helping to make it a success.

However, it is only fair to say that after five years of effort, prohibition is still on trial in America. It has powerful enemies working day and night to bring about a repeal of the 18th amendment. Its greatest enemies are five in number:

First: The press, which has lost enormous advertising revenue with the advent of prohibition.

Second: Foreign powers who have been deprived of profitable export trade and have been persistently hostile to the law.

Third: The law courts which impose small fines for the most aggravating offences.

Fourth: The individuals who look upon prohibition as an unwarranted invasion of human liberty. These are everywhere, resisting the law with passionate zeal.

Fifth: The wretched, the forlorn, the ill-adjusted, the mentally defective, the criminal.

Economic freedom, wealth and universal education do not necessarily produce universal happiness. Wealth and ease bring new temptations to enfeeble and inflame—new desires to gratify; new ambitions to achieve. We all well know that there can be no

permanent tranquillity or happiness to the individual until temptations have ceased to allure, until all desires are merged into the One Desire: all ambitions into the One Ambition to *Become*.

Without straining the patience of the reader, we may summarise our suggestions very briefly.

Drink and drugs deaden the acuity of human suffering: efface for a moment the pressing problems of life: soften the growing asperities and repressions of civilisation: bring to the victim a sense of power and freedom. He is seeking *happiness*. No country or nation can successfully combat these evils without substituting some pleasure-giving attractions in their stead.

I am quite willing to say, quite unafraid to say, that where labourers, artisans and mechanics are poor, ignorant and despised, where they live hard sordid lives, with few social pleasures, that in such lives drink, gluttony and sexuality are natural instinctive modes of relaxation and recreation. Their counter-attractions are theatres, dancing, music, games of skill, social festivals, exciting and colourful contests that give strong emotional expansion. These are the ways to freedom. Give the world happiness and it will seek out the right paths.

The reader will object that I have said nothing of the rich who have everything and yet are drunkards. No, the rich who drink are not really in possession of anything—they are possessed and full of fear—they are ignorant and spiritually illiterate. They too need counter attractions, they need aspiration, love of their fellow men and—religion. (Reprinted from *Service*.)

Max Wardall



RENUNCIATION

I DID a little thing
None knows but I:
Yonder where young birds sing
And Love passes by.

Love with his pipes of gold—
(Oh! He was fair):
I was not very old
When I walked there.

One by the Garden Gate
Did beckon me—
“With Love I would mate”
Child, I am He!

It was the Garden where
All things are born;
Planets were mating there,
I stood forlorn.

“Far out beyond,” (He said)
“They call me ‘Pain’;
“Canst thou bear to tread
With me again?”

“Lord I would pluck my Rose
Young, young am I!
What then have I with those
Who ache and die?”

Smiled He "There *take* thy Flower."

I looked once more . . .
I chose in that lonely Hour
The Thorns He wore!

"Yonder, ahead, afar
They call you 'Pain'
Where Burden Bearers are
Send me again!"

Turned He and clasped me then
"Boy of My Heart,
Thou wilt REMEMBER when
We *seem* apart?"

* * *

Now in the Multitude
Tired of its din,
Hated, misunderstood
Day out, day in.

Toiling, I have a dream
Where strange winds blow—
Gates of my Garden gleam,
Vast Rivers flow.

Throbbled with exultant Life
I laugh and leap—
Wild elemental strife
Hurls me from sleep.

* * *

I did a little thing
Unknown, unsung:
IS . . . HE . . . REMEMBERING
When I was young?
(I am so young!)

SEEDS OF INTERNATIONALITY

WE note from various sources that many International congresses, festivals etc., are to take place in the coming year.

In Vienna last month an International Conference concerning medicinal plants was held, this month, also in Vienna, an International Fair will be held besides an International Conference of the employees of banks and insurance offices.

Later in this month March the Beethoven Centenary and International congress of music history and at Easter an International congress of dancing masters.

At the beginning of May the conference of the Executive Committee of the International Federation of Journalists in preparation for the International Congress of Journalists which will take place also at Vienna in 1928.

The Fourth World Conference on New Education organised by the New Education Fellowship, of England will be held in Locarno, Switzerland from August 3rd to 15th, 1927. The General subject of the conference will be "The True Meaning of Freedom in Education."

W.

THE ORDER FOR THE DEFENCE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

THE Committee of the Order of Service for the Defence of Theosophy and the Theosophical Society¹ beg to notify that they reorganised their "Order of Service" on November 14th, 1926, establishing themselves as "The Order for the Defence of Theosophy and the Theosophical Society". Their desire being to form their Order within the Theosophical Society, to be composed of members of the Theosophical Society, and to work primarily for the Theosophical Society.

If the original form as an Order of Service *outside* the Theosophical Society were maintained it seemed impossible that it should work for the Theosophical Society.

The aims, ways and means remain unchanged.

DR. CH. A. VAN MANEN,
Nassaulaan 4, The Hague, Holland,
Foreign Secretary of the Order.

¹ See November, 1926., p. 231.

FROM THE THEOSOPHICAL NEWS BUREAU

REFERRING to the present growing menace in China the Theosophical News Bureau has received the following cable from Dr. Annie Besant:

"CONSIDER WHITE AGGRESSION REAPING NATURAL RESULT " IN AWAKENING ASIA SENDING INDIAN TROOPS MAY "PRECIPITATE COLOUR CONFLICT CONCILIATION ONLY WAY."

Having recently completed an extensive lecture tour throughout the United States, where she spoke on India and the problems of the Far East in all the most important cities, Dr. Besant is now in California from whence she will shortly return to England via Australia and India, having already expressed her intention of delivering a series of lectures on "The New Civilisation" in London during June.

Dr. Besant, who has been one of the greatest forces in the movement to obtain Home Rule for India, being elected President of the Indian National Congress in 1917 after an unprecedented storm of protest had forced the British Government to release her from internment and solemnly declare on August 20, 1917, that the goal of Great Britain in India was responsible Government, has for several years past been urging the necessity of co-operation between East and West. In her last book *India: Bond or Free*, a most enthralling exposition of Indian political, economic and educational problems published by Messrs. Putnam a few weeks ago, she proves conclusively with figures mostly drawn from official Government Statistics that the attempt at coercion and exploitation of India by white races has had the most appalling results in the shape of increasing poverty and illiteracy.

Speaking to more than two thousand people at the Queen's Hall in London last year, Dr. Besant uttered a most solemn warning to the effect that unless the attempts at coercion of Eastern Races by the European Nations were to cease and be replaced by a policy of friendly co-operation, a racial war would ensue so horrible that it might well be the first step in the downfall of present civilisation. Actual developments in China come as a timely reminder of the seriousness of this warning.

23 Bedford Square
London, W. C. 1

January 29th, 1927.

THE THEOSOPHICAL FIELD

NEWS from the Spanish speaking countries of America reach us after a long and delayed travel, but bring good tidings. The members of those Sections, inspired by the teachings of Theosophy, are most anxious to spread the Truth among their brethren all over the continent. Their work can hardly be well appreciated, and only by those who know the sometimes trialsome difficulties that have to be surmounted in those vast countries of the old New World. A special feature of those Sections, the so called Theosophical Centres proved to be a very lucky adjustment of the Theosophical organisations to the special conditions prevailing there, and thanks to the indefatigable work of the zealous members, Theosophy is rapidly gaining the field among the peoples of Latin America.

Mexico.—Theosophical activity in Mexico is stronger than ever. The two new Lodges recently installed, one in the South, the other in the North of the Republic, are but outward signs of the growing force of this most promising country. The members of the new Lodges are old members of the T.S. and when assuring them of our good wishes and sympathy in their new work, we know that they are working consciously towards the glorious future which awaits their country.

Cuba.—In a specially called meeting on the Anniversary of the Foundation of the T.S. the General Secretary of the Cuban Section discussed with the Presidents of the various Lodges the methods to be adopted in the present work of the Section and the individual Lodges. Two inspiring telegrams from our beloved President, Dr. Besant contributed greatly to the harmony, and fraternal spirit prevailing in this successful meeting.

The 6th of November, 1926, will be a memorable date in the history of the T.S. in Cuba. Four new Lodges were installed on that day in Habana. On the 21st of the same month a new Lodge was founded in Campo Florido. The very active members of

the Concordia Lodge are mainly to be credited with this new centre. The members of this Lodge combining pleasure with work, carry on their Sunday excursions the Theosophical teachings near and far, where men and women are thirsty for spiritual enlightenment.

Several Theosophical Centres were founded, which are looked upon as nuclei of future Lodges. We congratulate our Brethren of the Cuban Section for their fervent and inspired activity. Our fraternal good wishes for the members of the new Lodges and Centres. May the blessing of the Great Ones help them to carry on their work in spreading the beautiful ideas of Theosophy among our Cuban Brethren. The Concordia Lodge of this Section wishes to build a Colony for the members of the T.S. We are eager to hear more about this undertaking. The Lodge Serviry Amar seemingly lives up to her name (To Serve and to Love). They are about to start an Academy to teach English, Shorthand and Languages, thus imparting spiritual and material powers to their brethren.

We have to mention the laudable initiative of Miss Pastora Albarran of the Sacrificio Lodge, who intends to start a Theosophical College, free, for the poor. We earnestly hope to read very soon of the realisation of these noble intentions.

In Ciego de Avila, thanks to successful arrangement with one of the broadcasting stations, twice a week Theosophical lectures are delivered for the benefit of those who can listen in. In Habana, every Tuesday night they have a Theosophical Radio Evening, and a series of lectures are given thus. In Barcelona, Spain, they also make use of the Radio for spreading Theosophical teachings, though at the present they have not fixed any special day for these lectures. Let us hope they will make a regular course of it.

Porto Rico.—From the news gathered from this Section, we are glad to note the intense activity going on in every one of the Lodges and the keen interest of the members to spread the Truth which Theosophy teaches us. The Juvenile Lodge of Ponce is rewarded for the patient toil and incessant preparation by the formation of a group in Guayanilla, consisting of 17 members. We hope this group will very soon become a Lodge.

Monthly conferences are given to the inmates of the anti-tuberculosis sanatorium in San Juan, P.R., and quite a number of patients assist at them, showing a great interest in the message Theosophy brings them. They show a real thirst to know more about quite a number of subjects upon which Theosophy alone can throw light.

France.—The French Section in Paris has every Wednesday a lecture on the Elements of Theosophy, where also questions connected with the same are answered. We report this as a seemingly efficient way to gather into the Society those who, on account of not being able to follow the lectures and courses offered by the various Lodges to their more advanced members, would drop Theosophy as something too high for them, as something they cannot understand.

Hungary.—As a promising sign of the steady progress of Theosophy in Hungary, we are very glad to communicate to our readers, that two new Lodges were recently formed in this Section. The extremely difficult conditions under which our Hungarian brethren have to work, make their results the more valuable. We send our warmest greetings to the members of the two new Lodges, wishing them great success in comforting spiritually the much suffering people of the country of the Master Rakoczi.

Dr. J. I. Wedgwood, Miss Catharine Bell and Mr. John Cordes have been visiting lately this Section and delivered various lectures which were greatly enjoyed and appreciated by those present. We take a great pleasure in announcing that the generosity of a brother living in America made possible the publishing of the first volume of *The Secret Doctrine* in the Hungarian language, promoting thereby the deeper study of the Theosophical teachings among those who can study best in their own language. We look hopefully to the future and expect to be able to report very soon the appearance of the translation of the whole of this great work of H. P. B.

* * *

In some of the daily papers it was reported that Conan Doyle at the Commemoration of those who died in the Great War, which was held in the Albert Hall, London, called upon those in the audience who had proof of the life of the disincarnated to stand up; whereupon, according to the newspapers, some eight or nine thousand of those present rose. Conan Doyle then said: "Thanks be to God that we are so many. I wish to make a prophecy: Within five years when a like call will be made, in the Albert Hall, nobody will remain seated. This is a testimony of facts, not of faith."

G. F.

CORRESPONDENCE

AN UNSOLVED PROBLEM

THE attention of astronomers is again being directed to the study of those glorious sidereal objects known as Spiral Nebulæ, of which *Coma Berenices* (N.G.C. 4826), *Canes Venatici* (N.G.C. 5194-5) and *Triangulum* (N.G.C. 598) are types.

Whereas these were previously thought to be within the galactic system of which the Milky Way (within which our sun is situated) forms part, the increased refinement of spectrum analysis, made possible through the use of the interferometer in combination with powerful telescopes (the largest being the 100 in. Reflector at Mt. Wilson with a 20 ft. interferometer) has enabled the approximate distances of these nebulæ to be calculated. It now appears that they are of an order of magnitude that can only be computed in hundreds of thousands of light years. Further, what was once thought to be "star dust" has been resolved into unnumbered suns. From calculations made from these and other observations, astronomers conclude that the spiral nebulæ are themselves universes situated in the infinite depths of space, of a size commensurate with our own. Put in another way, if viewed from a point sufficiently remote in space, the universe in which we live would itself appear as a spiral nebula (although it must be stated that this view is not universally held by astronomers).

If these inferences are correct they give rise to a problem that has not yet been satisfactorily explained. We are given to understand that light is something (without going into the question of its exact nature, once more brought into question by the theory of relativity) which is limited to the physical plane of the earth. We are further told that this plane is limited in extent, that it does not even reach to the Moon. How then is light, which the instruments of physicists tell them is identical in nature with that emitted by terrestrial sources, transmitted over the vast distances between the Earth and the stars and nebulæ, if there is no physical medium?

The problem has been noted in several text-books of Theosophy, but passed over as beyond explanation, except that the guess is hazarded that light is somehow "stepped down" from the matter of higher planes when it reaches the earth. This is a possible explanation, if we consider that the atomic sub-planes of all the planes are

said to be in a special relation to each other, so that we might suppose that the light emitted by distant suns, while originating in the atomic sub-plane of their physical planes, sets up a sympathetic disturbance in the atomic sub-planes which are co-extensive with the intervening space, which in their turn cause sympathetic responses in the atomic sub-plane of our own physical plane, whereupon we get the sensation of light.

This explanation involves a number of assumptions. To clear these away an authoritative statement, from some one capable of making the necessary observations, is wanted on the following points:

1. What is the exact nature of light? Is it a wave motion or the transmission of actual particles of matter?
2. What is the appearance of the stars and nebulae on the astral, mental and higher planes?
3. What is the nature of the connection between the atomic sub-planes? Can causes in one produce effects in the others; in fact, can the "stepping down" process actually take place?

With full and accurate answers to these questions it would be possible to solve the mystery of the transmission of light across interstellar space.

One more point. Observation of the spiral nebulae has led to the conclusion that not only do we see in them "island universes" of countless suns, but that we also see suns in the process of being born. On the other hand, we are told that in the case of our own solar system its physical matter was built of already existing matter of a higher nature. Is it that at the beginning of the evolution of a universe the physical creation of solar systems out of a vast mass of dense and luminous matter, similar to that which is seen taking place in the spiral nebulae, is the normal procedure, but when that evolution is far advanced and that matter is used up, the process changes to the creation of physical from nonphysical matter?

32 Abercorn Place
London, N.W. 8

LEONARD C. SOPER

DEBASED SCIENCE

UNDER the above headline *The Herald* reported recently a speech by Mr. W. A. Holman at the Sydney University, and followed up next day with a sub-leader on that speech.

Mr. Holman deplored the debasing tendencies of venal journalism, American sentimentalism as propagated by the Cinema and the broadcasting of feeble concerts. "The discoveries of modern science" he concluded, "were not only being corrupted to base uses—they were base in their use from the very beginning. Education would

have to step in to control Science". May I give publicity, here, to a particularly cruel instance of this debasement which has recently come to my notice, in the hope that the matter may be taken up by the profession and a strong and widespread protest made?

BRITISH MEDICAL JOURNAL

In the *B. M. J.*¹ reporting on the International Physiological Congress at Stockholm writes:

OVARIAN TRANSPLANTATION

"Voronoff and Didry (Paris) read a report on what may prove to be a very important piece of work, although considerable scepticism was expressed at the meeting. They have transplanted a human female ovary into a female chimpanzee, previously ovariectomised, with the result that normal menstruation returned. They then fertilised this chimpanzee with human sperm, and menstruation ceased, so that they now await the birth of a human child. Even if this actually occurs there is no doubt that *confirmation in other laboratories will be required* (Italics mine) before the explanations given can be fully accepted."

Not one word of disgust, nor condemnation of this filthy crime! On the contrary, a suggestion, rather, that the wicked exploitation of a poor "human" monster, and a poor brute mother must be repeated in other laboratories to confirm the hideous "experiment".

If the monster lives, an iniquitous wrong will have been done, both to it and to the poor chimpanzee mother. If, on the contrary, these "scientists" destroy their fearful creation at or soon after birth (supposing it to be viable) again they wrong mother and child, and are guilty of murder.

How true the warning of St. Paul: "God is not mocked! What a man sows, that shall he also reap."

The late Sir William Osler, that great and good physician deplored what he called "that accursed apathy, the chief foe the medical profession has to fight".

It seems to me, Sir, that we of the medical profession are not likely to deliver ourselves from "that accursed apathy" if we remain indifferent to, or actually approving of such "scientific" crimes as the above.

Alameda

J. BEAN

Gordon Road, Sydney.

¹ August 21st, 1926, p. 347, "L. E. Bayliss" is this the world-known Professor of Physiology—? J. B.

BOOKS RECEIVED

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

Studies in Symbology, by R. A. Lidstone (T.P.H., London); *Rheumatism and Allied Ailments*, by Valentine Knaggs (C. W. Daniel Co., London); *The Hindū View of Life*, by S. Radhakrishnan; *Light from the East*, by the Hon. P. Arunachalam (Allen & Unwin, London); *The Astral Body*, by A. E. Powell (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following : •

Bulletin Théosophique (January), *Service* (October), *The Messenger* (December), *Theosophie in Ned-Indie* (January), *News and Notes* (January), *The Servant of India* (January, February), *The Theosophical Review* (January), *Light* (January), *The Canadian Theosophist* (December), *Theosophia* (November), *The Indian Review* (January), *Yuga Pravesha* (January).

We have also received with many thanks :

Revue Théosophique Le Lotus Bleu (December), *Evolucion* (July, October, November), *Synthesis the Āshrama Method, Advance! Australia* (December, January), *The Purity Servant* (January, February), *The Beacon* (December), *Theosophisch Maandblad* (January), *Rural India* (December), *Pewartas Theosophie* (January), *Theosophia* (January), *De Theosophische* (January), *Gnosi* (November, December), *El Mensaje* (November), *The Mahā-Bodhi* (January, February), *The Speculative Mason* (January), *The Round Table Quest* (January), *Indian Art and Letters*, Vol. II, No. 2, *Dawn* (January), *Heraldo Teosofico* (December), *Blavatsky Press Bulletin* (February), *The Vedic Magazine* (January), *The Young Theosophist* (December).

REVIEWS

An Outline Introduction to the History of Religions, by Theodore H. Robinson, M.A., D.D. (Oxford University Press. Price 5s.)

Whatever form the religion of the future may take it is worth while studying its history up to the present. We see how religions are born, how they develop and die. The dead religions are more numerous than the living, and they have died, not so much from outward persecution, as by the seeds of decay contained within themselves. A religion, if it is to live, must have the power to adapt itself to the whole of human nature and to the changing needs of successive generations. Above all, it must maintain within itself a real spiritual vitality.

Dr. Theodore Robinson gives in this outline a clear and impartial statement of the more important historic religions. He rightly puts Christianity alongside the world's other religions and treats it with the same detachment and from the same external standpoint as the other faiths. He groups the features presented by the different religions of the world under three heads: (1) Theology and any philosophy it may develop; (2) The relation between the worshipper and the object of worship, including revelation, worship, prayer and sacrifice; (3) Ethics.

In the strict sense of the word there is no necessary connection between religion and morality; in many religions the gods are only interested in man's doings, so to say, by accident; in other religious systems the whole social order has a religious sanction. But it does not follow that the relations thus established by religion correspond to man's conception of what is morally right; there have been instances in which men have abandoned religion for righteousness' sake. It may be said that there are not more than five religions in which what is morally right or wrong is also religiously right or wrong.

Dr. Robinson goes through the whole gamut of religious evolution from proto-religion, animism, polytheism, philosophical religions,

monotheism, Islām, and Christianity, in 244 pages, obviously this outline is only meant to stimulate the reader to a fuller study of the history of religion and of each religion. In that sense this book is to be recommended, giving clear definitions, original ideas, and impartial views of the evolution of religious ideas and dogmas.

M. G.

The Architectural Antiquities of Western India, by Henry Cousens. (3 Victoria Street, London, S.W. The India Society. Price 25s. net.)

The author of this very valuable addition to the authoritative literature of Indian Art spent a considerable portion of his life as an officer of the Archæological Survey of India a generation ago. In his retirement he is putting the results of his work into a series of books of which this is one. The area covered by this study includes Bombay Presidency proper and contiguous or special parts such as Sind, Kathiawad and Gujerat. But the following out of special architectural styles necessarily takes the author farther afield, even as far South as Mysore State. The styles range from the early Buddhist "cinerary mounds" of the third century B.C. to the Muhammadan buildings of the sixteenth century.

Those interested in the technical department of building will find much to interest them in this book. The general student of architecture as an expression of the creative power of humanity will also find satisfaction in its frequent glimpses into human psychology in India.

Thus the author emphasises the fact that the remains of the great ages of Indian architecture are almost entirely religious. This, he says, was due to the universal respect for religion, so that Hindu military adventure spared the temples of all the faiths. These were built to last, which civil buildings, that were legitimate objects of attack, were built of perishable materials. Yet, when for some reason a temple was deserted it was regarded as no holier than any other building, and was often put to the basest uses. This fact, incidentally stated, and carrying the implication of æsthetical insensibility, shows that the Hindu people were not attached to the outer forms of religion. When the living principle departed, the form ceased to interest them. Isolatory, as ordinarily conceived, has not been a characteristic of the Hindu people. On the other hand, as the author points out, the Mussulman regards it as desecration to use for a

secular purpose even a stone that has been consecrated to religious uses. Which seems to indicate that the monotheistic attitude is more apt to attach importance to "wood and stone" than the polytheistic.

The book is written in a style that is not inspiring, but perhaps this is a matter of little importance when the imparting of information is the aim. When Mr. Cousens is archæological and technical he is on safe ground. When he moves beyond it he is not so assuring. He complains of the rigidity of the plan of a mosque, which arises, he says, from the fact that the mosque design "did not grow gradually like the great Cathedrals of Christendom". He has nothing to say against the rigidity of the cruciform design of the Cathedrals. He grumbles at the removal of shoes on entering sacred buildings. He interjects a quotation (without reference) about the Marathas, leading up to the assertion that only the "supervention of the British power" stopped the destruction of buildings in Gujerat.

Still, the book may be taken for its substance, as a very useful compilation of data on the architecture of a large area in India. The author will hardly be confused with another writer of the same surname with a slight difference in spelling who writes, among other matters on Indian painting.

S. M. O.

The Life of Alexander Whyte, D. D., by G. F. Barbour. (Hodder & Stoughton, Ltd., London. Price 7s. 6d.)

It is largely through our intercourse with others that our lessons of life are learnt, and when we are brought into direct relationship with great people we have, as it were, living ideals set before us to follow. And so in reading the lives of the great, we can in our imagination live with them and experience with them their actions, feelings and thoughts, and perhaps realise something of their higher life. And all this is a very real experience from which we may learn as we learn from the living people around us. For this reason we owe much to biographers, especially if they have written well and truly, for the opportunities they give us to know some of the great people who have left their footprints deep in the sands of time and have passed onwards.

The subject of this biography, the late Dr. Alexander Whyte, D.D., was and is a great soul from whom much can be learnt, and

Mr. G. F. Barbour, the author, has told his life story so well that at the time the reader has before his mind a vivid picture of the great man's life. Indeed, by the time the book has been read the reader should know Dr. Whyte as an old and revered friend. The biography is full of interesting detail and examples of Dr. Whyte's private and public life and his work, and the story is supplemented with selections from private correspondence between himself and his friends and with extracts from his diary and public addresses, sermons and lectures.

Dr. Whyte commenced life amidst poor surroundings and when a boy at one time served as a cobbler's apprentice. He suffered many deprivations and hardships in order to obtain an education at King's College, Aberdeen, and he became a great scholar, preacher, Church Minister and the author of many well known and much valued books on religion, eventually rising to the position of a great leader of religious thought in Scotland. He was beloved by a large circle of friends and looked up to by deep thinkers of many lands. He was a champion of the higher criticism of the Bible and liberty of thought, and a lover of the Christian Mystics. He held broad minded and tolerant views, and his great dream in life was of a united Christendom—a union of all the Christian Churches—and this, perhaps, above all else shows the wideness of his mind. Such in brief is the life story of Dr. Whyte which the author has related so beautifully. To Indian readers Dr. Whyte should be introduced not only as a great scholar and a leader of Christian thought, but also as the father of Sir Frederick Whyte, who was the President of the first Indian Legislative Assembly under the Montford Reforms and who is known and respected by many.

The publishers have evidently taken pains to put this work before the public in an attractive form and in this they have well succeeded. The whole get-up is admirable, and the fine bold type in which it has been printed makes reading easy for the eyes. If more books were printed in such type there would be less defective eyesight in the world. This advice applies particularly to publishers of books for the use of students in schools and colleges, for the eyes of students are so often seriously injured through the small and defective type in which educational books are usually printed. Such injury to the eyes of the young is a handicap throughout the whole of life.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th August to 10th September, 1926, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Canadian Theosophical Federation, a new member of the Hermes Lodge, T.S., per 1926	3	11	0
Nairobi Lodge, T.S., Kenya, Dues of members, £6-5-0 ...	82	7	0
Hongkong Lodge, T.S., 12 new members, per 1926 ...	56	0	0
New Zealand Section, T.S., 953 members, £31-16-8 ...	421	7	1
	<hr/>	<hr/>	<hr/>
	563	9	1

Adyar

13th September, 1926

REGD. G. MACBEAN,

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1926, are acknowledged with thanks:

DONATIONS					Rs. A. P.
I. V. I., Adyar	...	...	...	...	25 0 0
Mr. C. N. Subramania Aiyar, B.A., Adyar for feeding on 1st October, 1926	...	...	...	...	40 0 0
Miss C. Holmsted and Mrs. A. Burr, Canada, \$20	...	...	...	...	53 5 0
Melbourne Lodge, T.S., White Lotus Day Collection, £4-5-0	...	...	...	...	56 5 0
					174 10 0

Adyar

REGD. G. MACBEAN,

13th September, 1926 *Acting Hon. Secretary & Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Stanthorpe, Queensland, Australia	Granite Belt Lodge...	28-5-1926
Greelong, Victoria, Australia	Greelong Lodge ...	2-7-1926
Mosman, Sydney, „	Mosman „ ...	13-7-1926
Guayama, Porto Rico	Jinarajadasa Lodge...	4-7-1926
Aibonito, „	J. Nityananda Lodge	16-7-1926
Moratuwa, Ceylon, India	Olcott Lodge ...	1-8-1926

CHANGE OF NAME

The Dhruva Lodge at Patna has changed its name to Maitreya Lodge.

AMALGAMATION OF LODGE

The Padma Lodge, at Trivandrum has been amalgamated with the Anand Lodge, of the same place.

Adyar

J. R. ARIA,

10th September, 1926

Recording Secretary, T.S.

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:

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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

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Ancient India. By E. J. Rapson, M.A. From the earliest times to the first century A.D. With six illustrations and two maps	... 3 12
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The Fundamental Unity of India (From Hindu Sources). By Dr. Radhakumud Mookerji, M.A., Ph.D. With an introduction by J. Ramsay Macdonald, M.P.	... 2 8
The Future of Exchange and the Indian Currency. By H. Stanley Jevons	... 11 4
Gopal Krishna Gokhale's Life. By Dr. R. P. Paranjpye, M.A., B.Sc.	... 0 4
A History of Hindu Chemistry. From the earliest times to the middle of the sixteenth century A.D. With Sanskrit texts, variants, translation and illustrations. By Sir Praphulla Chandra Ray, Kt. D. Sc., Ph.D. (2 Vols.)	... 8 4
A Short History of India. From the earliest times to the present day. By E. B. Havell	... 2 10

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th September to 10th October, 1926, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
China Lodge, T.S., Shanghai, China, Diploma fees of 19 new members ...	50	3	0
T.S. in England, 315 members, May, 1926, £10-10-0 ...	139	3	4
" " Finland, £9-15-2... ..	129	3	10
Canadian Theosophical Federation, Vancouver, Canada, Entrance fees and dues of 7 new members, per 1926 ...	26	15	0
Netherlands East Indies Section, T.S., Weltevreden, 1,941 members ...	970	8	0
American Section, T.S., Chicago, 7,511 members, per 1925-26, £250-7-4 ...	3,326	10	0
Austrian Section, T.S., Vienna, per 1926, £3-15-0 ...	49	10	9
Chinese Lodge, T.S., Hongkong, China, Charter Fee, £1 ...	13	0	0
Hongkong Lodge, T.S., Balance dues of 12 members ...	6	0	0
	4,711	5	11

Adyar

11th October, 1926

REGD. G. MACBEAN,

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1926, are acknowledged with thanks:

DONATIONS

	RS.	A.	P.
Justice K. Sundaram Chetty, Madras, for Food Fund ...	10	0	0
Beauséant Co-Masonic Lodge No. 760, London, £4-5-0 ...	56	8	0
"A Friend," Adyar	1,000	0	0
	<hr/>		
	1,066	8	0
	<hr/>		

Adyar

REGD. G. MACBEAN,

11th October, 1926

Acting Hon. Secretary & Treasurer, O.P.F.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in Ceylon" was issued on October 1st, 1926, to Mr. Henri Frei, with its administrative centre in Colombo, Island of Ceylon.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Redfern, Adelaide, S. Australia	Redfern Lodge ...	3-9-1926
Kandy, Ceylon, India	Asoka " ...	11-9-1926
Graz, Austria	Krishnamurti Lodge ...	Sept. 1926
Vienna, Austria	Gnosis Lodge ...	do.

CHANGE OF NAME

The Chatswood Lodge, at Chatswood, Australia, changed its name to "The Kuring-Gai Lodge," on 23-8-1926.

Adyar

J. R. ARIA,

9th October, 1926

Recording Secretary, T.S.

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T. P. H. Publications, Nov. 1925—Nov. 1926

RELIGION

- | | Rs. A. |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| 1. The Bhagavad-Gita. By Dr. Annie Besant & Bhagavan Das. With Samskrit text, free Translation into English, a word-for-word Translation, an Introduction to Samskrit Grammar, and a complete Word-Index. (Second Edition, Revised) | |
| Price: Cloth & Gold | ... 5 0 |
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| Boards | ... 3 12 |
| 2. The Three Paths to Union with God. By Dr. Annie Besant. T. S. Convention Lectures delivered at Benares, (Third Edition) | |
| Price: Wrappers | ... 0 12 |
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| Price: Wrappers | ... 1 0 |
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| 4. The Religious Problem in India. By Dr. Annie Besant. Theosophical Convention Lectures of 1901. CONTENTS: Islam; Jainism; Sikhism; Theosophy. (Third Edition) | |
| Price: Wrappers | ... 1 0 |
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| 5. The Wisdom of the Upanishads. By Dr. Annie Besant. Four T. S. Convention Lectures of 1906. (Third Edition) CONTENTS: Brahman is All; Ishvara; Jivatmas; The Wheel of Births and Deaths. | |
| Price: Wrappers | ... 0 14 |
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| 6. The Union of all Faiths in a Common Act of Worship. Performed at the Jubilee Convention of the Theosophical Society held at Adyar, in the Christmas of 1925. | ... 0 6 |
| 7. Hints on the Study of the Bhagavad-Gita. By Dr. Annie Besant. Four T. S. Convention Lectures of 1905. (Third Edition.) | |
| CONTENTS: The Great Unveiling—As Yoga Shastra—Methods of Yoga and Bakti—Discrimination and Sacrifice. | |
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| Price | ... 9 0 |
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	RS. A. P.
T.S. in France, through Credit Commercial de France, £11-9-10	152 10 11
Mrs. A. J. Balding, Canada, 1926 and 1927, through the Recording Secretary, £2	26 8 0
T.S. in Canada, 562 members for 1926, through the Recording Secretary, £29-10-6	392 11 5
T.S. in Scotland, Edinburgh, £17-6-6	230 8 5
" " South Africa, Johannesburg, 1925-26, £13-12-0	180 15 1
" " Egypt, Cairo, 1925-26, through the Presidential Agent, £2-17-5	38 2 6
T.S. in Switzerland, Geneva, 1924, 1925 and 1926, £15-4-7	202 4 0
" " England, July to September, 1926, £24-7-6	324 2 0
" " Chile, Valparaiso, 1925-26, £7-11-5	100 11 0
" " New Zealand, Balance of dues, £3-9-8	46 4 9
" " Bulgaria, through the Federation of European Sections, Amsterdam, £3-10-0	46 8 5
To be carried forward ...	1,741 6 6

	Rs. A. P.
	Carried forward ... 1,741 6 6
T.S. in Wales, 1926, through the Recording Secretary, £13-10-0	179 9 10
T.S. in Porto Rico, 1925-26	210 3 0
„ „ Portugal, Lisbon, 280 members, £4-12-5 ...	61 7 0
„ „ Holland, £92-7-0... ..	1,228 12 3
Canadian Theosophical Federation, 1926, through the Recording Secretary	40 6 0

DONATIONS

T.S. in Scotland, Edinburgh, £8-3-6	108 13 0
„ „ Bulgaria for the World Convention Fund, through the Federation of European Sections, Amsterdam, 7s. ...	4 10 6
	3,575 4 1

Adyar
10th November, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

N.B.—It is requested that all remittances to this Office be made simply to: *The Treasurer, Theosophical Society*, and not to persons by names.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

	Rs. A. P.
A. V., Rangoon	37 8 0
Mr. C. Rawdon Briggs, Manchester, £1	13 0 0
„ C. N. Subramania Aiyar, B.A., Theosophical Society, Adyar, for the balance of pay to the weaving in- structor for November and December, 1926 ...	11 0 0
	61 8 0

Adyar
10th November, 1926

REGD. G. MACBEAN,
Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Santiago, Chile ...	C. Jinarājadāsa Lodge, T.S.	25-10-1925
Lisbon, Portugal...	Koot Hoomi Lodge ...	15-3-1926
Punta Arenas, Chile ...	Punta Arenas Lodge ...	1-9-1926
Cardoba Rep., Argentina ...	Karma ... „ ...	9-9-1926
Rio Piedras, Porto Rico ...	Krishnaji „ ...	26-9-1926
Billimora, India ...	Billimora „ ...	27-9-1926
Rajshahi, „ ...	Rajshahi „ ...	30-9-1926
Esch sur Alzette, Luxembourg* ...	Krishnaji „ ...	6-10-1926
Hongkong, China †	Chinese „ ...	14-10-1926

Adyar

J. R. ARIA,

9th November, 1926

Recording Secretary, T.S.

NOTICE

It would be a great help to us if contributors would kindly put their name and address on the MSS. sent. The address will not be published. It frequently happens that we are unable to send them the number of THE THEOSOPHIST in which their article is inserted because of the want of an address. The contributors are, it is true, frequently known to us but it is impossible for us to keep a record of addresses which would soon be out of date and incorrect.

This applies to all communications to the Editorial Department.

ACTING EDITOR

* Directly attached to the T.S. in France.

† Directly attached to Adyar Headquarters.

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th November to 6th December, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Mexico, 286 members, £11-2-4	148	0	6
" " Italy, £5-17-4	78	0	5
Dawn Lodge, Shanghai, 2 new members, per 1926-1927, through the Recording Secretary, T.S., Adyar, \$ 4	5	3	0
Shanghai Lodge, Shanghai, Entrance fees and dues of 4 members, per 1926 and 1927, through the Recording Secretary, T.S., Adyar, \$ 20	29	0	0
German Section, Hamburg, per 1926, £16	208	0	0
Swedish Section, Stockholm	362	5	1
T.S. in France, through Crédit Commercial De France, Paris, £6-7-8	85	0	9
	£	s.	d.
T.S. in Brazil, Dues, per 1926	17	15	0
Arrears of 1925	0	3	0
Dues of unattached members	1	5	0
Charter fee of the Leadbeater Lodge, T.S.	1	0	0
	£20	3	0
	268	5	8
T.S. in Burma, per 1926	50	0	0
H. P. B. Lodge, Canada, Entrance fees of 4 new members and dues of 18 members, per 1927, through the Recording Secretary, Adyar, £6-10-0	86	9	8
T.S. in Australia, Balance of dues, per 1926, £24-3-2	322	9	7
" " England, per October, 1926, £14-0-3	186	12	4
Mr. Irving J. Davis, Wilmington, U.S., per 1927	15	0	0
T.S. in Uruguay, 163 members, per 1926-1927, through the Recording Secretary, Adyar, £20	267	6	6
To be carried forward ...	2,112	5	6

	Rs. A. P.
Carried forward ...	2,112 5 6
Hongkong Lodge, Hongkong, through the Recording Secretary, Adyar, Entrance fees of 5 new members and dues of 6 members, per 1926 and of 65 members, per 1927, £18-5-0	248 8 4

DONATION

Besant Lodge, Bombay, for Dr. Besant's Birthday ...	50 0 0
	2,410 13 10

Adyar
6th December, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

	Rs. A. P.
"A Friend," Adyar	1,000 0 0
Donations under Rs. 5	9 12 0
	1,009 12 0

Adyar
6th December, 1926

REGD. G. MACBEAN,
Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Cleveland, U. S. America ...	Osiris Lodge ...	16-4-1926
Springfield, " ...	Service Springfield Lodge ...	22-4-1926
Madison Wis., " ...	University Lodge ...	4-5-1926
Huntington, W. Va., " ...	Huntington " ...	16-6-1926
Charleston, " ...	Charleston " ...	25-6-1926
Puebla, Mexico ...	Shri Krishna " ...	11-8-1926
Farnham, England ...	Farnham " ...	1-9-1926
Monterrey, Mexico ...	Unidad " ...	14-10-1926
Basel, Switzerland ...	Vahan " ...	"
Los Angeles, U. S. America ...	Olcott " ...	4-11-1926
Cape Town, South Africa ...	Brotherhood " ...	1926

Adyar
6th December, 1926

J. R. ARIA,
Recording Secretary, T.S.

CHANGE OF NAME

The Norwood Lodge, England, changed its name to "Crystal Palace" Lodge, in September, 1926.

 LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England	... Anerley & S. Norwood Lodge	13-10-1926
" "	... Buddhist Lodge ...	25-10-1926
Benoni, South Africa	... Benoni " ...	1926
Durban, " "	... Olcott " ...	" "
Monterrey, Mexico	... Fraternidad " ...	Nov., 1925
Bologna, Italy	... Em. Swedenborg Lodge	1-10-1926
Geneva, Switzerland	... Agni " }	... Oct., 1926
" "	... H.P.B. " }	
" "	... Orphee " }	
" "	... Helvetia " }	
" "	... Le Service " }	
Neuchatel, "	... Bhakti Lodge " }	
" "	... Krishnamurti " }	

Adyar

6th December, 1926

J. R. ARIA,

Recording Secretary, T.S.

 T.S. BANNER

With very great pleasure I hereby announce the gift to the Theosophical Society of a handsomely embroidered Flag, bearing the emblem of the Society, which has been received from Senora Elena V. S. de Cravioto, a member of the T.S. in Mexico.

Adyar

6th December, 1926

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SUPPLEMENT TO THE THEOSOPHIST

CONVENTION OF THE FIFTY-FIRST ANNIVERSARY OF THE
THEOSOPHICAL SOCIETY, BENARES, 1926

SUMMARISED PROGRAMME

24th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
Indian Council T. S., Report and Accounts (*Shantikunja*).
General Council T. S. (*Shantikunja*).
North India Conference (*Shamiana*).
Exhibition of Indian Paintings (*C. H. College—East gate*).
At Home (*T. S. Grounds*).
Questions and Answers Meeting (*Shamiana*).

25th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
E. S. Meeting (*Indian Section Hall*).
Indian Council T. S. (*Shantikunja*).
Opening of the Youth Conference (*Shamiana*).
T. S. Convention (*Shamiana*).
Convention Lecture (*Shamiana*).
THE THEOSOPHIST'S ATTITUDE: (*I*) *To Death and the Unseen*, by
Right Reverend C. W. Leadbeater.
Liberal Catholic Church celebrations (*Shantikunja*).

26th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
E. S. Meeting (*Indian Section Hall*).
Indian Section Convention (*Shamiana*).
Convention Lecture (*Shamiana*).
THE THEOSOPHIST'S ATTITUDE: (*II*) *To Nationalism and Inter-
nationalism*, by Right Reverend G. S. Arundale.
T. S. Muslim League. Lecture on Islam (*Shamiana*).
Entertainment—Indian Music (*Shamiana*).

27th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
 Liberal Catholic Church celebrations (*Shantikunja*).
 Prayer of the Religions (*Indian Section Hall*).
 E. S. Meeting (*Indian Section Hall*).
 (a) Theosophical Educational Trust Annual meeting (*Shantikunja*).
 (b) Youth Conference: Business (*Indian Section Hall*).
 Women's Indian Association (*Shamiana*).
 Convention Lecture (*Shamiana*).
 THE THEOSOPHIST'S ATTITUDE: (III) "To Science and Its
 Message," by Mr. Yadunandan Prasad, B.Sc. (*Cantab*).
 Masonic Meeting (*Masonic Lodge*).
 Symposium: On Development of T. S. Work.

28th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
 Liberal Catholic Church celebrations (*Shantikunja*).
 Prayer of the Religions (*Indian Section Hall*).
 Star Meeting. For members of the Star only (*Shamiana*).
 Star Council (*Indian Section Hall*).
 Star Conference (*Indian Section Hall*).
 Public Lecture, Star (*Shamiana*).
 Masonic Meeting—Rose Croix Chapter (*Masonic Lodge*).
 Magic Lantern—Ommen Conference Slides (*Shamiana*).

Admission by Tickets Re. 1 and As. 8.

29th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
 Liberal Catholic Church celebrations (*Shantikunja*).
 Prayer of the Religions (*Indian Section Hall*).
 E. S. Meeting (*Indian Section Hall*).
 T. S. General Council (*Shantikunja*).
 T. S. Order of Service (*Shamiana*).
 Admission of New Members to the T. S. (*Indian Section Hall*).

Applications should be handed over to the Asst. General
 Secretary Mr. M. B. Wagle before 12 noon.

Indian Section Council. (Election of General Secretary) (*Shanti-
 kunja*).
 Benares Youths' "At Home" to Mrs. Rukmini Arundale and
 Youth guests. Admission by invitation.
 Convention Lecture (*Shamiana*).
 THE THEOSOPHIST'S ATTITUDE: (IV) *To Art and Arts*, by
 Mr. C. Jinarajadasa, M.A. (*Cantab.*).
 National Home Rule League Annual meeting (*Indian Section Hall*).
 Entertainment: "A Short Play by the students of the Theo-
 sophical Girls' School and College for Women, Benares"
 (*Shamiana*).

30th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
 Prayer of the Religions (*Indian Section Hall*).
 Liberal Catholic Church celebrations (*Shantikunja*).
 Anniversary T. S. (*Shamiana*).
 League of Parents and Teachers (*Shamiana*).
 Indian Section Council (New Budget) (*Shantikunja*).
 Bharat Samaj (*Shamiana*).
 Closing Youth Conference (*Shamiana*).
 Public Lecture: "*The Gospel of Light*," by Right Reverend
 G. S. Arundale (*Shamiana*).
 Magic Lantern—Ommen Conference Slides.
 Admission by Ticket Re. 1 and As. 8.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 7th December, 1926 to 10th January, 1927, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Barbados Lodge, T.S., Dues and Entrance fees of 21 members, for 1926 and 1927, £6-5-0	83	3	9
T.S. in France, for 1926, £10-9-5	139	10	1
Shanghai Lodge, T.S., 5 new members	30	0	0
Indian Section, T.S., through Dr. Annie Besant, 4,289 members, for 1926	1,608	6	0
Mr. W. C. Bunnell, Manila, for 1927, £1	13	3	0
A new member directly attached to Adyar Headquarters, Entrance fee and dues for 1927, through the Recording Secretary, T.S., Adyar, £1-5-0	17	3	0
T.S. in Brazil, dues for 1925 and 1926, £9-15-0	129	13	0
" " Iceland, 293 active members, for 1926, £13-4-7	176	2	2
" " Yugoslavia, 140 active members, for 1926, £3-0-11	40	0	10
Major B. Kerr-Pearse, Western Australia, for 1927, £1	13	0	0
T.S. in England for November, 1926, £9-7-9	123	12	11
H.P.B. Lodge, T.S., Toronto, Entrance fee and dues of 5 new members, for 1927, £2-10-0	33	0	0

DONATIONS

T.S. in Brazil, for "Adyar Day," for 1926, £3-1-0	40	9	8
" " Yugoslavia, for World Congress Fund, £0-6-1	4	0	0
	2,452	0	5

Adyar
 12th January, 1927

REGD. G. MACBEAN,
 Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

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DONATIONS		
Mr. C. N. Subramania Aiyer, B.A., T.S., Adyar, for Weaving Instructor and for materials for loan	Rs. 36 0 0 " 6 0 0	42 0 0
Anonymous through Bishop G. S. Arundale ...	...	25 0 0
Mr. F. J. Mitchell, Punjab Club, Lahore ...	...	100 0 0
Mrs. S. E., and Mabel E. C. Ralphs, Hollywood, Los Angeles, through Bishop G. S. Arundale, \$3 ...	...	8 2 0
Parsi School, Nasik, through Bishop G. S. Arundale ...	...	25 0 0
		200 2 0

Adyar
12th January, 1927

REGD. G. MACBEAN,
Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Lodz, Poland ...	True Judaism Lodge, ...	21-5-1926
Cakovec, Jugoslavia ...	Sloga " ...	2-10-1926
Beograd, " ...	Istok " ...	7-10-1926
Milwaukee, Wis., U.S.A. ...	Universal Brotherhood Lodge, ...	12-10-1926
Montevideo, Uruguay ...	Helena Petrovna Blavatsky Lodge, ...	22-10-1926
Peoria, Ill., U.S.A. ...	Peoria Lodge, ...	3-11-1926
Trenton, New Jersey, U.S.A. ...	Trenton " ...	do.
Red Wing, Minn., U.S.A. ...	Red Wing Lodge, ...	4-11-1926
Champton, Camp. Mexico ...	El Loto Blanco Lodge, ...	5-11-1926
Tlajomulco, Jal. Mexico ...	Kout-Houmi Lodge, ...	11-11-1926
Myslowice, Poland ...	Towards Liberation Lodge, ...	22-11-1926
Lwow, Poland ...	Alcyone Lodge, ...	do.
Eccles, Lancs., England ...	Eccles Lotus Lodge, ...	4-12-1926
London, England ...	Christian League Lodge ...	do.
Milanowek, Poland ...	Unity Lodge, ...	6-12-1926
Chelmsford, England ...	Ygdrasil Lodge, ...	10-12-1926
Castleford, " ...	Castleford Lodge, ...	do.
Landsberga, Germany ...	W. Zentrum Lodge, ...	1926
Saarbrucken, " ...	Zentrum " ...	do.

Adyar
10th January, 1927

J. R. ARIA,
Recording Secretary, T.S.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Detroit, U.S.A. ...	Detroit Lodge,	The Board of Directors have de- cided to cancel the Charters of these Lodges owing to the fact that no active members remain- ed to carry on the Lodge activities and that for a con- siderable time no such activities had been reported or recorded.
Rutland, " ...	Rutland "	
Philadelphia, U.S.A. ...	Pythagoras Lodge,	
Council Bluffs, U.S.A.	Council Bluffs Lodge,	
Davenport, "	Davenport "	
East Orange, "	Olcott "	
Grand Forks, "	Grand Forks, "	
Helena, "	Helena "	
Lexington, "	Lexington "	
Miles City, "	Miles City "	
Mt. Carmel, "	Mt. Carmel "	
Muskogee, "	Muskogee "	
Ocmulgee, "	Ocmulgee "	
San Antonio, "	Amor "	
Santa Fe, "	Santa Fe "	
South Bend, "	South Bend "	
Trinidad, "	Trinidad "	
Fond du Lac, "	Fond du Lac "	
Green Bay, "	Green Bay "	
Sault Ste. Marie, "	Sault Ste. Marie "	
Nashville, Tenn. "	Nashville "	
Austin, Texas. "	Austin "	
" " "	Dharma "	

Adyar

J. R. ARIA,

10th January, 1927

Recording Secretary, T.S.

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ERRATUM

We have received a letter from Mrs. Senta Simons the accredited author of "The Mysticism of the North American Indian"¹ to say that her husband Dan. A. Simons is the writer of the article. We apologise to both most cordially.—ED.

¹ See November, 1926, page 179.

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	PAGE
Christ and the Individual, by E. C. Lauder ...	352
Commerce, by Philaletheian ...	662
Convention Address, Opening, by Dr. Annie Besant ...	482
Correspondence ...	122, 500, 622, 753
Craftsmanship, by R. J. Roberts, A.M.I.E.E. ...	64
Curious Experiences, Some, by Harold Roberts ...	599
Dharma of Races, The, by P. K. Roest ...	162
Direction of Interest, The, by E. Marion Lavender, M.A. ...	292
Dividing the Inheritance, A Lay Sermon, by David W. Miller ...	671
Druidic Symbolism and Philosophy, by D. Jeffrey Williams ...	307
East and West, by Bessie Leo ...	470
Educative Ritual: The World Religion in Practice, by Augustus F. Knudsen ...	278
Exchanges, Our ...	135, 253, 366, 509, 636, 764
Ferryman, The, by Duncan Greenlees ...	211
Foul Diseases and Impure Cures, by A. F. Knudsen ...	699
Happy Valley Foundation, The, by Annie Besant ...	106
Happy Valley Foundation Fund, The, ...	272
Happy Valley Foundation Fund, The, To Members of the Theosophical Society, by Annie Besant, P.T.S. ...	6e
Happy Valley of the East, The, by Margaret E. Cousins, B. Mus. ...	721
Historic Musical Event, A, by M. E. Cousins, B. Mus.	235
Holy Motherhood: Notes from a Talk, by Bishop Leadbeater ...	515

INDEX

v

	PAGE
How Uruguay Received Theosophy: Report of an Address by Señor Radaelli, Consul of Uruguay in Cape Town, by Radaelli ...	... 244
Humanity has reached a Cross-Road, by William A. Gowrie ... ..	... 526
Idealism of Theosophy, The, by C. Jinarājadāsa	297, 427
ILLUSTRATIONS :	
Bronze figurines of Brahmā and Ganesha made by the pupils of the Cambodian Arts School	<i>to face</i> 474
Dancing Faun of Pompeii 300 B.C., The	" 103
Message of the Coming at the Gateway of Tibet, A	" 511
Resting Mercury of Herculaneum 300 B.C., The	" 103
Silver Articles of Repousse Work made by the pupils of the Cambodian Arts School	" 475
Subramania Aiyer, Dr. S.	" 137
International Co-operative Women's Guild, by A. H. E. ... ..	... 748
International Fellowship in Arts and Crafts, by Sybil Marguerite Warner ... ..	... 619
Interview with Mr. J. Krishnamurti, An ...	... 746
Joy of the Return, The, by C. Jinarājadāsa ...	... 90
Kingdom of Heaven, The, by J. Vijayatunga ...	... 546
Lord's Coming, The, by V. Savinkov ...	... 143
Masters, The: From a Christian Point of View, by A Seeker	215, 317
Memorial for Miss James, A, by Jugal Kishore	... 488
Message of the Coming at the Gateway of Tibet, A, by Pathfinder ... ..	... 519
Natural Piety, by Arthur Robson ... ..	... 414
Neruppumedittal, by Arthur Glucklich Feliz ...	... 117
Nō: The Yoga Drama of Japan, by Willowdean Chatterson Handy ... ..	... 729
On the Watch-Tower	1, 137, 265, 383, 511, 647
Path of the Initiate King, The, by Duncan Greenlees ... ..	... 591

	PAGE
Pathway to Greatness, The, by the Rt. Rev. G. S. Arundale	147
Pathway of National Regeneration, The, by K. S. Chandrasekhara Aiyar, B.A., B.L. ...	41
Peace, by E. M. Amery	333
Persian Mystics, The, by C. Narayanaswamy ...	75
Phenomena of Brain Direction, The, by A. E. Ellis	183
Philosophic Evidence for the Existence of the Fourth Dimension of Space, by A. C. Hanlon ...	436
POEMS :	
Adyar, by Caxton Hall	63
Buddha, To, On His Birthday, by Rabindranath Tagore	618
Each in His Own Tongue, by Prof. Carruth ...	390h
Eternal Verities, The: A Dream Fragment, by Daphne	210
Frozen Music, by Nellie Hoare	31
Hymn of the Fellowship of Faiths, by G. Matheson	469
I Am, by A. F. Knudsen	234
In All the World He Comes, by M. E. R. ...	719
Indian Yogi, The, by Peter Gray Wolf ...	168
Love Divine, by Mae Baldwin Harden ...	590
Love is Safe, by Mae Baldwin Harden ...	728
Man's Cry to Womankind, Anon	342
Our Path, by Mae Baldwin Harden	426
Poem, A, by Harindranath Chattopadhyaya ...	567
Pūjā, by E. S. C. H	316
Ruby, The, by Dorothy M. Codd	670
True Brotherhood, by Carol Ring	545
Wanderer, The, by Ernest Erle Power	458
Prayer, A, from the <i>Rāmāyana</i>	413
Racial and Personal Field for Monadic Evolu- tion, The, by M. R. St. John	273
Reason and Common Sense, by Elizabeth Lourensz	354
Re-union, The, by Nibarān Chandra Basu ...	338

REVIEWS :

PAGE

Ancient One, The, by Esther Bright ...	638
Ark of Refuge, The, A Way of Escape, by Ion ...	260
Astral Body and other Astral Phenomena, by ...Lieut.-Col. Arthur E. Powell ...	372
Brahma Samāj, Leaders of the ...	643
Buddhism and Christianity, by J. Estlin Car- penter, D.D. ...	261
Chakras, The, by the Rt. Rev. C. W. Leadbeater ...	369
Coming World Changes, by H. A. Curtiss and F. H. Curtiss, B.S., M.D. ...	381
Congregational Pūjā for the Hindūs, A, under the auspices of the Bhāraṭa Samāj ...	370
Debt to Greece and Rome, Our, by E. B. Osborn ...	261
Dictionary of Theosophy, A, by Theodore Besterman ...	638
Difficulties of Dr. Deguerre, The, by Walter R. Hadwen, M. D. ...	644
Education for Life, by Julie Eve Vajkai ...	755
Ego and Spiritual Truth, The, by I. C. Isbyam ...	641
. . . "Et la lumière fut," by Marguerite Triaire ...	507
From Atlantis to Thames, by W. P. Ryan ...	639
Get Well and Keep Well, by Dr. Josiah Oldfield ...	381
Help to Worship in the Liberal Catholic Church, A, by E. Francis Udny... ..	759
Henry Jones, by H. J. W. Hetherington ...	373
Hindū View of Life, The, by S. Radhakrishnan ...	377
Indian Philosophy, Vol II, by S. Radhakrishnan... ..	505
Intuition of the Will, The, by Ernest Wood ...	503
Ivory Gates and Golden, by Hilda Wood ...	762
John Bull, Mystic, by Judex ...	645
Kingdom of Faerie, by Geoffrey Hodson ...	637
Kingdom of Happiness, The, by J. Krishnamurti ...	367
Light from the East, by the Hon. P. Aruna- chalam, edited by Edward Carpenter ...	375
Man the Master, by Eugene Del Mar ...	264
Mary's Son, by Ada Barnett ...	380
Meatless Meals made Easy, by F. E. J. Mills ...	373
Modern India—Its Problems and Their Solution, by V. H. Rutherford ...	758
My Master, by T. L. Vaswani ...	758
Observed Illuminates, by W. Winslow Hall ...	760
Old Lamps for New, by Claude Bragdon ...	264
Parting of the Ways, The, F. W. Pigott. ...	759

	PAGE
Pathway to Reality, The, by Viscount Haldane	... 503
Philosopher's Den and Other Tales, by Edgar J. Saxon ... ..	... 259
Plan of the Educational Colonies Associations (of Great Britain and India), by J. W. Petavel R. E. (Retired) ... ..	... 755
Polarisation, by Paul Tyner ... ..	... 258
Primer of Occult Physics, A, by W. R. Coode Adams ... ..	... 502
Psychology of Your Name, The, by Nellie Viola Dewey ... ..	... 263
Pythagorean Way of Life, The, with a discussion of the Golden Verses, by Hallie Watters ...	... 372
Rabindranath Tagore, Poet and Dramatist, by E. J. Thompson ... ..	... 258
Raja Ram Mohun Roy, His Life, Writings and Speeches ... ..	... 643
Ruysbroeck, the Admirable, by A. Wautier D'Aygalliers, translated by Fred Rothwell ...	... 378
Secret of Ana'l Haqq, The, by Khan Sahib Khaja Khan ... ..	... 642
Self-Seeker and His Search, The, by I. C. Isbyam	... 757
Science and Art of Speech and Gesture, The, by Rose Mellor O'Neill ... ..	... 761
Talks on the Path of Occultism, by Annie Besant, D.L., and the Rt. Rev. C. W. Leadbeater ...	... 254
Temple of Labour, The, by Maud MacCarthy ...	... 371
Theosophy Explained, by P. Pavri, B.Sc., L.C.E.	... 255
Twelve Houses of the Zodiac, The, in their Relation to the Twelve Organic Structures ... of the Human Constitution, by the Rev. Holden E. Sampson ... ..	... 256
With Mercy and With Judgment, by Alexander Whyte, D.D. ... ..	... 762
Woodrow Wilson's Message for Eastern Nations	... 260
World of Dreams, The, by Havelock Ellis ...	... 263
World-Teacher, The, by P. Pavri, B.Sc., L.C.E.	... 755
Second Flower Show, The, by Dragon Fly ...	... 120
Seeds of Internationality 112, 235, 357, 486, 612, 743	
Self as Distinguished from the Body, The, by P. Sankunni Menon, B.A.	575, 705
Service of Arts, A, by Willowdean Chatterson Handy ... ..	... 475

INDEX

ix

	PAGE
Soul of a Prisoner, The, by W. H. Jacobsen ...	540
Sound Wave Interference, by William V. Hukill	93
Star Meeting at Krotona, The, Ojai, California, December, 28th, 1926... ..	7
Star Meeting at Krotona, The, Ojai, January 11th, 1927	12
Stevenson, Robert Louis, A Memory, by A. F. Knudsen	605
Studies in Occult Chemistry and Physics, (Second Series): XX. Hydrogen, by G. E. Sutcliffe	194
Successful Attempt at Community Life at Indore, A, by A. L. H.	359
Sūfism and Islām, by S. M. Rahman, LL.B., M.R.A.S.	568
Suggestions for Lodge Activities, by Nagendra Kumar Bose... ..	251

SUPPLEMENT :

Change of Name	ii
Financial Statement, T.S.	i, v, ix, xiii, xvii, xxi
" " Olcott Panchama Free Schools	ii, vi, x, xiv, xviii, xxii
Lodges Dissolved	ii, vi, x, xviii, xxii
New Lodges	ii, vi, x, xiv, xviii, xxii
Symbols, On, by Elizabeth Lourensz	610
Symbol of the White Lotus, The, by N. Raman Pillai	441
Test by Faith, The, by Harold Roberts	233
Theosophical Field, The 129, 238, 361, 496, 627, 750	
Theosophical Magazine for the Blind, A	128
Theosophical Order of Service: World Peace, by Max Wardall	616

	PAGE
Theosophical World-University, The, by James H. Cousins ... ..	... 489
Theosophy and American Culture, by Hamilton Stark ... ..	... 529
Towards Fulfilment, by the Rt. Rev. J. A. Mazel ... ..	... 655
Way of Attainment in Druidism, The, by D. Jeffrey Williams ... ..	... 683
Way of Sorrows and the Way of Happiness, The: The New Message, by Annie Besant	... 66
What is Moral Perfection? An Answer from Europe and America, by W. J. Heyting ...	... 169
Whither Goest Thou? by The Lady Emily Lutyens ... ..	... 679
Women of India, The, by Mrs. Malati Patwardhan 121
World University in Spain, The, by A de la Peña Gil 749

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THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

Our readers will see in the articles that follow these notes, why I have been kept in the United States. Our fairest hopes are more than fulfilled, and the Message of the Teacher is outlined, to be amplified in the next few years. In *My Kingdom of Happiness*, talks to a class at Ommen last year, the basis of that Message was suggested, and it is now becoming more precise.

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A matter closely touching this is the appearance of the sixth sub-race of the great Aryan Mother Race. H. P. B. foretold in 1888 the coming of a new race in the United States (Vol. II, *Secret Doctrine*). I have been laying stress on this for years as a matter of Theosophical teaching, and as the sign of the Coming of the World-Teacher. Now the matter has passed beyond the need of argument, for the scientific fact is placed beyond doubt, the newspapers give columns on it, and it is recognised in the schools. It is in connexion with this that "the Happy Valley Foundation"

has been established in the Ojai Valley¹ and 465 acres of the most beautiful part of the Valley have been bought. An Organisation Committee has been formed, of which I have been elected Chairman. I suppose this will be my last big job in this incarnation, and I know that friends all over the world will help me to make it a success. The work is to prepare and train the children and young people of the new sub-race, and to endeavour to *live* in the spirit and embryonic form of the New Civilisation. Those who have read of the youth of the previous four sub-races in *Man*, will appreciate the importance and significance of the new departure.

* * *

Among the many Christmas and New Year's cards sent to me by loving friends in all parts of the world, the following four lines seem to me particularly good :

He drew a circle and shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win :
We drew a circle that took him in.

Good advice for the year, so I hand it on.

* * *

In the later part of this issue will be found the outline of a scheme which should interest all Theosophists. H. P. B. stated that the sixth race would be born in America, and the germs of this, the sixth sub-race, is now being born in California. The fact of the new type having appeared its rapid multiplication is now beyond dispute. Readers of *Man : Whence, How and Whither* will remember that the four preceding daughter-races were evolved in valleys in Central Asia, and ordinary history records the emigrations therefrom. Once more we are at the beginning of a similar evolution, and this secluded valley is the chosen place for the earliest stage. The "Band of Servers" begins once more the old

¹ See page 106.

task through a handful of its members, and gradually others will gather and take part in the work. It falls to my lot to start the work, and the land is secured, to be paid for in instalments. Who among my colleagues of yore will help me to carry these through? When these are paid, the rest of the purchase money is to be paid by a yearly rent—an easy matter.

* * *

I am very glad to hear that the Viḍyāpīṭha in Kolhapur City, after many years of gallant effort by Mr. Tophkhane as Principal and his devoted band of helpers, has reached smooth water at last? Its Object as stated "is to impart education by the newest educational methods, such as are being introduced by the world University". The following valuable testimonial has been sent to the Principal from Sir R. V. Sabnis, Kt., C.I.E., Ex-Diwan of Kolhapur. As Diwan, Sir R. V. Sabnis had every opportunity of watching the conduct of the institution, and it should be a great encouragement to the workers to receive such a mark of his confidence.

It is nearly nine years since the Viḍyāpīṭha was started and I have watched its growth with keen interest and pleasure. An outstanding feature of the Institute has been the scrupulous care bestowed by its organisers on the formation of the character of its students. They have taken as their motto "The Love of God and Service of Man". The sincerity of the workers was put to a severe test on more occasions than one. The influenza outbreak in Kolhapur, as elsewhere, caused untold misery to the people; but their sufferings would have been far greater but for the timely help given by the inmates of this Institute at heavy self-sacrifice. Their selfless labours evoked admiration from all. There has been during all these years enough evidence to show that the Institution has been living up to the high ideal they have placed before them. It is this marked characteristic of the Viḍyāpīṭha, in addition to its efficient scholastic work, but specially appeals to all lovers of true education. The Institute is fully deserving of help and support. Mr. Tophkhane, who is its moving spirit and soul and his colleagues deserve to be congratulated on the excellence it has attained.

(Sd.) R. V. SABNIS, KT., C.I.E.,

Ex-Diwan of Kolhapur.

I need not say that I wish all success to this admirable institution.

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This number includes a letter¹ from myself to members of the T.S., who accept the teachings of Theosophy, asking for their co-operation in founding the first Home of the new sub-race, the sixth. They know that one of the inner Founders of the Theosophical Society was the Master Maurya, the Manu of the Sixth Root Race, the Lieutenant of the Lord Vaivasvata Manu. The sixth sub-race now appearing in rapidly increasing numbers in California is the seed of the future Mother Race, and from it will be selected and in it trained the most promising candidates for that Race. It is an opportunity—which only occurs once in very many thousands of years in accordance with cyclic Law—of co-operating with the Hierarchy on the physical plane in founding the beginning of a new stage in Evolution. Many of our present members co-operated in the former similar foundations in Central Asia, and they will probably rejoice in once more joining in the splendid adventure of the new one.

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A rather amusing incident occurred lately. I was invited by the local officer to be present and to speak at a large gathering of Scouts, and willingly agreed to do so. But the higher officer interposed and objected to my speaking, on the ground that I was likely to teach the Scouts Theosophy! In India, of course, we do not interfere with any Scout's religious beliefs; apart from that, I never utilise other people's meetings for propaganda of my own religious opinions. As Scouting exists in most civilised countries and Scouts are found in all the great religions, endless difficulties would arise if each creed and sect tried to use Scout gatherings to make converts. I, of course, acquiesced in my rejection,

¹ See p. 6e.

though thinking that to cancel an invitation to the Hon. Commissioner of Scouts in India was a quaintly unscoutlike proceeding, seeing that I hold my Warrant from the Chief Scout of the World. To my great surprise I read the following report in a leading paper :

SCOUT TROOP WILL ATTEND SOCIETY HEAD

A representative troop of Los Angeles district Boy Scouts, by special invitation, will attend Dr. Annie Besant, Theosophical Society leader and honorary chief of the Boy Scouts of India, when she addresses her audience in the Shrine Auditorium next Monday evening.

Dr. Besant, with Gen. Sir Robert Baden-Powell, founder of the Scout movement, organised the Scouts of India. As the honorary leader of Hindū youth, the venerable Theosophical head is accorded Scout honours in India wherever she goes.

The lecture to be delivered by Dr. Besant Monday evening is expected to contain announcements of utmost importance to the society. Its subject will be : "Life After Death."

The account is quite untrue as regards the attendance of Scouts at my Theosophical lecture. Such an invitation would have been as improper and unscoutlike as would have been any use, on my part, of the Scout invitation to use the Scout gathering to spread Theosophy. It seems as though some unwise person, angered by the action of the Scout officer, had tried to annoy him. Probably the officer did not know my position in the world-wide Scout movement, which hails Sir Robert Baden-Powell as Chief. The facts are very simple. A few of us, of whom I was proud to be one, seeing that the Scout movement was very good for English boys, thought it would be equally good for Indian boys, and we formed an organisation of very many thousands, trained them, and applied for admission to the Boy Scouts Association, holding a Royal Charter ; it was War time, and no action was thought possible till Scout Officers were available to inspect our work. After the War, General Sir Robert and Lady Baden Powell (Head of the Girl Guides) came over to India

and inspected our various centres, concluding in Madras with a rally of some 5,000 Scouts, Indian and English. They were delighted with the Indian troops both of Scouts and Guides. At the Madras Rally, the General administered the Scout oath to me, and after his speech, the two great divisions of Indian and British boys rushed across the intervening space and mingled in one huge crowd, shaking hands and throwing their arms round each other. Would to God that spirit had lasted—but the massacre of Amritsar and the Panjab martial Law atrocities gave birth to the Non-Co-Operation movement, which served as a channel expressing the furious indignation which filled Indian hearts at such a return for India's sacrifices during the War.

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I was surprised to receive a letter from a very sympathetic correspondent, who did not agree with an article entitled "The Penal Theory of Karma," by Alpha.¹ In this letter she said that she "much wished that such an article had not appeared in such a widely read magazine". She thought it might be useful to learned students, but thought that its new way of looking at karma might have a very disturbing effect on younger members. She adds that "there are some members who think that because this comes out in *The Theosophist* it must be taken literally and *must* be believed". If there are any members who hold so foolish a belief, I should be very pleased to have it shaken. Also they must be exceedingly careless, for every number of *The Theosophist* contains the statement that writers of signed articles are responsible for their contents, and there is a second statement repeated every month that every member in the Society is free to accept or to reject any opinion of any person. Also I consider that the statement of varied and opposing views is exceedingly useful, for the differences provoke thought.

¹ Published in *The Theosophist* of September, 1926, p. 643, and October, 1926, p. 27.

Theosophists must learn to think for themselves, and if they are shaken by the opinions of others it only shows that they have no firm grasp on the opinions they think they hold.

* * *

I have before me the very number mentioned above. In the Supplement, the only official portion, pp. xxii, xxiii, under the heading, "The Theosophical Society," the principles of the T.S. as to opinions are very clearly laid down; and, under the heading "Freedom of Thought," it is said, "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." On the following page, under the heading, *The Theosophist*, it is stated: "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." I cannot say or do more to impress on readers the fact that articles in *The Theosophist* are not binding on anyone. If in the face of this, there are members who believe that "because this comes out in *The Theosophist* it must be taken literally and *must* be believed," I can only wonder at their ignorance. These statements appear in *every number*.

* * *

As to the article itself, I personally suspend my judgment, for I do not know enough of the higher realms of Being to "consider the case of the Logos of a Solar System," or to say anything about the "conditions pre-determined for Him". I do know enough of the widening of thought as one reaches other stages of consciousness than those manifested through the brain, to be aware that what we call down here "the light of logical necessities of thought"—very valuable down here—is a dim twilight in higher worlds. I may add that I disagree very positively with an article in the October number on Mussolini, but that is no reason for excluding

Donna Margherita Ruspoli's view. A man who forbids religious study in private groups, and excludes Masonry from the country he rules, is not likely to be admired by an Occultist and a Mason.

THE WAY OF SORROWS AND THE WAY OF HAPPINESS¹

THE NEW MESSAGE

Heretofore there has been in the world so much of sorrow, that very little as to the spiritual life has been taught except in terms that appealed to the sad and sorrowful. It was the necessity of the age that made the ideal of the spiritually-minded the Man of Sorrows. Life was so hard among the masses, oppressed, half-starved, the prey of loathsome diseases, so brutally tyrannical and rough among the nobles of Europe, that the monastery and the nunnery were the refuges of those who saw no prospect of happiness save in a future heaven to be gained by austerity here. The famous classic "Cur Deus homo," "The Wrath of God to Man," put a seal on the idea that the wrath of God could only be pacified by the crucifixion of the body, regarded as the enemy of the Spirit. Man was a "child of wrath" to perish eternally if he were not in the Ark of the Church. The Puritan, the Calvinist among Protestants, was as hard and stern as the Roman Catholic in Doctrine, though the latter found many ways out of the gloom. The Crucifix was the symbol of the ideal Man. The loving teaching of the Christ of the Divine Fatherhood, His tender compassion for the sinner, disappeared under the shadow of the teachings given in His Name.

But now a different condition prevails in this part of the Western world, a condition of almost universal well-being and popular prosperity. The growth of belief in the inviolability

¹ Widely published in the United States.

of law, of the infinity of the universe, as laid down by Science, has made the educated and the thoughtful modern man reject the mediæval idea of God, while he clings to the perfectibility of humanity, and loves and admires the Christ. Elsewhere in the West men are groping after a message that shall restore to them religion and re-create it into harmony with the new Intellectual world as well as with the physical, and with the growing power of man over the forces of Nature. Are God and Nature in opposition, or is Nature a manifestation of God? Are the splendour, the beauty, the joy in the natural world the expression of Divinity who is Bliss and Love, not wrath?

So the world is looking for another message to guide the Nations for centuries to come. If God's Plan of Evolution be the perfecting of all human souls, does it include as a means of that perfecting a path of Happiness as well as a path of sorrow? If so, where is the Teacher, and what His message? The Teacher is here, and His Message is that the Kingdom of Heaven is the Kingdom of Happiness here on earth, and is, as Christ said, "within you." It needs to be externalised. I have long believed, as Hindūism teaches, that God is Bliss, and I have listened joyfully to the teaching which emphasises the idea that the spiritual life is to be found through happiness, through joy, through beauty, and I believe that this doctrine is being rightly taught to this present age of remarkable material prosperity. Else will material pleasures, ever increasing with man's increasing power over Nature, submerge and choke spirituality in man. The World Teacher comes with a message of Happiness for the guidance of the Nations for centuries to come. Only thus can the world be saved.

When the Christ came in Palestine, how did He appear to those around Him? A man, with no outer sign of Divinity. So unimpressive, only one of His apostles called Him the Son of God, and the people murdered Him, and only a poor following

of 120 was the apparent result of His three years of teaching. In the early days it was widely believed that "Jesus of Nazareth" was a man on whom the Divine Spirit abode during the years of His ministry. The coming now is similar.

The Divine Spirit has descended once more on a man, Krishnamurti, one who in his life is literally perfect as those who know him closely can testify. During the last year, since December 28, 1925, when the Christ spoke through him to some 7,000 people in India, he has been undergoing swift changes, which have made him a man of power, dignity, authority out of the boyish youth he was. Those who knew him here more than a year ago comment on the change from the shy reserved youth, to a man radiating love and happiness. In Ommen, last year, the Christ spoke through him occasionally, but he was still shy and nervous. On the 28th December last, at a small meeting,¹ again the Lord spoke through him. And on January 11, at a gathering² of members of the Order of the Star of some 200 people, throughout his speech, the voice that rang out was the Voice some of us had heard before for brief sentences, with an authority, dignity and wisdom we had none of us known before for the whole speech. The silence and the hush were wonderful as though Nature was listening, and at the close rain fell lightly for a couple of minutes and a rainbow, a perfect arch shone out and added the last touch of beauty to that wondrous scene.

In him the manhood had been taken up into Divinity, and we beheld his glory, full of grace and truth. The Spirit had descended and abides on him. The World Teacher is here.

ANNIE BESANT

¹ See page 7.

² See page 12

THE HAPPY VALLEY FOUNDATION FUND

ĀRYA-VIHĀRA

Ojai, California

February 7, 1927

TO MEMBERS OF THE THEOSOPHICAL SOCIETY,

DEAR FELLOW-WORKERS,

I have issued an appeal to the General Public¹; but I make a special appeal to you, who have definitely accepted the opportunity of becoming part of a nucleus of the Brotherhood of Humanity.

Very many of you accept the Theosophical teaching of the Evolution of Mankind through seven Mother-Races, or Root Races, each of which gives birth to seven daughter-races, or sub-races. You know from ordinary history that the fifth of these Mother-Races had its cradle in Central Asia, and sent out from there four great emigrations, one of which went to Egypt, the second to Persia, while the third and fourth went further towards Europe, settling for a while in the north and south of the Caucasus, while the swamps of Europe were drying up into habitable countries, one of these sub-races colonised Southern Europe, the other the Northern. (As the Mother-Race was the general type, it was called, after its descent into India, the Indo-Āryan, or first sub-race, and the others the second, third, fourth and fifth; the fourth (Latin) and fifth (Teutonic) sub-races thus peopled Europe). H. P. B. in the second volume of *The Secret Doctrine* predicted the coming of the sixth Race in the United States of America, and described the method of its development, from "peculiar children" who multiplied. Each new Mother-Race is chosen from the sub-race of its predecessor that bears the numerical number of the coming new type. The sixth Root Race will develop from the members of the sixth sub-race of the Āryan,

¹ See p. 106.

or fifth Mother-Race. Large numbers of the children of the new type are being born in California and show the expected racial quality, named by Bergson Intuition—the recognition of truth at sight, not by a process of reasoning; he speaks of it as more allied to instinct than to reasoning, an innate quality. Already in California, school teaching is affected by the presence of the new type.

The outside world cannot be expected to recognise at once the duties imposed by the cyclic Law of Evolution. Many members of the Theosophical Society do not accept, or live according to, the enlightening teachings of Theosophy. But large numbers of you do, and to them especially I make my appeal. Of what use is it to possess the light, unless we use it to illumine our path in life? If we know the cyclic Law, does it not impose on us definite duties? Surely he who knows his Lord's will and doeth it not, is an unworthy servant.

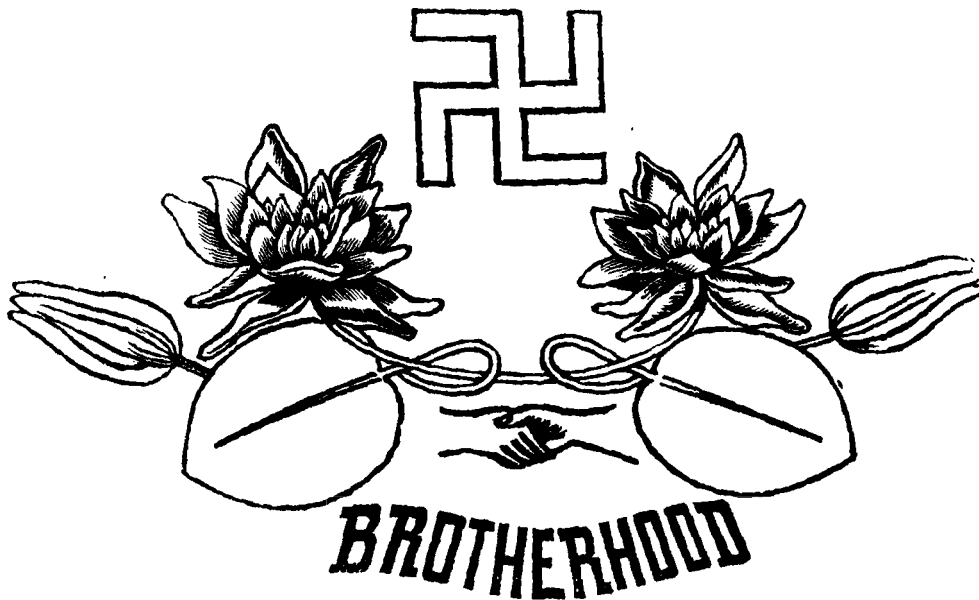
Here in California I find that H. P. B.'s prediction is being fulfilled; the new type is recognised by anthropologists and teachers, and long articles have appeared in the newspapers upon it. Some of the schools are making classes for the children, but that is not enough.

As a servant of the Great Hierarchy, I eagerly co-operate in Their Plan, ever in accordance with cyclic Law, and I have signed an agreement securing a large tract in the Upper Ojai Valley. The General Appeal sketches out the Ideals and their proposed partial material realisation in the constitution of what is practically a sixth-subrace colony, or community, with its public buildings, of which the first should be a School giving education on lines suitable for the new type of children.

Who among you will help us to build on the new Foundation? We need \$40,000—£8,000—to make the Foundation secure. Who will be the living stones to build it? It is the first conscious beginning of the New Age, the New Civilisation, of which I have been writing and lecturing for years, of which Blake's "New Jerusalem" was a vision, a Civilisation of Brothers, the realisation in miniature of the First Object of the Theosophical Society, the Universal Brotherhood of Humanity.

I send out the Call. Who will answer?

ANNIE BESANT, P.T.S.



THE STAR MEETING AT KROTONA, OJAI,
CALIFORNIA¹

December 28th, 1926

DR. ANNIE BESANT was in the Chair, and said :

You all know, of course, why we are here. It was on the twenty-eighth of December that our Krishnaji was first recognised by a large number of people as the one who was chosen by the World Teacher to be His Vehicle when He again visited His world. He was then hardly more than a boy. Ever since then the day has been kept with love and hope ; the love will always remain ; the hope has become a certainty.

There is one thing that I want to speak to you about this evening, naturally, the Coming of the World Teacher. For

¹ From *The Herald of the Star*

many months now, people have asked me *how* the World Teacher would come, and I have told them that I did not know the exact method. Neither my brother Leadbeater nor myself were in Palestine when He last came, and we had had no experience of so Great an Event. What we could do sometimes was to look back at Palestine; but that did not help us very much, for while we saw that the people had no recognition of the wonderful Being Who was among them, it would not have been right or reverent to try to see details regarding One so Great. I had thought in my own mind, and had said many times, as had also my brother Leadbeater, that we presumed that the Coming of the Teacher would show itself by an ever-increasing possession of the body which He had chosen for His use, if it should grow up worthy to be thus used. Speaking in London last summer, I dealt with ancient and modern psychology, and in the latter with the theory that had been started about the changing of the personality what was called dual personality. I supposed it would be something of that kind; at least it was possible. All I could do was to watch carefully and reverently and learn, because one could not lay down a rule touching so great a Being. From this observation I have come to think that we are not going to have a going out and a coming in, in the way of which we have been thinking; but a thing which is far more beautiful, far more inspiring. What is really taking place, in an ever-increasing measure, is what one may venture to call a blending of the consciousness of the Christ with the consciousness of His Disciple, a "taking of the manhood into God".

Dr. Besant remarked that what was taking place before our eyes at the present time, was a wonderful blending which would have seemed impossible if one had tried to imagine it; that blending becoming more and more wonderful as week

passed after week. She also suggested that if this were the accurate view, it was easy to understand why those who were around the Christ when last He came in this way as Man, did not recognise Him in His true nature. We might learn from that fact that in the Coming of the Supreme Teacher when He pays one of His rare visits to our earth, His reception depends very largely on those who are around Him and who see the outer form, whether they are able to recognise the Inner Splendour.

She concluded: That is the thought that I wish to put before you this evening. As much as each can see will be to each of you the manifestation of the Christ. For my own part, who know Him in His far-off Himālayan home, where I have heard Him speak of His Coming, and being here with our Krishnaji, I need not say how, having loved him for so long a time, I rejoice to recognise in him the Presence of Our Lord.

A TALK BY KRISHNAJI TO MEMBERS

December 28th, 1926

I would like to talk about our belief and how to avoid the complications that arise from beliefs. As years pass by, the event for which each one of us is looking is getting nearer, and there is a distinct transformation in those who have recognised, and in those who have heard the distant murmurings of the storm. It is as if this storm were gathering on the mountain tops, and that those who live on the plains can hear the distant murmur. The mountaineers and those who dwell among the high altitudes know well how to protect themselves against sudden storms, against sudden gusts and hurricanes. They know their

strength, they are prepared, and they are well established in those heights. But the people of the valleys and plains, who have not yet tested either their own strength nor the strength of the storm, do not know how to protect themselves as yet. They know that when the rain comes they must look to the roof, and when the hurricane comes they must look to their foundations.

Those who have heard the distant murmurings must look to their own hearth-stones, to their own strength, their own affections, their own friendships, and strengthen those things that are lasting, and destroy those things that are transient. Belief in this truth is as real and as forcible as seeing a sunset, as seeing the rose-coloured mountains in the distance. No one needs to be convinced of their beauty and glory. Likewise the truth cannot be destroyed, because it stands in its own perfection and simplicity. When once you have found the truth, no other truth exists for you. It is the truth which you have gained for yourselves, and therein lies its beauty. It is the truth which each one of us is longing to find, the truth which satisfies our very being, the truth which gives happiness, which knows no sorrow nor death nor any transitory thing. The truth that is born out of experience, such a truth needs no proof. But those of us who are on the plain must have the strength, and above all the desire, to look in the right direction.

More and more it seems that there are going to be no miracles nor strange happenings; but there will be the awakening and strengthening in the mind and in the heart of each one, the certainty of truth and knowledge, as when the Great Lord Buddha came. He taught the people the simple, the direct, the lasting and the noble truth of life that all could understand, yet so difficult to follow even for those who had had experience; and it will be the same now. Those who desire to see strange things, to have their emotions stirred

unnecessarily, will fail to recognise the beauty that is so simple, so perfect.

That is one reason why those of us who are living on the mountain tops, who have our foundations deep in the granite, must shout from those mountain tops to those people living still in the valley, to awake and see the coming storm. For the storm will not only disintegrate, but will create. The storm that will come, will uproot the weaklings; and after the storm has passed away, there will be a new crop, new trees, new birds singing, and there will be peace. And those of us who recognise that such a truth exists, that it is possible to be understood, to be handed down from generation to generation, it is for us to gather strength in order to destroy that which we know to be false. We must recognise for ourselves where lies the only hope, the only salvation, the only comfort. For beauty is truth, and truth lies everywhere around us, if we can only perceive the beauty in the lowly, in the ugly, in the sinner. But before we can recognise the truth, we must have heard the thunder in the distant mountains. And when once we have heard it, our hearts will be opened, and our minds will be cleared, and we shall be changing everlastingly, and we shall be thinking and creating to our full capacity.

There lies the real purpose of His Coming: to live like Him after He has gone; not merely to follow and worship the sacred ground, but to become ourselves sacred, so that we leave the ground sacred after us, holy and pure. There lives the whole beauty and glory of His Coming. Those of us who have strength must gather greater strength, and those of us who have love must possess greater love; because as the storm comes on, the weaklings are thrown down, and only the strong and deep-rooted remain. There lies the real comfort of His Coming, there lies the proof, if proof be needed. Proof is unnecessary when you see a sunset and realise its beauty. You know that there lies beauty, you know that

there lies truth, and you need nobody in the world to convince you of it.

The realisation of His Coming, of His joy, of His happiness, will be born in each of our hearts only as long as we have seen that beauty in all things, have felt the conviction to live according to that beauty and to awaken that beauty in the hearts of others.

THE STAR MEETING AT OJAI

January 11th, 1927

There was a gathering of about 200 members of the Order of the Star in the East, on this memorable anniversary, DR. ANNIE BESANT presided, and said.

FRIENDS: You all know why we are gathered together, and the order of our meeting this morning will be:

First Lady Emily Lutyens will speak, then I shall speak, and then Krishnaji. After that, we shall have a brief meditation, and in that meditation I will ask you to keep your minds fixed on the Lord Buddha and the great Hierarchy of the Masters. After that, Krishnaji will read to you a brief statement of an event that took place the day before yesterday, and then we shall disperse.

LADY EMILY spoke as follows:

FRIENDS: Sixteen years ago to-day, the Order of the Star in the East was founded, and founded with three definite objects. The first of these, to proclaim to the world the coming of a great spiritual Teacher: the second object, to serve Him when He comes—and the third, to carry on His work when He has gone.

Now the first of these objects has been realised. That stage of our work is over. It is over, in the first place because the public press has taken up our propaganda for us and through

the medium of the ordinary newspapers the proclamation of the coming of the Teacher is being made far more widely than we could ever hope to do, but that stage is also over for us, because our hope and belief has now passed into a certainty. We no longer look for the coming of the Teacher because we know that He is here, and therefore the second stage of our work is beginning, a stage that is far more responsible and far more difficult. Now we have to learn how to serve Him, and above all, how to understand Him.

I wonder if you have ever noticed that the Order of the Star in the East throughout the years of its formation has been kept in a very fluidic condition. We have never been allowed to crystallise into a form of any kind. We have tried to make an organisation; we have had Congress after Congress and prepared the most wonderful and elaborate schemes of organisation, but somehow they have never materialised. It is noticeable that when anyone is appointed as an officer of the Order, he either dies or becomes ill or passes over into another country! If we ever make a plan, it is almost invariably upset. Members have endeavoured to make forms; they have appealed to Krishnaji time after time to allow them to have a ritual in the Order. He has never given that permission.

I have sometimes wondered very much as to why we have never been allowed to crystallise into any form, and now I think I understand—because we have had the foundations laid for us of the gospel which the great Teacher comes to give to the world, and it is a gospel so universal in its application that I think if we had ever crystallised into a form, in this Order, it would inevitably have made something of a barrier for us. We have to make ourselves as wide and as universal as the gospel which He comes to preach, remembering that He does not come only to Theosophists, only to Star members. He comes to the world. We

must not in any way spoil the beautiful thing that has been given to us by making it narrow, by making our interpretations of it narrow or sectarian in their application. I do not know if you have noticed how Krishnaji, in his writings and in his speeches, never makes use of any technical Theosophical term. He never speaks or writes in what one might call the jargon of any religion or society or sect. He draws his similes from Nature, from those things which are universal, which belong to the world, which all can understand and all can appreciate and all can see, and he has told us that there are no barriers to the Kingdom of Happiness which He comes to found, except those barriers which men create for themselves. We must be very careful not to create barriers for the world or to create barriers in our own hearts between ourselves and the Teacher. Wherever we are sectarian, wherever we are narrow or prejudiced, wherever we cease to be universal, there we shall create a barrier for ourselves, and what is far more important, we shall create a barrier between the Teacher and the world.

Men have taken this fair earth and they have made of it gardens, and around those gardens they have built fences and walls in order to keep out their fellowmen. They have created private property. The beauty of the sunset and of the sunrise, the glory of the mountain and of the sea are universal. They belong to all. All can see them ; all can appreciate them. We must not make the mistake of thinking that the World Teacher and the message which He comes to give are in any sense the private property of the Order of the Star in the East or of the Theosophical Society or of any Church or of any sect or of any nation, because as He Himself has said : " I belong to all people, to all who really love, to all who are suffering."

Ours has been the tremendous joy and privilege of blazing the trail, of making a way between the Teacher and the world

that so sorely needs Him, but now that He is here, let us step aside and let Him speak.

DR. BESANT said :

FRIENDS : Will you come back with me now to the first of those elevenths of January, which have been so much of a New Year's day to a good many of us.

At that time, my brother Leadbeater and Krishnaji were in Adyar and I myself was in Benares, but we were both present—all three of us were present—in Adyar that day, although I was not able to be there in the physical body ; let your thoughts for a moment picture that time. The young boy passing gradually into a condition of physical unconsciousness, the two who were especially concerned with his guardianship watching him as he passed into the other world from ours and going thither with him ; and then that great ceremony which, for the helping of all, Bishop Leadbeater has lately recounted in outline. The outline is always the same, and you can read therein in detail a very great part of what occurs in the first of the Great Initiations, those Initiations which lead onward step by step until they liberate the Spirit from the bonds that have held him for such enormous periods of time. The regular questions and answers took place then, as always, and stage by stage that mighty ceremony went on, and as it proceeded, more and more wonderful became the surroundings, more and more intense the interest taken in the invisible worlds, where numbers watched intently, eagerly, as it were, what was passing beneath their gaze ; and the various tests and the various questions went on, and this interest was pathetic, as very few stand, while so young in body, amidst such mighty surroundings, and a certain affection seemed to fill the whole, an affection that had that touch of pathos, brought about, I think, by the extreme youth of the physical body of the one who was taking these great and inviolable pledges, who was entering definitely into that path that ends

in liberation. In the course of that, two questions were addressed to us as we stood on each side for a moment, of the candidate, whose sponsors were two of the great Ones, of course, and They stood aside for a moment while we made answer to the questions which were put. The one addressed to myself was whether I was willing to guard this young physical form. "Will you guard him with your power?" And the question addressed to my brother: "Will you guide him with your wisdom?" And both of us of course joyfully answered, "Yes." And then there was a question to the candidate himself after one other had been put to us, whether we loved him enough to guard and guide him through the years of his youth, and we both joyfully assented; and then he was asked whether he loved us enough to yield himself to that guidance in the physical world, and he too gave happy assent. And so through all the many years that passed between that time, onward to his manhood, we two did the best we could to discharge that immense responsibility that we had accepted.

There were difficulties in the way, naturally, from the outer world, because if it had been possible to block the way, then all the hosts which wish to oppose and so delay human evolution would naturally have rejoiced. That is their function, remember, in nature, and a very useful function; for without that there might sometimes be over swift advance and dangerous fall; and they also serve a useful purpose in the economy of nature; they furnish also resistance, like the firm ground on which we stand, for were it not for that ground there could be no real progress. It is the resistance of the ground that enables the motor car to move. It could not move in a vacuum, and so with them; they perform this function and none of us should feel any resentment towards them. We know their work has also to be done. It makes difficulties in the way, but difficulties are only there in order to make us strong.

Difficulties are not matters of regret. What should we be good for if we had no difficulties to develop the inner spiritual strength and to call out vigour and effort ?

And all through these years we watched the growth of our ward, as he practically was, and each year we saw him growing into what we had hoped for and looked for ; until at last, after many a difficulty and many a trial the preparation was complete ; one great step, as you know, was taken here in your valley, the third Initiation, and so onwards and onwards until all the hopes above the childhood were fulfilled in the man, and those who know him as intimately, or nearly as intimately as we know him, know the perfection of that human life, which has been reached in the course of these long years. Then the day came when our office ended, the day that remains, that is memorable to both of us, for then we took the child whom we had received as guardians as a man no longer wanting ought from us, and we went with him to the Lord Maitreya, to Whom he really belonged all the time, and bowing to Him, prostrating to Him, we said to Him that we brought back to Him the charge that He had given, gave back to the real Owner the one whom we had been privileged to guard and guide. Then with that exquisite smile that only those will remember who have seen it from Him, He spoke some gracious words—thanks that from such a one seem always to be so undeserved. There is no greater privilege than to be able to give to Him the very smallest of services that man can give ; but They are always grateful, They who are so much above us. I have often said it reminds me of Swinburne's beautiful line of the love of little children, that they love us with a worthier love than ours, and that they are grateful, "For letting the light come in" as though the sun should thank us. When the Sun of Righteousness thanks those so far beneath Him, they have that feeling of undeserved goodness which must always exist between Him and any of

His servants. He told us that though we had given up the trust, the love would ever remain ; that there was no real separation, only closer unity, for we were all in that world where the barriers do not exist that exist in this, and where there is a unity that nothing else outside can touch.

Think, then, if you will, of this brief sketch of what made the 11th of January so marked a day among us in all the long years that followed, until the beautiful bud had expanded into a wonderful flower, and that flower is placed at the Feet of its Owner, the Lord Maitreya, the Christ, the Saviour of the world.

KRISHNAJI said :

FRIENDS : I think it is very auspicious that we should all meet together on such a fine morning in this happy valley, and I hope that the occasions will be many on which we shall meet in this way. This morning I should like to put before you a certain attitude that each one of us must gain before we can understand the Truth, that each one of us must co-operate and struggle to acquire, in order to understand the absolute and perfect Truth.

You will find, if you inquire into the many religions of the world, that in most of them, if not in all of them, there is a stimulant put before each worshipper, enticing him and urging him to do good : to do good in order to attain heaven, to avoid evil in order to escape from the other kingdom. You will find that in every home the mother tells the child that he must do good, in order—always “in order”—that he may acquire something. If he does evil, he will be punished ; but if he does good, his actions will be rewarded. There is always a question of reward and recognition, or of discouragement and punishment. Be good, and there is a hope that you will attain the kingdom of heaven ; do evil, and there is a certainty that you will go to the kingdom of hell. Everywhere there is that enticement towards goodness. Like children, we are told that

we must do good in order to attain. The same philosophy is carried out in our daily life, in our literature, in our attitude of mind, in our works. Society at large demands that we do good. If not, the members of that society threaten us and punish us.

And now, like the fresh breeze from the mountain over the hot land, comes a new Truth, a new understanding of Life, a new purpose, a new ecstasy—that you should do good for its own sake; not that you may acquire something, not that you may be recognised, not that you may be rewarded, but because it is the noblest thing to do. To think nobly, to feel nobly, to live nobly, for their own sake and their own value, is the greatest truth and the greatest enticement, if enticement be needed, and the greatest encouragement, if there need be encouragement, and the greatest stimulant. It brings to each one of us the urge, the purpose, to do the right thing for its own sake, not because of some future dangled before us, some future enticement held out. We have to do the noble thing for its own sake, for its own value, for its own purpose, and set aside all other things in order to live happily.

Forget the sects, the Societies, the Orders that we belong to; forget all those things in order to carry out what we desire, making the desire grow more and more noble, more and more perfect; in being noble, in being perfect is the Kingdom of Happiness. In order to reach this certainty of purpose, this magnificence of purpose, this ecstasy of purpose, we must have the uncertainty out of which immense certainty is born. If we seek and if we search, if there is striving, if there is longing, we shall acquire, we shall attain, and we shall be Masters of Truth, and we shall be Gods in exile. We must test our actions, we must test our beliefs, we must test our ideas and our thoughts from this point of view and not from any other. We must test our thoughts, our beliefs, our ideals for their own sake in the light of this Truth, and not for anything

else, not for any stimulant that might encourage us, not for any encouragement that might entice each one. If our beliefs are so based, so founded, that they are shattered in the light of this Truth, then each one of us must repair the house, shift the house to a firmer ground, dig our foundations much deeper, so that we shall be enabled to stand, so that our houses will stand alone, against all the torrents, against all the whirlwinds of the world.

And when you seek, from that uncertainty, to discover the great certainty, you will find that Truth for its own sake is alone worth struggling for, worth attaining, worth suffering for; and then you will create all things to the measure of the Truth. At present, because you have not found the Truth, you are building in the shadow of the image of false creation, the image which is uncertain; but the moment you are certain, the moment you know this Truth, you begin to build in the shadow of the image of Truth.

We need none to point out to us Truth in the beauty of the sunset, in the sunlit top of a mountain, in the scent of flowers, in the suffering of each one of us, or in the ecstasy of each one of us. The Truth lies wherever we look for it, if we look with eyes that are absolutely clear, setting aside all prejudices, all narrowness, all restrictions, and all limitations. For the man who has found the Truth, his happiness can never be shaken, can never be encouraged, or glorified, or destroyed. That is the reason why He comes. That is the reason why each one of you must be uncertain before you can be made certain, for He shall give you the certainty of purpose, the certainty of Truth.

Where there is contentment, where there is satisfaction, where there is narrowness and limitation, there Truth can never be found, nor lasting happiness. Where there is uncertainty, where there is the longing to find out the Truth, where there is suffering, there the germ of Truth can be sown.

We need the perspective of distance rightly to perceive the beauty of all things. Have you ever noticed how dark it is immediately below the candle flame? You cannot read, you cannot discover, you cannot find out directly beneath the candle. You must go away into the mountain tops ; you must go away into the far fields, into the human world, into the lands where there are sorrows and great ecstasies ; and then you will discover the Truth, and then you will be able to read your life by the light, by that same candle under which you were unable to read before.

Those who merely call themselves members of the Star, of the Theosophical Society, of this religion or of that sect, will fail to understand the great Truth so long as they remain in the narrow limitations and teachings. As immediately under the candle light it is darkest, so under the walls of narrowness, of blind faith and of superstition, Truth can never exist.

If you shatter all these transient things in search of eternal Truth by constant watchfulness, by keen thought, by controlled emotions fully awakened, by meditations and by dreams, you will realise Happiness. As the flower unfolds in the light of the sun, so in that realisation will you unfold yourself, and blossom forth in the light of Truth.

At the conclusion of Krishnaji's speech, there was a five minutes silence, for meditation, and then he read the following prose poem of an experience he had had on the 9th January:

I sat adreaming in a room of great silence.
The early morning was still and breathless.
The great blue mountains stood against the dark
skies, cold and clear.
Round the dark wood house
The black and yellow birds were welcoming the sun.

I sat on the floor, with legs crossed, meditating,
Forgetting the blue sunlit mountains,
The birds,
The immense silence
And the golden sun.

I lost the feel of my body.
My limbs were motionless,
Relaxed and at peace.
A great joy, of unfathomable depth, filled my heart.
Eager and keen was my mind, concentrated.
Lost the transient world,
I was full of strength.
As the Eastern breeze that suddenly
Springs into being and calms the world,
There in front of me
Seated, crossed legged, as the world knows Him
In His yellow robes, simple and magnificent,
Was the Teacher of Teachers.

Looking at me,
Motionless the Mighty Being sat.
I looked and bowed my head.
My body bent forward of itself.

That one look of mine
Showed the progress of the world,
Showed the immense distance between the world
And the Greatest of the world's Teachers :
How little it understood
And how much He gave.
How joyously He soared,
Escaping from birth and death,
From its tyranny and entangling wheel.

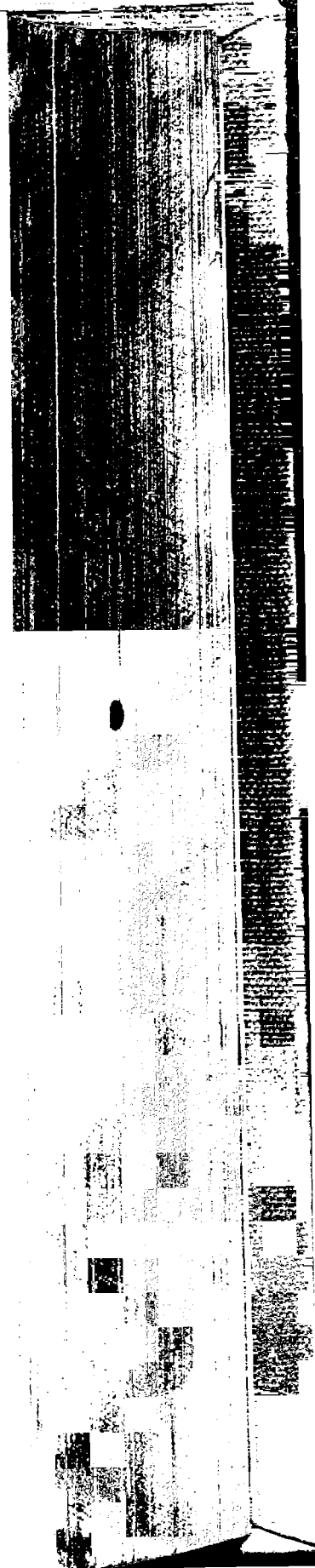
Enlightenment attained
He gave to the world as the flower gives
Its scent,
The Truth.

As I looked
At the sacred feet that once trod the happy
Dust of India,
My heart poured forth its devotion,
Limitless and unfathomable,
Without restraint and without effort.

I lost myself in that happiness.
My mind so easily and strangely
Understood the Truth
He longed for and attained.
I lost myself in that happiness.
My soul grasped the infinite simplicity
Of Truth.
I lost myself in that happiness.

Thou art the Truth,
Thou art the Law,
Thou art the Refuge,
Thou art the Guide,
The companion and the beloved.
Thou hast ravished my heart,
Thou hast conquered my soul,
In Thee have I found my comfort,
In Thee is my Truth established.

Where Thou hast trodden
Do I follow ;
Where Thou hast suffered and conquered



Do I gather strength ;
Where Thou hast renounced
Do I grow.
Dispassionate, detached.

Like the stars,
Have I become.
Happy is he that knoweth Thee
Eternally.
Like the sea, unfathomable,
Is my love.
The Truth have I attained
And calm grows my spirit.

But yesterday
I longed
To withdraw from the aching world
Into some secluded mountain spot,
Untrammelled,
Free,
Away from all things,
In search of Thee.
And now Thou hast appeared
Unto me.

I carry Thee in my heart,
Look where I may Thou art there
Calm, happy,
Filling my world—
The embodiment of Truth
My heart is strong,
My mind is concentrated,
I am full of Thee.

Like the Eastern breeze
That suddenly springs into being
And calms the weary world,
So have I realised.

I am the Truth,
I am the Law,
I am the Refuge,
I am the Guide,
The companion and the beloved.

As the last words were uttered there was a sprinkle of light rain, that seemed like a benediction, and, spanning the valley, a perfect rainbow arch shone out. All sat silent for a few moments, and then the meeting dispersed.

THE BRAHMAVIDYA ĀSHRAMA

ADDRESSES BY BISHOP ARUNDALE AND MR. C. JINARĀJADĀSA

AT a meeting of lecturers and students of the Brahmavidyā Āshrama on January 23, 1927, BISHOP ARUNDALE said:

The Brahmavidyā Āshrama has a special function to perform which the ordinary university cannot perform, and which is even beyond the capacity of our own specialised educational institutions. I look upon the Āshrama as an exploring body, not so much in the sense of trying to know things as they seem to be, but moving in the direction of knowing things as they really are. All facts are but shadows of the reality which they represent. The amount of knowledge, that even the most learned individual possesses, is infinitely less than the amount which is yet to be known. It is towards this unknown that the Āshrama should explore, though naturally it should be possessed of such knowledge as is common in the world in general and among specialists. But the Āshrama's work should, I think, rest more on the unknown than on the known. Nothing should be barred from its enquiry because it does not happen to be orthodox and fit in with accepted notions or even so-called laws. I say this because, as some of you know, I have had occasion to touch certain higher states of consciousness recently, and this experience has made me realise how very different are appearance and reality. I now look at everything in the outer world from an entirely different standpoint. Things mean much more to me than they appear to signify on the surface.

I look through appearances towards reality. But who shall say where appearances end and reality begins? From one standpoint everything is real, but such fragments of reality are only shadows of that which is more real.

I should therefore like the Āshrama, whatever be its subject of study at a particular time, always to grope for that which is behind the apparent subject, and to endeavour to understand something more than the obvious or accepted implications. We have nothing to do with orthodoxies of any kind in the Āshrama, for orthodoxies are nothing more than convenient limitations of thought and emotion. The Āshrama is essentially fluidic. Our conclusions are not terminations, but points from which to make a further leap towards the Truth. The Āshrama is not an accomplishment. It is a movement, and movement is the essence of life. Einstein has shown that what appeared to an earlier generation of scientists as a law of nature was capable of modification. The so-called laws of nature are only humanity's partial perceptions of the reality in this shadow-world. Every truth contains just as much of the reality as we can grasp. There is no such thing as absolute Truth: all Truth is relative. I do not think that any of our Theosophical leaders would say that their presentation of Theosophy is the ultimate presentation. It is the reality as they understand it. They have modified their presentation in the past, and they will do so, I hope, in the future. They realise that that which seems to be ultimate is only a stage towards the ultimate, if there is an ultimate. That is why there are no Theosophical doctrines, except perhaps the unity of life, and though one may feel the truth of that doctrine, we have a long way to go to understand all that it means.

The Brahmavidyā Āshrama must not be afraid of thinking and dreaming daringly, of moving outside the common ruts; and the direction of its movement is largely indicated by the

Great Plan of life which Theosophy gives to us. The Plan is, so to speak, the sketch for a complete picture. The Āshrama's work will help to fill in the details of the picture. As it does so, greater and greater illumination will come, and will help to provide for our future Theosophical World-University and its schools and colleges, a truer science, a truer art, a truer religion, a truer presentation of the Divine Wisdom.

One therefore looks to the lecturers and students of the Āshrama to be men and women of vision, who are not afraid of dreaming and imagining, of perceiving the beyond. Those interested in a particular science should not be satisfied to study it merely as it is, but as it is not. There are many special lines of study that it can take up. I am glad to see that Astrology is one of its studies. People may look upon it as vaporous and faddy. Yet the community and influence of life is not only between the kingdoms of nature; it binds the members of our own universe, and of all the universes. Astrology, because it is not yet fully known, may not give exact interpretations, but its value will increase as its students become wiser. It is an aspect of reality. There is nothing that will not yield something of truth to the true searcher who can get beyond the overlayings and distortions to which all truth is liable.

In order to do this type of special work well, each member of the Brahmavidyā Āshrama should contribute his and her own special groping towards the common discovery, each fitting in his and her own groping with the general direction. There should be among you (I am not saying there is not, but am stating general principles) a very special sense of comradeship and unity. You are a band of pioneers drawn here from the ends of the earth to do a common work as well as an individual work; but the collective sense is much more important than the individual sense. The reality contains you all: no one of you, even the most confident, can contain

it. You can be helpful to one another, but hyper-criticism should never show itself among you. I do not think I should be very far wrong in saying that you have indeed been individually brought here by your good karma for a very special work which you can only do together. There is no such thing as chance and mere fortuity in life. All is design and purpose. The central synthetical work of the Āshrama, which has been explained on other occasions by myself and others, is a very great and necessary work. It can only be done by individuals, but it can not be dominated by any individual point of view or method. Ultimately there may emerge from your work a certain essential truth out of which all forms of truth may spring. You may build together a simulacrum of essential truth. Meanwhile you have to work as individuals, but more especially as a group, towards the the discovery of the Divine Wisdom.

When I am in Sydney I like, in the beginning of the day, to gather my fellow-workers round me in order that we may unite in dedication of our common labours, however different may be their labels. I know the Ashrama does the same, and I trust it will never lose its hold on the spirit of dedication to the highest or on an act of dedication at the beginning of each day's work. It brings you together in your inner selves and draws to you the blessing of Those in whose name you work.

One last thought. I venture to say that no discovery that you may make in knowledge should be without its relation to the life of the world. We have a great science of Theosophy. We can study it in books. We can also practise it in the laboratory; and our true laboratory is the outer world. No knowledge is real knowledge which cannot be used in the service of humanity. This should be the aim of your studies, to equip yourselves for larger and wiser and more effective service. Each detail of your study should

bring you nearer your brethren of all the kingdoms of nature. The acid test of the Āshrama student lies in the growing consciousness of increasing power to understand, to appreciate, to sympathise, to serve.

MR. C. JINARĀJADĀSA said :

Bishop Arundale remarked that the Āshrama is a halting-place from which to leap towards larger truth. I wish to emphasise the special need for all of us to be fluidic, and to be able, while specially studying one subject, to get behind the subject in some special direction. To be fluidic in one's imagination does not mean to be vague. It means the recognition that one has only a certain part of the knowledge, and that there is a great deal more to be got. Our particular Theosophical contribution towards getting that larger knowledge lies in the all-roundness of the knowledge which we work from. In these days more and more people are feeling the importance of the intuition as an instrument of knowledge. We who are connected with the Brahmaviḍyā Āshrama must endeavour to keep ourselves from being rigid. We must avoid narrowness. But we must also endeavour to make our presentation of our studies as perfect as possible. For example, the presentation of Astrology is often too technical and does not get beyond the small circle of experts.

The Āshrama also tries to keep its members in touch with the emotional side of things through the arts. To acquire a manifold sensitiveness is to acquire the ability to retain the freshness of one's own work and to get behind it into larger truth. We wish the members of the Āshrama to be precise and accurate in their work, but to avoid any form of dogmatism. To do this one should cultivate wide interests. The scientifically minded should take an interest in philosophy and the arts: the philosophically minded should try to understand devotion: the artistically minded should take up scientific study. You should keep yourselves awake on all

sides, and the result will be an increase in the soul's sensitive-ness and in ability to get behind external things. We shall never get to the meaning of things through the mind alone. We must always have the readiness and energy to take the next step. This can be acquired by keeping the mind open, inquisitive and sympathetic.

FROZEN MUSIC

(THE GREAT ARCHITECT IN THE ACT OF CREATION)

Architecture is frozen music.

F. VON SCHLEGEL

God geometrises.

PYTHAGORAS

LOST rainbow colours issuing forth from Space
Fuse Thought with Sound, then crystallise in air.
Eternal Music makes the Silence break,
And scatter concrete-wise its forms so fair.

Thus every Star that rubies into light,
Is but the Centre of a Form to be,
That, dipping earthward in descending flight,
Is frozen in divinest statuary.

NELLIE HOARE

THE AFTER CARE OF THE PRISONER

By A PRISON VISITOR

WHAT can be done? That is the paramount question of the hour. The majority of people have not the least difficulty in making a reply. Not the slightest hesitation! This reply consists of an attitude of masterly inactivity. "There is no problem." That settles the matter. For who in the world would pursue a phantom? You have only to say "It is a fine day and I want some healthy pursuit, but surely there must be something to pursue. If only phantoms are knocking about I had better stay at home and read leading articles to my dear little wife."

So you have but to say, think or imagine that there is a certain phantom and there is really nothing more to say, think or imagine about the matter. That is why so many first class—and some third too—railway passengers who live in the suburbs can afford to be bright and cheerful. Some are even merry. Why?

Not altogether because "things in the main are not doing so badly," but because the things, which might be unpleasant if allowed to grow are not allowed to grow. Not even allowed to exist. "They are not there." So acting upon this highly successful and deeply scientific system the care of the discharged prisoner offers no problem at all. There is no problem because there is no prisoner, because there is no prison, because there is really nothing to bother about. Truly a blessed state of blissful ignorance.

Mind you, our acute philosopher knows perfectly well that if he once allowed meditation to work, there would very quickly be a prisoner and a prison and, worst of all, a problem. Safety lies in non-recognition. Now, all this is extremely pitiful. For there are prisons and prisoners and undoubtedly problems. And one of the biggest problems of all is the question of the after care of the discharged prisoner.

It is rather too much to say that the actual prisoner in the actual prison does not suggest an actual problem—he does! But from the circumstances of the case the problem is much simplified. It is the business of the State to take care of the prisoner. And of course it does.

The State provides a more or less ugly building and also a number of cells. The roof is watertight; the place is sanitary; the food is sufficient, and there are many keys.

As a matter of fact, and I speak with some intimate knowledge, the modern Governor has it in his power not alone to study the problem of the prisoner, but also to study the solution—in part—of that problem. Thank God the modern Governor is trying in a multitude of ways to make the prisoner remember he is still a man. That in itself—the remembrance—is the one great overmastering problem of prison life. Only an autocrat, in the prison, could possibly urge such a remembrance. He has the power of the suggestion. Were he entirely at the mercy of visiting magistrates, official committees and Home Office instructors he would be helpless. No one knows that better than the Governor himself.

But what about the prisoner when he leaves prison? Even the Governor is really helpless then. The autocracy of the prison has given place to the democracy of society. What then? That can easily be answered in a way. What happens is the growth of a problem. That happens! The problem of the discharged prisoner.

Before we go any further it would be well to bear in mind that when you have discharged the man from the prison you have not discharged him from existence. It would save some confusion of thought if that were remembered. John Jones is still a human being, even if he has had a twelve-month term. This John Jones has a body which in the main requires three meals a day; this John Jones has wishes and imagination and ideas of comfort; he has also got certain passions. This John Jones *has also got a soul*. It ought not to be necessary to add this, for the suggestion of wishes, imagination and ideas should be enough.

Altogether John Jones refuses to wipe himself out of the slate of life. And because of that he is apt to become a supreme nuisance, not alone to himself but very much so to Society.

Now, we have to consider the chief agencies concerned with the future of our friend John Jones. We might discover 44, but for our present purpose 4 will be sufficient.

1. The State.
2. The Industrial World.
3. The Family.
4. Himself.

Contrary to general rule we will work backwards in our reference.

Himself.—Our infantile copybooks, our chief maxims, our pulpit platitudes, our newspaper leaders, all agree in the necessity of the individual in being the master of his own fate. There is one expression which up to the present has never been known to fail to extract the cheers of a well dressed respectable audience. It all has to do with the man becoming the Captain of his own soul. It is a beautiful sentiment and appeals to most sentimental persons.

John Jones should, of course, be all this. How nice it would sound—Captain John Jones. No! there is no need for

him to add "late of H. M. Prison". The simple title would do.

And of course if it could be brought about it would be splendid. But bear in mind poor old Jones may not feel like a Captain at all, not even like the chief mate of a Leeds and Liverpool Barge boat. Prison life is not the happiest breeding ground for the cultivation of domestic virtues or indeed of any other kind. John Jones, it is true, may have been what is called a model prisoner. That is to say he has been submissive, gentle, obedient and respectful. We were almost tempted to add that he kept good hours and never went to the public house. John acted on the lines of common sense and prudent policy. In prison he was to an extent the Captain of his self-protective instincts. That was all. But now he is out, he has become natural. He has a hundred and one opportunities of gratifying personal whims and caprices. Is it not just possible that so far from being the Captain of his own soul he is merely the veriest cabin boy on the ship sailing in the ocean of life?

Too often, and again I speak from intimate knowledge, the discharged prisoner is little more than a storm-tossed, helpless log in the trough of a stormy sea. So much for *himself*.

The Family.—Some discharged prisoners are fortunate in being able to come into the peaceful haven of the family harbour. I have read letters in the cells which offered a cordial welcome and the certainty of practical sympathy to the prisoner just before his release. This is exceptional, and must be ruled out in the review of actual average circumstances. Such actual average circumstances reveal that usually the discharged prisoner has no family which can help him. Where there is a wife and children the Parish is relieving them. The hope of the husband is that the married man's allowance will be granted by the Board of Guardians.

There is no absolute certainty that the Guardians will grant outdoor relief. The alternative is the "House".

Speaking generally, the ex-prisoner cannot look for much help from its relatives. It is exceptional when it is otherwise. As regards many of the discharged men—single men—there is simply no home to go to. I will refer later to the work of the Discharged Prisoners Aid Society. In passing I will say that the very meagre assistance capable of being rendered by the D. P. A. S. does not by any means solve the problem. And no one knows this better than the members of the D. P. A. S. themselves.

The Industrial World.—When we come to consider the relation of the Industrial World to the discharged prisoner it will be evident that we have arrived at the very kernel or essence of the whole question. If it were possible for the man to get a job there would be no problem to solve. It is just because the Industrial World cannot offer work that the problem exists.

Work! Work! Work! "For God's sake, Sir, give me work." That is the cry one continually hears. It is a pathetic, heart-breaking cry. But where is the work to come from? And who is going to employ an ex-prisoner?

I know very well that some of the discharged men do get work. Sometimes they get taken back. Sometimes some extraordinary influence procures a job. I know all this. And I also know that the chances are frequently 100 to 1 against the good fortune or luck taking place.

The other day I went to a large employer about a man. He had the reputation of being a kind, sympathetic man. As a matter of fact he was a voluntary local preacher. I went to him with a letter of introduction from a Vicar. I was received with much courtesy.

He patiently listened to all I could urge, and then he said he would like to put a question to me. "Do you think," he

said, "it would be quite fair to the hundreds of men of spotless character who are at present walking about the streets of this town in search of work, if I gave preference to the man for whom you are pleading?" I was obliged to admit the force of the argument, while at the same time suggesting there was another side worth discussing.

Or again: a firm will say that its present staff would not care to work with someone found guilty of theft or offensive conduct.

As a rule, however, the objections stated above seldom materialise. There is no need. "We have no work to offer." That settles matters.

And because there is no work there are no wages for the man concerned. And because there are no wages the man concerned has to ask himself for the alternatives. There are two. One being the Workhouse, disguised under the name of the Institution, or the House, and the other is the Prison. The latter certainly did provide three meals a day and offered a bed to sleep on. Besides, if lucky, he might be able to keep out of the clutches of the police for quite a long period. Who knows? Crime does not necessarily lead to instant detection.

Very briefly we have touched upon three mentionable agencies—the man himself; the family and friends; the industrial world. What proof is there that any of these can offer the slightest encouragement in order to restore the majority of discharged prisoners to a life of honest independent livelihood. For that, of course, is the ideal to be approached.

Here is a somewhat suggestive truism, "The devil tempts the busy man but the idle man tempts the devil." It is worth thinking about!

This is a quite fitting epilogue before we ask what is the duty of the State towards the discharged prisoner. For it is fairly evident from experience and reflection alike that one of the chief enemies to the State is idleness. An essay on

idleness would prove utterly futile unless the element of danger were mentioned. Take the case of an idle boy at some street corner. I do not of course refer to the lad at recreation time, or at an interval from school or work. I mean the horribly familiar spectacle of the youth propping up a tall lamp-post and wearing a look of utter and absolute boredom. He constitutes a positive danger in himself. Let him, however, be joined by other youths with the same mission of usefulness, and you get a kind of compound interest of concentrated mischief. Or at least a potentiality which may quickly develop into actual rebellion.

From some experience in visiting prisons I am convinced that the herd danger arising from select companies at selected street corners is at once a menace and a threat to law and order.

It is really quite unnecessary to emphasise the matter. We all know it exists. If, however, there is a distinct danger arising from idleness before the prison period, what about the idleness arising after ?

You must bear in mind that prison in apt and often does produce a certain sullenness of spirit which only requires the opportunity to revenge itself upon society. I do not include all ex-prisoners, but the description does apply to a good many.

And yet the State seems quite indifferent as to whether its late charges once again qualify for another visit to gaol. Now, it is all very well to say that no force in the world can restrain the criminal instinct. This is not true. A criminal is often the result of vicious circumstances. He comes into prison for the first time as a direct outcome of evil surroundings. He comes a second time for precisely similar reasons.

The question is as to the responsibility of the State towards the ex-prisoner in the matter of providing work for maintenance. Recently I have had a revelation. It so chanced that a young fellow in whom I was interested was

sent by the Discharged Prisoner's Aid Society to a certain Church Army Home. I went to see him. I have to confess I was genuinely surprised. He had only been at the Home for a few days, but had already earned ten shillings. His work was to saw wood for the purposes of firewood. He received so much money for so much work.

It was a bright, pleasant, airy Home. Facilities were provided for washing clothes, for taking a bath, for recreation in a very cheerful apartment. I saw the sleeping room. Separate beds for each lodger. Dinner was being prepared and I was amazed at the quality and variety of the food. Hours of labour—8 to 5, with intervals for meals.

The instructions from Headquarters were to make the Home a reality. The Captain in charge assured me that he did his very best to make the men comfortable and happy.

Now, why have I mentioned all this? Simply by way of an object lesson. I know the scale of action is on an infinitesimal degree, for the Home only provides for 30 men. Yet all the same it should surely act as a specimen of what might be done on a grand scale.

Let us call my friend the ex-prisoner, John Smith. He leaves prison without money, without character, without prospects of work—simply a human derelict. What more natural than that he should find his way back in a very short time? But he found salvation. Within a few hours he was comparatively independent. There is a reasonable prospect of him making further advancement. Such is the picture of simple reality.

If the Church Army can rescue John Smith and say 29 more John Smiths, why shouldn't the State make it possible to rescue 300 or 3,000 John Smiths?

It may be said that trade conditions would not allow of the economic trial. Why not? In this particular Home the men contribute largely towards the expenses of the place. They receive rather more than the local rate for their labour.

This Church Army Home is really a Workhouse plus a Guesthouse. The latter makes all the difference in the world.

The State ought to provide a similar opportunity. Or, if perchance the State could not see its way to the establishment of similar places, it ought to render very substantial assistance to the enterprise. A subsidy should be a national thing.

A self-supporting centre for workless, characterless, discharged prisoners should be the object in view. At least an experiment on State lines should be attempted.

I have alluded to the Discharged Prisoner's Aid Society. From the very nature of circumstances this Society represented in its various branches can do very little by way of support.

The Government grant is small. The public contributes to a certain extent. At the very most the D. P. A. S. can only offer a temporary palliative: The strongest and most enthusiastic supporter of the Society would admit that in no wise does it even attempt to solve the problem.

A Prison Visitor

THE PATHWAY OF NATIONAL REGENERATION¹

By K. S. CHANDRASEKHARA AIYAR, B.A., B.L.²

AMONG the problems which exercise the minds of all earnest lovers of India, two there are which are pre-eminently important, and as difficult as they are urgent.

One is the problem of an Indian Nationhood : how to uproot the weeds of separatism which threaten the still tender sapling of a national consciousness ; how to weld the numberless loose units into one strong harmonious entity.

The other problem, intimately bound up with the first, is that of Self-Determination : how to hasten the Day of Fulfilment, when India shall enter upon her true destiny as a free and equal partner in the great Commonwealth to be, the undisputed mistress of her own home, the sole judge of what is good for herself and for the children of her bosom.

These two problems, great and difficult as they are, are but aspects of the still more comprehensive, and for many a decade the insistent problem of India's Regeneration.

The history of our country for the past thousand years and more is truly a painful record of division and dissension, of selfishness and self-seeking, and, till the establishment and consolidation of British rule, of internal weakness and chaos offering constant temptation to outside aggression and domination.

¹Being extracts from the Presidential Address given to the Civic and Social Progress Association.

²Full name : Rājadharmapravīna Dīwān Bahādur K. S. Chandrasekhara Aiyar, B.A., B.L., Retired Chief Judge of Mysore.

One prime factor in all this has been the exaggeration of a simple and logical differentiation of temperaments and social duties, which was probably suitable and sufficient for the days of old.

Another factor has been the rise, in comparatively modern times, and as the cumulative effect of the impacts of strong self-centred elements from outside, of a spirit of sectionalism; and this, in its turn, has become intensified in quite recent years as the communal spirit, so called.

Now there are many honest people who though they have lived long in this country, remain to the very end outsiders in sympathy and understanding as in everything else, and are never tired of repeating that India not only is not now a nation in the true sense, but has not in her the makings of a nation at any future time conceivable to them, that she is destined to remain under alien tutelage for ever. They fix their eyes exclusively on the obvious diversities of race and creed and caste, on the assumed absence of a homogeneity or community of tradition, on the non-existence of a single common vernacular for India, on the ignorance and superstition in which the masses are steeped, and, above everything else, on the persistence of violent communal antagonisms. As against these oracles of despair may be set the much more valuable, because well informed and impartial, opinion of a publicist like Sir Stanley Rice, who has seen something of India from within, and who, in a recent letter to *The Times*, London, points out :

India, like Italy, is marked out by Nature to be a self-contained whole. The vast majority of her population live under a system of culture peculiar to her, and they have in caste an organisation that is found nowhere else. She has now a federated system of Government which combines the roles of sovereign and suzerain; in her attitude towards other countries she acts as a single whole, and she possesses a Zollverein which includes all British India. Even the Muhammadans, who have separate traditions and a separate religion, have more affinities with India than with any foreign Islamic country . . . There is a tendency to regard Nationality as if it

were a rigid thing cast in a single pattern . . . To those in India who maintain so passionately that she is already a nation, the repetition of these contemptuous shibboleths must be exasperating . . . The plain truth is that, if Hindūs and Muslims could compose their differences by a really lasting peace, not an armistice, or a pact, or any other superficial device, the main, if not the only, obstacle to Indian Nationality would disappear, a Nationality not perhaps on the well-knit pattern of the British Isles, but at least a federation comparable to those found elsewhere. The remedy lies in the hands of the Indians themselves; but movements among vast peoples are necessarily slow, and we must not look for results to-day or to-morrow.

We who belong to India, and know her strength and her weakness, can not possibly despair of her future; we are not to be discouraged by gloomy, hetero suggestions as to the impossibility, the inconceivability, of an Indian Nation. Every true son and daughter of India dreams vividly of a great time coming for our country; most believe that India is well on the way to become a nation, if indeed she is not already one for many purposes; and not a few there are who are ready to sacrifice ease, energy and life itself to further the cause of India's unity. A faith that is firm must needs rest on a fact, and, if it persists, cannot but achieve itself.

At the same time, we know that for the construction of a stable edifice of any kind there is required, not only good *building* material (bricks, stones, etc.), but also good *binding* material (mortar and cement). In so far as our future edifice of Nationhood is concerned, we have at least a sufficiency of the former: we have a compact, self-contained territory, continental in extent, with great mountain ranges and the wide ocean as Nature's defensive works; a congeries of races which have made it their common home for ages and have lived there, more or less amicably, side by side; a distinctive type of culture, the result of the commingling and interaction of allied civilisations during a thousand years and more; a vast system of communications—roads, railways, canals, posts and telegraphs—which closely connect all parts of the country

together; a complete political and administrative unity achieved as the outstanding result of a hundred and fifty years of comparative peace, consolidation and settled government under Britain's rule, together with that other inestimable convenience of a ready-made common language, widely understood and used for purposes of business and general intercourse throughout the land; a more or less complete identity of economic interests among the bulk of the people, and a real identity—even if imperfectly realised for the time—of political interests; a burning desire, common to all Indians who can at all rise above purely sectional concerns, to see their Motherland united, respected and free. We have all these most necessary and valuable elements ready to hand.

What we want is something that will firmly and permanently hold the structure together, other than by loose communal fastenings, which are apt moreover to cause friction among the moving parts, or by brittle and unnatural affinities such as the mere antipathy to the spirit of the West or to the products of Western civilisation as such, or even the sustained hatred of alien rule. The permanent bond of union that is needed for the construction and stability of the national edifice must be sought in the impetus of some great inspiring sentiment, some living human ideal, which will touch the hearts of the people at large—most of all the hearts of the younger generation—which will fire their imaginations as well as appeal to their intellects, and nerve them to all the steady effort, the patient sacrifice, that the achievement will entail.

In connection with this matter, the eminent preacher, Dr. R. J. Campbell, has spoken some apt words of homely wisdom; he says:

One wonders, what might happen in the modern world if the emotion of the ideal is given a fair chance. We should see the millennium leap into being in a day. Neither heredity, nor physical environment, nor cold reason, can for a moment compare in potency with the impact of an idealistic enthusiasm upon the mind of the

young. The oft-repeated saying that human nature never changes is untrue. Human nature does change—sometimes very suddenly—and the power to change it in the mass resides in the leaders and teachers. If statesmanship could only be got to believe this, there is almost no limit to the glorious possibilities before mankind in the coming age. The common assumption that better conditions of life are a slow and gradual growth is not borne out by history. Progress and reaction both come swiftly, often unexpectedly, as by a series of explosions. A few years can suffice to alter out of all recognition the life of any man or any people. Set youth on fire with noble and unselfish aims—a perfectly easy thing to do—and most of the vile things which afflict us now and hold us in bondage will vanish like a summer fog.

Where then, it may be asked, are we to find that source of inspiration which Mother India needs for her rejuvenation? I have bestowed some thought on the question, and this is the answer I have arrived at. India wants (and so, for that matter, does the rest of the world) a new social conscience along with a fresh standard of civic and social duty; not really new in itself, but tuned to a higher key. All the inspiration that she needs is to be found within the compass of a great Idea, one of the oldest in the world since men began to live together, the idea of Brotherhood and all that it means and implies. Based as it is on our common humanity, it is an Idea sanctified by the highest spiritual and moral teaching, taught and enforced by all history and tradition, and developed and strengthened by a common citizenship.

Our love of country is only true and pure and perfect to the extent that we recognise our bonds of brotherhood with all others who own the same country as their Mother. Patriotism is a virtue which we all cherish more or less. But are we sure that our patriotism is free from all taint of narrowness, selfishness and fanaticism? Do we always remember that our neighbour has as much a place as ourselves in the scheme of national life, and as good a right to fill it in his own way? Further, is our patriotism so organised for service that we are ready and willing to subordinate personal feelings and prejudices to the common good, to work whole-heartedly

with others on things we are agreed upon, ignoring the differences?

It is this conception of what I may call the Nation as a larger family, where the idea of fraternity rests side by side with that of liberty, where duty shares equally with rights, which I propose to develop in some of its bearings on the future destiny of India. I shall try to show what an immense difference it will make to present conditions if the ideal of a Brotherhood of the Nation becomes a definite rule of life for every one, instead of remaining a visionary sentiment, a pious dogma; how, if it is treated as an established principle (so to speak) of the national constitution, if it comes to be recognised as the final test to which all acts and measures, all usages and conventions, should conform, and by which their utility and expediency will be strictly judged, the problem of National regeneration, together with all the other problems involved in it, will have found their natural and complete solution.

Brotherhood within the Nation, I may remark in passing, is a great step on the way towards International Brotherhood, which, by promoting mutual respect and understanding among all peoples, and abolishing the curse of exploitation and the fear of war, will itself usher in the millennium on earth.

It is obvious that in a true national brotherhood, whose existence we will assume, the prevailing spirit in all departments of life will be one of harmony and good will. All forms of intolerance will be ruled out at once as unbrotherly. Provided the safety of the State is not jeopardised, nor the just rights of others invaded, nor the decencies of social life violated, every one will be free to hold any beliefs and express any opinions he likes, and to act in any manner he thinks proper; but, at the same time, he will be careful not to parade his differences needlessly or to the extent of causing just annoyance or aggravation of feeling. Every minority and every group will receive a fair

and equal hearing. Differences of opinion and method, provided they are dominated by a brotherly spirit towards all, will indeed be encouraged as tending towards variety and fullness and richness of life. What will not be tolerated, as being distinctly unbrotherly conduct, is the fomenting of disharmony, of communal jealousies and disputes, under whatever pretence or excuse it may be carried on. The spirit of class antagonism will be banished from public life. All controversy will be carried on with good humour and restraint, unsullied by coarse personalities or imputations of unworthy motive; and, needless to say, the journalism of the land will likewise be pervaded by the same spirit. People will look for the good points in others and ignore, as far as possible, the bad ones; and they will be eager to recognise nobility and greatness wherever they may be found.

I have begun with tolerance first, because it touches one of the burning questions of the hour. But in my opinion, the most important incident of the new dispensation will be the recognition of the right of every one born in the country or belonging to its citizenship to make the best use possible of his life; and, corresponding to this, the duty of the State to provide him with all possible conditions for achieving this right.

Let us see what follows from this conception. Every one will be entitled as a matter of course to the necessaries of life—food, clothing, shelter, medical aid, and some measure too of life's comforts. Those who can earn will provide these things for themselves, and as much else as they want in reason. Those who cannot do so, by reason of age, debility or defect, will be helped by the State to the extent required. In extreme cases the State will itself look after the helpless and the disabled in suitable homes. But, on the one hand, there will be no room for able-bodied beggars; and, on the other, no one can claim to enjoy avoidable luxuries. It is of the very essence

of a polity of brotherhood that one brother should not be callously indifferent to the wants and sufferings of another ; and if out of his superfluities, those wants and sufferings can be removed or minimised, true brotherliness requires that it should be done, and cheerfully. In a state of society governed by the rule of "Each for all, and all for each," and not by the present cut-throat competitive idea of "each for himself and the devil take the hindmost," selfish indifference to the needs of others will be felt as nothing less than a disgrace to the individual and as a crime against humanity and the State.

The important point is, that people will not be left to shift entirely for themselves, as they virtually are under the present social system. The State, and local bodies under the State, will see to it that there is sufficient occupation for all able-bodied persons, and that no one is unemployed merely because there is no work to be had. A man will only have to notify the proper authority that he is in want of work, and work of a suitable kind will be readily found for him.

Service, particularly domestic service, will no longer wear the badge of slavery ; it will be free from every trace or suggestion of inferiority or contempt. Workers will not be treated as mere working machines, but as men and brothers. All useful work will be regarded as a service to the community ; consequently, those who do exceptionally unpleasant work—such as scavenging—will not be looked down upon, but treated with the consideration that is due to all people to whom the community is particularly indebted. Everything will be done to make unpleasant work endurable. The conditions of labour will be materially improved, and the hours reduced to a minimum. The relations between employers and employees will be characterised by mutual friendliness and respect ; and more and more, as the spirit of brotherhood and co-operation develops, the distinction between

employers and employees will itself tend gradually to wear away.

In a co-operative commonwealth based on brotherhood, every person over the age of majority who has completed his education and training, and who is not absolutely disabled for work, will be expected as a matter of course to follow some avocation suited to his taste and capacity, or, if it is unnecessary for him to work for his living, to take up some piece of service to the State that is most to his liking.

Every one, indeed, will feel that he has a duty to serve the State to the best of his ability; will feel that he is a true public servant, and will put forth his best in whatever he does. In consequence, thoroughness, integrity and reliability will come more and more to characterise all such service, whether paid or honorary.

It is a common idea that men are only prepared to work efficiently and well for the greed of gain, but this is demonstrably untrue even at the present time. Some of the most capable men have indeed worked ardently for the race without any thought of personal gain.

While greed of gain will no longer be the ruling motive when the spirit of brotherhood pervades the nation, every one who works will at the same time be assured of an income sufficient to maintain him and his family in reasonable comfort. The aim will be to raise the standard of living for all, and not simply to pull down the level in respect of those who can afford a higher standard. The rich will not give up their culture, but will live in a more simple manner; the poor, on the other hand, will be lifted up to a higher plane.

An equally powerful if indirect factor in the removal of great inequalities of wealth will be the realisation that a man's position in society depends solely upon his personal qualities and the respect he inspires among his fellows, and not upon the extent of his worldly possessions.

As for men of genius, there is no reason whatever to suppose that they will be rarer during the reign of true brotherhood than under a regime of rank selfishness. It will be true then as now that, given adequate opportunities to express itself, genius is largely its own reward. At the same time we may feel sure that the ideal State will be always on the alert to discover and encourage talent of all kinds, and to reward meritorious achievement in all directions. Thus, it will recognise that science is an important part of national education, and one of the main elements of national strength and prosperity, and will zealously promote and generously support scientific research. The scientific man, for his part, will work, not so much for material gain or personal gratification, as for the enhancement of the well-being of his fellow-men. The case will be very similar with regard to literary, artistic, musical, and all other forms of creative and cultural work.

The quality of brotherhood which we are contemplating is as far removed as possible from the easy good nature which thinks to help an inefficient man at the expense of the general interest by putting him in an office for which he is unfit. When the country's resources are properly developed and organised for the benefit of the nation, there will probably be a large increase in the number of appointments coming under Government control, due to the expansion of national activities and to the absorption of many businesses now run by companies and private agencies, and these will doubtless provide places for many men of ordinary capacity; but no man, we may rest assured, will be pitchforked into a position the duties of which he cannot properly discharge. And, so far as the more difficult and responsible kinds of work are concerned, only the best men will be chosen, and, for the highest places, men of exceptional and outstanding ability and worth.

In a society based on the ideal of the family, the health of the common people will be the special and constant care of the State. Bad housing is one of the principal causes of ill-health; and hence the provision of healthy residences, with all necessary and possible conveniences in respect of ventilation, water, lighting, drainage, scavenging, etc., will be taken up on a large scale as a national undertaking. The great sums at present spent in battling with disease and ill-health will be utilised for providing people with healthy homes, in place of the filthy, insanitary slums in which the poorer classes are now compelled to pass most of their lives.

Prominent among the activities of the future State will be the training of its citizens, both men and women, to play their parts adequately in life. The key to all progress is education; and everything possible will be done, in the way of right education and healthy environment, to develop the good qualities and instincts and to starve out the undesirable ones.

Education is a very large subject, and I do not pretend to touch more than a fringe of it in these passing remarks. A certain measure of literary instruction, as much at least as may be a sufficient foundation for the exercise of the elementary rights and duties of citizenship, (and the standard of requirement will no doubt rise with the lapse of time and the extension of facilities) will be free, universal and compulsory; but higher education will be optional and paid for according to means.

All teaching will be adapted to the varying needs and capacities of the learners. For instance, that provided for the agriculturist will be of a fairly simple kind, but such as to give him a better understanding of the soil and its fertility and of the possibilities of raising new and improved varieties of crops.

On the other hand, some kind of appropriate practical instruction, which will be at least a direct stepping-stone

to a systematic course of technical or vocational training later on, will be a necessary part of school and college education.

Scouting is most useful training for citizenship, not only because it develops the instincts of self-reliance, leadership and social service, but also because it helps, as nothing else can, to bring about a real feeling of brotherhood among young people irrespective of distinctions of caste and creed. And so every boy, and every girl, too, for that matter, will be trained to be a Scout; and every young man over eighteen will be put through a regular course of military training.

The exclusive employment of a foreign tongue—foreign in structure and idiom and foreign in spirit—for the imparting of all higher instruction in educational institutions has had very disastrous results. Among other things, it has led to an almost entire neglect of the vernaculars of the country; it has created a barrier in understanding and sympathy, in attitude of mind and habits of life, between the English-educated and the rest of the people; and it has interposed serious obstacles to the normal growth of a common literature and a common culture. The best means of rectifying all this will therefore be among the earliest of measures to receive attention. We need not trouble ourselves now to guess at the various alternative ways in one or other of which the problem will find an ultimate solution. But of one thing we may be tolerably sure, that English, which is already in a fair way to become a world language, will be for India the medium for the interchange of ideas with the rest of the world, and will also remain for a long time, that is to say, until we are able to evolve a common indigenous language of our own, a principal medium of intercourse between the different parts of India.

While education is necessarily one of the great questions of the future, the education of our women will assume special

importance, and will therefore be given exceptional encouragement, on account of the immense impulse that it will give to the building up of a free, forceful and modern type of nationality; for it is an obvious truth that a new type cannot be born of men alone without the co-operation of women. We may take it that the education given to our girls, while largely identical with that given to boys, will take due account of natural differences and of differences of duties and functions in society.

Not only will there be abundant opportunities for every one, in an atmosphere of brotherhood, for cultural development and for enjoying and making the best use of life, but the amenities of social life will be multiplied beyond present conception.

All public buildings, and works of artistic merit, sculpture, painting, etc., will be carefully conserved on behalf of the nation. The enclosing of large open spaces for private pleasure will be firmly discouraged, as also the appropriation by individuals of natural scenery, woods and forests, waterfalls, lakes, and other objects of outstanding beauty. All these will be looked after by the State and made available for common enjoyment.

It is needless to say that all public streets, tanks, sources of drinking water, and the like, will be among the things that all can use as of right. Artificial canons of untouchability are incompatible with true brotherhood. If any one is found untouchable, or unapproachable, it must be because of dirt, disease or foul manners on his part, not by reason of his birth or caste or of the unreasonable prejudices of others.

Brotherhood stands for ordered freedom. That being so, religious belief will be perfectly free for every one, as also the choice of worship. Differences on doctrinal points will cease to be a disturbing factor in social and political life, as is even now largely the case in many western countries. At

the same time, we may look forward with some confidence to a time, not far distant, when the various religious sects, instead of trying to keep out people of other persuasions from their temples, will be eager to welcome all who wish to attend their services in an attitude of reverence and devotion. It will indeed be a common incident for persons of all faiths, or of none in particular, to join together as a congregation to hear the prayers of all the religions recited by qualified followers. We may even now begin to dream of a time when places of public worship will be erected, in which there will be regularly conducted a simple ritual of common worship such as all can join without prejudice to their particular beliefs; nay, we may carry our vision forward to a period when all separate religions will have merged in one great, all-comprehensive Wisdom-religion pervading and influencing the entire life of the Nation.

By other ways of labour saving and co-operative organisation, a great deal of the time and labour now absorbed by domestic drudgery and worries will be economised, leaving every one sufficient leisure to enjoy life and to cultivate the sense of beauty and harmony. Women, for one thing, will have more time for recreation and self-improvement. They will be able to develop the whole of their nature, instead of that alone which is concerned with the subserving of the pleasures and comforts of men. This in no way implies that they will neglect duties which nature has primarily assigned to their sex. Child welfare and mother-craft will always be regarded as among the most important and essential of national vocations, and one in which all girls will receive training as part of their regular education.

But, while the rearing of children will be the duty primarily of the mothers and the fathers, it will not be left entirely to them. The children of to-day are the adults of to-morrow, who will carry on the life of the nation in the

next generation, and their proper care and upbringing will be recognised as a matter of national concern. Special arrangements will be made throughout the country, through child-welfare and other honorary associations, or where these do not exist, through paid agency, to ensure healthful conditions, proper food, pure milk, clean warm clothing, etc., for the children. Tenderness towards the young will be insisted on as a sacred duty, and will become an ingrained habit in the older folk.

The health or sickliness of children is largely dependent on the physical condition of the parents of whom they are born; and this takes us to the heart of the very important question of marriage. In a State based on the Ideal of the family, marriage will be largely a matter of mutual inclination, guided, where the parties are still young and inexperienced, by the advice of their friends and guardians. But the community will be vitally interested in seeing that the parties are sufficiently developed in body to be able to enter into the responsibilities of the marital condition and to procreate healthy children. Marriage will not therefore be consummated where the bride is below the age, say, of sixteen years; and if in exceptional circumstances the ceremony of marriage is gone through in anticipation, it will be regarded as having no more legal effect than a betrothal, which is only to be effective after consummation on arriving at the proper age. This will largely solve the grave problem of child-widowhood, which is such a sad blot on our present-day Hindū civilisation; and, besides, the re-marriage of widows will be recognised as perfectly legal, and will no doubt be habitually practised without entailing ostracisms or disabilities of any kind. On the other hand, a life of single-blessedness for women will be recognised as quite in order for those who wish to lead such a life, and will doubtless be deliberately adopted in a large number of cases. The social and economic system will,

we may take it, be such as to give no room or countenance whatever for unscrupulous exactions in the form of dowries and marriage presents. It may be expected, too, that the leaders of the community in each place will deem it a public service to actively interest themselves in helping young men and women, directly or through their guardians, to secure suitable mates. On the other hand, the perfect freedom of marriage may have to be restricted in the interests of national health, to the extent that no one shall be allowed to enter into sexual relationships who is mentally, morally or physically unfit; but any restrictions to be imposed will always be carried out in a spirit of kindness, and accompanied by all such alleviations and compensations as the case may admit of.

Chivalry to women, special tenderness to the weak, gentleness of speech, and refinement of manner, will be prominent characteristics of the future citizen, instilled into him from his youngest days.

The element of cruelty is one which, consciously or unconsciously, enters largely into our dealings with each other and with the lower kingdoms at the present time.

A glaring instance of unconscious cruelty is the way in which we shut up numbers of the feeble-minded of all ages and sexes, in every stage of progress, in one asylum for lunatics. Occasionally they are housed as in the Asylum at Bangalore—in an overcrowded locality and in premises better adapted for the warehousing of stores. The pervading atmosphere of restraint, misery and gloom is as a rule almost enough to drive a sane person mad. What we want for our feeble minded brethren is not an asylum for lunatics—which suggests nothing so much as a sort of cage for wild animals,—but a Mental Hospital, not merely by change of name, but really intended and equipped as such, and run on up-to-date scientific lines, and if possible on a sort of colony system,

with ample provision for farming and gardening and otherwise keeping the wretched (and mostly illiterate) minds healthily engaged. It seems a pity to wait for the perfect rule of brotherhood to carry out so humane and necessary a reform.

Our treatment of criminals, which may serve as an instance of more or less conscious cruelty, is still characterised by much unnecessary harshness. The whole system is indeed dominated largely by the idea of vengeance for wrong done and by the thought of inspiring fear in others, rather than by a sense of pity for an erring brother, the inclination to find just excuse for a momentary yielding to temptation or impulse, the desire to wean him from evil tendencies, to reform the moral character. But of course all this means considerable trouble and expense; and so, as the easiest way to protect the community from his evil presence, we clap the offender in jail, but do little for his own reformation. The proper treatment of criminals is a large subject which I cannot go into now. I may just observe in passing that, in a state of society based on true brotherhood, where temptations to dishonesty and violence will be largely absent, the ordinary classes of crime will tend to disappear, and the unusual ones will be dealt with on humane and sensible lines.

Cruelty towards animals is such an ingrained habit even among men professedly civilised and humane, that it can only be accounted for on the ground that, because an animal is dumb and cannot speak out its feelings in words, it is assumed that it has no strong feelings, no capacity for suffering. We habitually overwork the ox, the horse, the donkey, breaking down any spirit of resistance by the most callous ill-treatment. Stray dogs are even now in many municipal stations in India despatched with unspeakable incidents of cruelty and horror. These and similar varieties of ill-treatment are very common in India, and will only cease wholly when men begin to see

the same divine life in animals as in themselves. But something may even now be done to minimise the grosser forms of systematic cruelty by honorary societies of the kind already working in several of our large cities. It is rather strange, by the way, that the premier city of Bangalore still lags behind the Civil and Military Station, where the highest citizens from the Resident downwards take personal interest in a Society working systematically to prevent cruelty to animals. People, again, chiefly men and women of rank and wealth, go out with guns and spears and fishing rods to places where God's creatures lead a wild happy life of their own, and kill them off in their helpless anguish, and call the destruction "sport". Animals are still habitually sacrificed among the superstitious to propitiate a jealous or angry divinity.

But it is the still more cruel superstition that man needs flesh for food which is responsible for the awful daily slaughter of countless numbers of sheep and cattle to please the gross animal palate of the civilised man. As long as this superstition continues to flourish—and I am not sure if brotherhood alone will justify forcible interference with the widespread, deep-rooted hankering for flesh—humanity requires at least that the slaughter shall be as painless to the victims as possible, and always in enclosed secluded places and so as not to offend the feelings of refined and sensitive men and women.

And now with regard to the question of intoxicants. Provided a man does not act violently or make himself a decided nuisance in places open to others, nor behave so as to operate as a bad example, especially to the young, and so long as he does not hurt himself by excessive indulgence—in which case the State will have a right to restrain him, as well in the common interest as in his own—he may have to be left free to his tastes and weaknesses. Public sentiment will, however, naturally exercise a strong pressure upon

men's inclinations. And this, at any rate, is quite clear, that the State of the future, (unlike existing ones, which are not and do not profess to be based entirely on the principle of brotherhood), will not trifle with the liquor problem, will not soil its hands by the manufacture or sale of intoxicants, nor permit their open sale or advertisement by others; much less will it dream of deriving from the vices, weaknesses or miseries of its citizens an addition, however substantial and convenient, to the public revenue. It is also to be expected as a matter of course that, with the very largely improved conditions of life and the universality of comfort and social amenity, the temptation to drown care, sorrow and fatigue in drink or drugs will disappear, as surely as the temptation to steal, murder, or commit suicide.

It is needless to go on multiplying illustrations of the possibilities which will open out when the powerful engine of Brotherhood is harnessed to the service of the nation. It should be manifest, from what has already been said, that it is abundantly capable of initiating and supporting the most wonderful and desirable changes in all directions, of creating a veritable revolution in the conditions of our national existence, a revolution of which we can now form only a very imperfect and inadequate conception.

The vital question now for all who own India as their Mother, by birth or choice, is how to make Brotherhood a sufficiently real and operative influence in the public life of the country. More constitutional reforms, greater political privileges and powers, further safeguards for minorities, and so on, are good and useful things in their way, and for the time; but they cannot by themselves build up a vivid sense of nationality among the masses in the absence of some strong inner impulse towards union. A true change of heart is what is needed; and this is not to be brought about merely by superficial changes in outer conditions.

A great National Ideal is a living force, born of strong thought and sustained emotion, quickened by high resolve, and evoked and strengthened by opportunity and exercise, until in the end it seizes hold of the popular imagination and sways at will mighty forces there concealed. There is a deep truth behind the words of Edmund Burke :

If a great change is to be made in human affairs, the minds of men will be fitted to it, the general opinions and feelings will draw that way, every fear, every hope, will forward it ; and then those who persist in opposing this mighty current in human affairs will appear rather to resist the decree of providence itself than the mere designs of man.

The clear steady thought of Brotherhood held by a large number of earnest people, the contemplation and working out in the mind, as well as in action, of its infinite possibilities in the sphere of national life, and its constant inculcation and practice by old and young, will help to build up a strong mental mould for the Ideal we seek. The innate feeling of love of country, the contagious example of one-pointed devotion to unselfish causes, of steady enthusiasm for service, of firm loyalty to principles, a discriminating admiration for greatness wherever it may be found, the attractive and uplifting force of great characters and personalities—all these will help to supply the emotional factor.

There are indications from all sides of the deep longing for peace, harmony and unity that exists among the better and more thoughtful and serious elements in the country. What is lacking is the will, the resolute compelling purpose, as well as a clear conception of the means to be adopted.

The present seems in every way a unique opportunity for the preaching, in an intensive form suited to the hour and the need, of that great ideal of practical Brotherhood which has been enjoined by all religions alike. It is true that the sublime Christian teaching, that God is Love and he that loves not his brother whom he has seen, cannot love God whom he has not

seen—does not seem to count very much with Christian nations in their dealings either with other races or with each other. The similar great saying of the Prophet Muhammad that, if you love God, you must love your fellow-beings first, has been carried out to this extent that all believers in the faith are treated as equal and one in the brotherhood of Islām, though it has not yet been extended to men of other faiths. The fundamental doctrine of the Unity of All Life, proclaimed by the Sanāṭana Dharma, remains, it is true, for the most part a philosophical idea, without materially influencing the Hindūs as a whole to realise that oneness of life in their relations with their fellowmen either within or without the caste system. But all this is because, as it seems to me, world conditions hitherto did not imperatively call for, or at least sufficiently enforce, the thorough-going practical application of so high and difficult an ideal as Brotherhood. But experience and suffering have taught men, and particularly Indians, a great deal. Also critical times require drastic remedies; and a standard of behaviour which may be impossible in easier circumstances will perhaps be readily accepted if it is found to offer the only efficacious principle of unification among a number of divergent elements, the best and most fruitful solution of all our troubles and difficulties.

How glorious a thing for India it would be if all public-spirited men, irrespective of party and community, could agree at once to discontinue as well as discountenance separative activities, excitements and pre-occupations of every kind; if they would pledge themselves, at least as a beginning, say for a brief interval of five years from now, to observe a rigorous moral self-discipline, to consist in the thinking, speaking and practising of true brotherliness to the fullest possible extent! If they would only do this unreservedly—and nothing less will suffice—it would indeed form a most valuable example and object-lesson to the

less intelligent masses; it would materially help to organise and to direct into useful constructive channels the abundant energy, ability and enthusiasm that are now largely running to waste in a multitude of useless and even destructive courses; more than all, it would create a mighty wave of steady, resolute enthusiasm which must inevitably carry India straight to the goal of national unity and self-determination. The end, too, in that case would have been achieved by her own will and choice; not grudgingly by sufferance of others, but as the assumption by her of a right which none will question or oppose.

If the elders of our day will not grasp the great opportunity, but persist in ploughing the sands of futility, then Mother India must rely for her redemption on the younger generation of her sons and daughters, the educated, unsophisticated minds of her youth, brought up in the atmosphere of brotherhood in class room and play ground and scout camp, nurtured on lofty ideals of non-sectional, all-Indian patriotism, and determined when the time comes to devote their lives and energies to the task which their elders have neglected, self-dedicated to the service of their country as valiant Knights of the Order of Brotherhood of the New Age.

May the spirit of Wisdom help every one in this critical time to find the true pathway and to tread it unflinchingly to the end!

K. S. Chandrasekhara Aiyar

ADYAR

HERE nature ever smiles with graceful charm,
There's nothing night or day to cause alarm.
E'en violent storms, which leave the sky so clear,
Rumble away, as tho' intruding here.
The cawing of the crows, the chirp of birds,
The bull-frogs' croak, the bleating of meek herds,
The fern, the palms, the cactus, all day long,
Express one life, one source, one goal, one song.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

Thousands of fallen blossoms spread our way,
As tho' to make our pathway ever gay.
Sweet Adyar, pilgrimage of young and old,
The charms of which are never fully told.
The dwellers in this paradise for men,
Who come from mountain, valley, moor, and fen,
Are they who live as one community
Without restraint of personality.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

So long as liberty we ne'er abuse,
We work or play or seek the gentle muse.
Hindūs, Buddhists, Christians, other creeds,
Pray the same God together for their needs,
Divesting surplus trimming from their shrine,
They find the source of consciousness divine.
The Brahmavidya Āshrama is here
For all to drink of wisdom's cup so clear.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

To synthesise their work, each one his part,
Science, Religion, Philosophy and Art.
World University without compeer
For those who strive to be a saint or seer.
We find our Master here at every turn
Waiting to teach us Truth, if we would learn,
From action, knowledge, wisdom purified
By sacrifice: and so, joy magnified.

Adyar Day, 1927

CAXTON HALL

CRAFTSMANSHIP

By R. J. ROBERTS, A.M.I.E.E.

CRAFTSMANSHIP is, I find, a greatly misunderstood and still more under-appreciated quantity. People talk of the craftsmanship embodied in a piece of furniture for instance, but we may be sure that nine out of every ten persons who use this term have none but the haziest notions as to what they intend to suggest, (or if they intend anything) by using the term Craftsmanship in this sense may be defined as a quality which resides in an article which has been produced by work and normally it is accepted as presenting in an indefinite concrete form some representation or reflection of the spirit of the worker. When this hypothesis is considered, a question might readily be asked "Does this craftsmanship reside in all work, or rather in all articles upon which human work has been expended?" The answer to this pertinent question must undoubtedly be "Yes". Otherwise the term could possess no universality of application and would immediately condemn certain products as unclean in a spiritual sense. Again, could we consider craftsmanship to reside in, say, a pound of flour as well as in a poem or any other work of art? I should most readily assert that it was so but perhaps not to a like degree.

To understand what this Craftsmanship really is, let us examine it further. Let us question how it is attained and how given to product. Here we are on firm ground and we all know that the power of craftsmanship is acquired by long

practice under proper conditions. Thus a tradesman may learn his craft by producing only the crudest and simplest trade articles; and would be less likely to gain as great a quality of craftsmanship as he who had worked upon and been taught to produce elaborate as well as the simpler products. This quality is then a virtue which can be attained by hard work, it may be encouraged by tuition but teaching alone cannot make it grow.

It is commonly assumed that craftsmanship may be imparted to an article and the amount (if a virtue may be measured) imparted depends upon the skill of the craftsman; but this is not all. A highly skilled man may, by wilful negligence produce an article containing little craftsmanship. Here we come to a further understanding of this quality, inasmuch as the amount imparted to an article depends not only upon the skill or craftsmanship of the worker, but also upon the care he assumes to enable him to produce a good article. That is the worker to embody his best craftsmanship in his work must of necessity bend all his skill, thought and energies to his work. Thus a highly skilled craftsman may produce with comparatively little effort a piece of work for which a lesser skilled man would require greater effort, even if capable of attaining at all the perfection of the better workman.

All types of craftsmanship are, however, not of the same quality or degree. Neither can all crafts be capable of including a like amount of craftsmanship; but, it appears to me, all work is capable of including craftsmanship, even as truly as it may be asserted that any worker may become skilled and thus be able to give this stamp of craftsmanship to his work.

Let us go back to the dawn of modern civilisation and inquire if craftsmanship could there reside in articles which, crude as they may have been, could then be produced only by the great expenditure of energy and, after its kind also, of skill. Wheat used to be ground in a quern, a crude stone

pestle and mortar. Most certainly craftsmanship was reflected in the fineness and general quality of the product when the flour had been made into dough and baked. Look for a moment at the flour in the cakes King Alfred allowed to burn, and enquire if our modern machine-produced-flour possesses an equal, less or greater craftsmanship.

Flour to-day, we all know, is made by power-driven machinery and no human hand touches it directly or indirectly from the moment it enters as grain to its despatch as flour in bags from the mill. The workmen employed in the mill attend to the various machines, adjust the conditions and observe that no breakage or alteration occurs to spoil the product or to hinder the normal running of the machinery. They are machine tenders, of their kind probably highly skilled, but may we call them craftsmen? The machines were designed by craftsmen undoubtedly, and they were built by craftsmen (in spite of the modern employment of machinery to produce more machinery). If the modern flour miller did not give all his thought, attention and skill to his work there is little doubt that the quality of the flour would suffer. The craftsmanship of the flour miller is embodied in the flour and, dependent upon the use or misuse made of it by the cook, aids or spoils digestion. Apart from the miller's efforts may we not quite as truly assert that the craftsmanship of the machine designers and builders reside in the machines, and these machines, vicariously perhaps, are able to pass on some of this quality to the flour? Personally there appears but few difficulties in accepting the possibility of this hypothesis; and, I am unable to consider the influence of machinery in modern life, as essentially bad.

Modern machinery plays a very great part in society and, although bad in some cases, plays very important parts in our lives. Machinery can be used and is used with very great benefit to all but there are abuses of machinery. Mistakes

have been made in the application of machinery to produce articles which could be made of much better quality by hand. Who has not compared pressed wood designs to their hand-carved prototypes and found such machine produced stuff inexpressibly ugly.

A story is told of a holy well in a part of Germany which was heavily devastated in the thirty years' war. As the war dragged to an end a straggling village of hovels was built by surviving peasants near a spring. There came in Winter time a poor wandering carpenter who in exchange for shelter and food erected over this spring a beautiful little house to protect it from beasts and weather in Summer and Winter. The poor villagers prized their spring, and through exaggerations and mixed memories of folk-lore, it was found to possess special healing virtues; and in time became a holy well of curative powers much visited by pilgrims. This well possessed real power and might we not ask how these were obtained? There is little doubt that, but for the strange *Zimmer-Schreiner-iunggessell* (the carpenter journeyman) there would have been little holiness noticed and no miracles performed at this well. This well may previously have been a saint's spring, but far more likely is it that the craftsmanship in the little house really gave to it all its holiness.

So much for craftsmanship in its every-day aspect.

All things have their places and purposes in life: the bad as well as the good, the true and the false, the ugly and the beautiful. What are their places? We may recognise "Beauty," the universal, the all-compelling, not by any recognised empirical standard of a school nor yet because of the general consensus of opinion. No, we recognise it, by an insistent quality which is felt as a force or urge suggesting a friendly environment—one in which we feel joy, an elevation of spirit and kindness to all. This feeling of beauty is super-sensual, but the super-sense of the reaction to beauty is

reached through the usual senses of sight, hearing, touch, etc. Ugliness engenders, on the other hand, feelings of discomfort, disharmony, discouragement—all contrary to those of beauty. Joy is the reaction to beauty—pleasure but an excitation of the senses.

Absolute values do not rule in physical life and absolute beauty is humanly not capable of being produced. In fact, beauty may be likened to a mirror which is held up to our consciences, to our sub-conscious memories if you will, and we react to that beauty which the mirror shews us. Absolute beauty, truth, and the absolute good, exist in God, which although a great imminent reality to many cannot be expressed or defined, except by examples of some of these abstract quantities.

Theosophy teaches as an almost necessary corollary to universal brotherhood that we have attained soul growth through a series of lives or incarnations. If we humans are brothers in the eyes of God, then, as His creatures, are we not the brothers of all that exists? We Anglo-saxons are brothers (elder brothers perhaps) to the Zulu, to the birds and beasts of the field, the spider in his web, the trees on the hills, the grass in the valley, the whale and the sea anemone, the stars in the heavens, and the atom in the dust. If we are brothers, some must be older, and how could we attain such growth or age as souls excepting by a series of lives?

Do we not know that the African negro finds that beauty in the crude rhythm of a tom-tom which we may find in a Beethoven symphony? Why? There can be two answers. One that we are special creatures created for little joys and little sorrows to some purpose, is one we cannot understand. The other is understandable and suggests that we have known music in a multitude of forms and are thus able to appreciate the more elaborate ones. The distilled memory of our past lives abides with us as conscience.

Our appreciation of beauty in any of its many forms is the reaction of the spirit to the essential memory of previous joys reflected in that form of beauty. But a view of the absolute beauty can come only as a vision of God.

Has a craftsman ought to do with beauty? By making a piece of work he emulates the creator of all and by the quality and will of his work approaches near to or far from the God-head. In the universe there is much of beauty and much of seeming incompatible disharmony; but does not this disharmony serve to throw up the beautiful into higher relief?

Our environments, and we ourselves, contain much beauty and many uglinesses; and the true craftsman will endeavour to build into his product as much as he may of some particular quality of beauty. He strives by the elimination of the ugly towards the arch beautiful in sound form or colour. But since the message of beauty is lost if unnoticed, he frequently incorporates an ugliness to attract attention by contrast. A work of art may not be one of any one particular type or vein of beauty; and the artist may attempt to shew beauty of aspiration though not of colour, beauty of form though not of sound, beauty of conception though not of form, and so on.

The artist and the craftsman work for their public—be it to-day's or to-morrow's—but the work of the greatest endures for ages and is appreciated centuries after the original audiences vanished. Know we not still to-day the beauty in the works of Homer, Plato, Phideas, Sophocles?

Originally (if we may speak historically of the beginnings of art) the artist and the craftsman were one. In ancient Greece the painter painted his picture and only seldom were copies made by others and then only by painting not printing, the sculptor carved his own statues, the poet read his own lines, the dramatist produced his own play, etc. It is still true to-day that the true artist and the good craftsman are one. It is a

modern convention only which separates the two; and the artist who is not content to complete his design loses a very great deal by permitting a lesser or even a better skilled craftsman to do his work for him. In the vision of the artist—for remember that the artist is essentially a seer, a seer of things as they are—the conception and realisation of the work are one. Conception is the building in mental matter; of such a subtle material that the subject is created an objective reality as soon as the mind grasps the basic idea of construction. The reception of an idea not only suggests the possibility of its translation to the physical plane but is a promise in its realisation. And who is more worthy to shew the idea in physical matter than he who received the inspiration. He alone can tell who truly sees, and only he with the vision may translate. A book is so often spoilt in the translating because the translator saw the words only and not the spirit of the words of the original author. Rabindranath Tagore rightly translates his own words into English where this is required. Should, however, the inspired craftsman's conception exceed the capacity of his craftsmanship so will his product fall short of the ideal, and he will know he has failed.

Craftsmanship, the proper wedding of inspiration, mind, emotions, and the physical body with all its senses and capacities, is absolutely essential to great and good work. Inspiration is open to all but only the genius is able to receive it and to translate the intangible into the tangible, the formless into the concrete. So truly may the genius be described as an infinite capacity for taking pains.

The craftsman binds all forms to his will. He may use the beautiful in form together with the ugly to produce the effects he desires. But either as an end in itself may be insipid or vicious. The ugly is but a shadow of the beautiful, and therefore requires complete understanding and appreciation before use can be made of it. An excess of the ugly may

be contained in good work even as an excess of beauty may be vicious. Some of Hogarth's pictures are particularly ugly but as things of beauty and therefore as works of art they are much to be preferred to the sugariness of some of the would-be improvers on Watteau.

In the same way one poet may be superior in craftsmanship to another who is a greater poet. Swinburne might be considered the better craftsman but Burns is undoubtedly the greater poet. So we see that craftsmanship is not all. Inspiration is the material given to the mind and the craftsmanship resides in the hard work. The material is given but work is done only by sacrifice of effort and time.

We are taught that the really substantial in existence is the spiritual plane, the co-existent, the co-eternal with the Godhead in man. It is our duty and our privilege to build in the spiritual "Where neither moth nor rust doth corrupt, and where thieves do not break through nor steal". But the spiritual is built only by conscious effort, and craftsmanship is only one of the many roads to the spiritual.

A thing of beauty is not necessarily a beautiful thing; neither is a beautiful thing, of necessity, a thing of beauty. This is not hair splitting. A beautiful thing only becomes a thing of beauty amid suitable surroundings; but a thing of beauty is always that. A tulip in bloom is always a thing of beauty, but some humans only appear as things of beauty when dressed to the part.

A thing of beauty is a joy for ever;
 It's loveliness increases; it will never
 Pass into nothingness; but still will keep
 A bower quiet for us, and a sleep
 Full of sweet dreams, and health, and quiet breathing.

We may only recognise a thing of beauty; we cannot be told and learn it as one. This recognition is the acknowledgment of the meeting of the Godhead in us with something on its own plane. Craftsmanship is one way by which the

descent of the spiritual to the physical is made possible. It is the will and the way.

Let us consider the effects of an application of craftsmanship. Something of beauty, *i.e.*, physical material has consciously directed work, expended on it so that something of the spirit may be noticed, has been created. What are its spiritual or superphysical effects?

A beholder of this thing of beauty notices a friendly environment which gives him a temporary or permanent access of joy which may help him in turn to shift his burden of care, ever so little, to think more kindly for a moment of a friend or enemy, to greet an acquaintance more cheerfully, to be a little more courteous to a servant, to treat an animal a little less cruelly or to turn his attention away from worldly things if only for a moment. The majority of us are the slaves of our environment and the qualities of our actions are governed to a very great degree by these, our conditions. Are we not more cheerful on a sunny day than on a dull one? The beholder's capacity for reacting to this thing of beauty is dependent upon his development. The perception of beauty is like good health, mainly a question of habit. The more beauty we see around us the more likely are we to be beautiful in our thought, speech and actions. A child brought up in a beautiful country home might naturally be more beautiful and good and true than her sister of the slums. Therefore we may say that the beholder of our thing of beauty is consciously or unconsciously the better for the creation and shewing of this thing of beauty.

How fares the Creator? The first effect upon himself of his good work is that he is able to see improvements and to make something still better, something more nearly perfect, and something nearer to a reflection of the God within. A true aspiration is an attempt of the Godhead to burst the prison bars of the flesh. God appears in Nature in thousands,

nay millions, of forms of beauty; and the God within has equally numberless aspects of beauty and truth. The Creator has made a conscious effort and is rewarded by an added capacity—thus virtue has its own reward.

Your true artist is not concerned so much with the created object as with its creation. He does not love the finished work of his hands as did Pygmalion of old. He loves the work, not the creature of his work. The craftsman having done his work moves on to the next.

The story is told that the original builder of the famous clock in Strassburg so loved it that at night even he would not leave it. This was truly a grievous sin in the artist and he met his reward and punishment when the townsmen took and blinded him lest he should go to Paris and build there another clock for the Notre Dame.

The increase in the capacities of the creator does not end in the benefits he may receive, and the results might be described in this way. The conscious perception of the beauty by any beholder revivifies a thought form which, being a portion or a reflection of the artist's original thought, returns to him with added force. If then the artist is engaged on other work this added force gives him greater power to create anew. A thought may be a prayer and the thoughts of the perceptive are strong even as the prayers of the just avail much.

Should, however, this hypothetical object of beauty be hidden away or destroyed, what are the results? The creator receives an access of capacity from his work; but, if he has selfishly or wilfully kept it from other people, he must lose some power by the disuse of an opportunity. He loses also the unspoken prayers of the probable beholders.

Every thing we find has its action and its reaction. No force puts a body in motion without an equal and opposite force against another body. The force expelling the bullet from a rifle is equalled by the kick. If true on the physical plane, this law

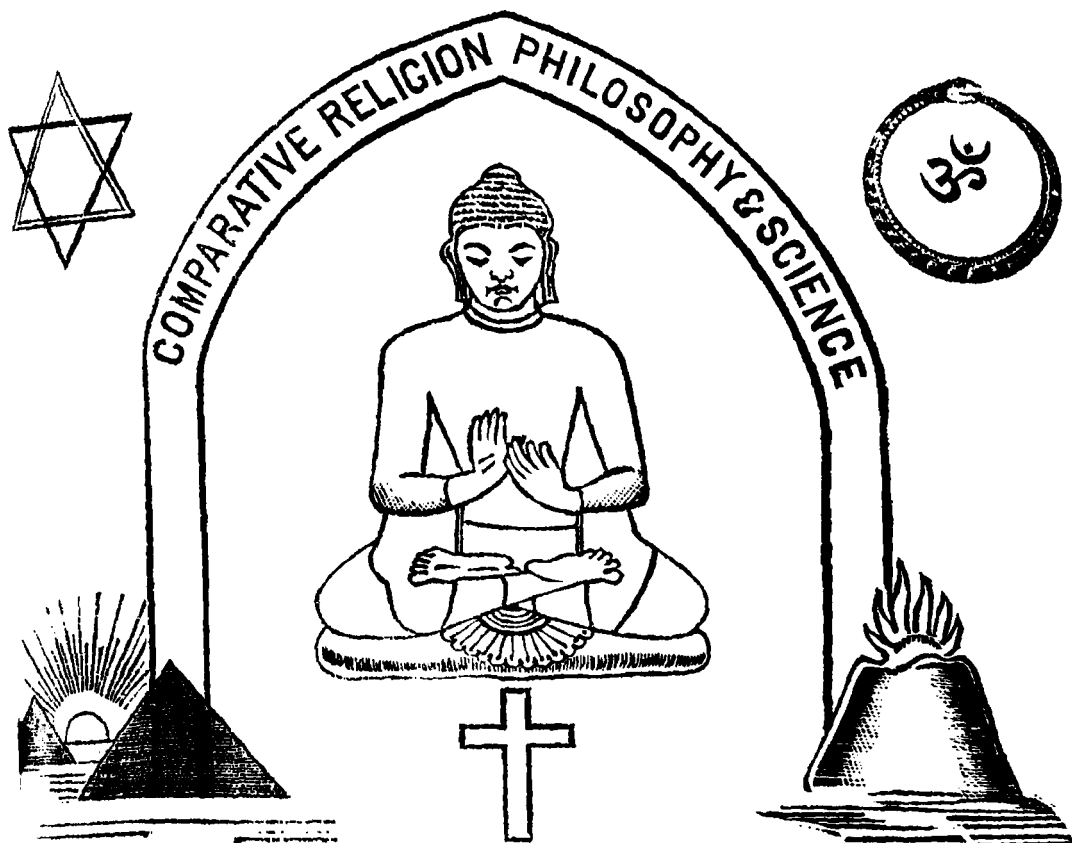
is equally true on the spiritual planes. As you give so you receive. The law of progress is the law of sacrifice. We come into this world to work—we are driven to it (if we will not make an effort) by hunger, sorrow, grief, envy, hatred, malice and other unpleasant things. All have their places in Nature. We work to grow and we grow to work, and there is little peace. Peace is attained as joy, a transient phenomenon with most; and the most sure method for obtaining joy is that of creation, when the Godhead ceases its urge for a moment before another and greater effort.

Sacrifice is giving. The greatest gift is the gift of thought. The gift of material is something, the power of emotion is greater, but the power of thought inspired by love is greatest of all. A penny may give a beggar a meal, rhetoric may inspire him for a time to small or great deeds, but loving thought may help him permanently to the eternal.

We are able to give on any of the three planes, the physical, the emotional and the mental. Let us attempt the highest and learn to give something of beauty. By attaining craftsmanship may we learn to reflect the beautiful; and, with the beautiful, the good and the true (as each of us perceives it) may we all go forward.

Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er darkened ways
Made for our searching: yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits.

R. J. Roberts



THE PERSIAN MYSTICS

By C. NARAYANSWAMY

(Continued from Vol. XLVIII, p. 680)

I have said a little while ago that the three great Sūfī poets are outstanding figures in Persia. They are like oases in the vast Sahara. No Sūfī poet in modern times rose to the eminence, to the giddy heights, to which they reached. Of the three, Jalālu'd-Din Rumi, the author of the great immortal *Masnavi*, and of the collection of lyric poems well known as

Diwān of Shams-i-Tabriz, unquestionably carries the palm of greatness amongst the Persians. He was born at Balkh in the autumn of A.D. 1207. But to the anger of the then reigning king, 'Alā'u'd-Dīn Muhammad, his father Bahāu'd-Dīn had to leave his country and settle at Nishapur, in A.D. 1212. It was here, so runs the anecdote, that the celebrated mystic poet Shaykh Fari'du'd-Din 'Attār took the child in his arms, presented him with his *Asrarnama* (book of mysteries) and predicted that the child would one day become famous from one end of the country to the other; and gave him his blessing. Jalalu'd-Din after settling in various places finally made Qonya (Iconium), an old Roman town in Asia Minor, his permanent place of residence.

Jalal'ud-Din seems to have studied the exoteric sciences chiefly with his father till the death of the latter in A.D. 1231, when he went to Aleppo and Damascus in search of further instruction. About this time he came under the influence of one of his father's former pupils, Shaykh Burhanu'd-Din of Tirmidh, who initiated him into the mysteries of the Path; after the death of this eminent saint he received further esoteric teaching from Shams-i-Tabriz, a "weird figure, wrapped in coarse black felt, who flits across the stage for a moment and disappears tragically enough". Our young poet's acquaintance with this mysterious personage began in December, 1244, at Qonya and lasted with ever increasing intimacy for about fifteen months, till it was suddenly brought to a close in March, 1246, owing to the sudden death of Shams. He was considered to be a child prodigy and as is usual with such eminent men, a great many stories are told of his days, wonderful to listen to and strange to believe. At the age of six he is said to have seen visions, taught his playmates philosophy and done many marvellous feats like flying into the celestial regions, etc. The order of Dervishes known as "Maulavis" originated from him. Music and dance formed

a peculiar feature of the rites of this order, they were therefore called "Dancing Dervishes".

The great Masnavi which was commenced in A.D. 1263 was completed just before the death of the great poet, which event happened in A.D. 1273.

In the "Festival of Spring" Rumi writes:

Come! Come! Thou art the Soul, the Soul so dear, revolving!
 Come! Come! Thou art the Cedar, the Cedar's Spear, revolving!
 Oh, Come! The well of Light up-bubbling springs;
 And Morning Stars exult, in gladness sheer, revolving!

The following is a passage rendered in English from a poem entitled "The song of the Reed":

Nightly the souls of men thou lettest fly
 From out the trap wherein they captive lie.
 Nightly from out its cage each soul doth wing
 Its upward way, no longer slave or king.
 Heedless by night the captive of his fate;
 Heedless by night the Sultan of his state.
 Gone thought of gain or loss, gone grief or woe;
 No thought of this, or that, or so-and-so.
 Such, even when awake, the Gnostic's plight:
 God saith: 'They sleep': recoil not in affright!
 Asleep from worldly things by night and day,
 Like to the Pen moved by God's hand are they.
 Who in the writing fails the Hand to see,
 Thinks that the Pen is in its movements free.
 Some trace of this the Gnostic doth display:
 E'en common men in sleep are caught away.
 Into the Why-less Plains the spirit goes,
 The while the body and the mind repose.
 Then with a whistle dost Thou them recall,
 And once again in toil and moil they fall;
 For when once more the morning light doth break;
 And the Gold Eagle of the Sky doth shake
 Its wings, then Israfil-like from that bourn
 The 'Cleavers of the Dawn' bids them return.
 The disembodied souls He doth recall,
 And makes their bodies pregnant, one and all.

Yet for a while each night the Spirit's steed
 Is from the harness of the body freed:
 'Sleep is Death's brother': come, this riddle rede!
 But lest at day-break they should lag behind,
 Each soul He doth with a long tether bind,
 That from those groves and plains He may revoke
 Those errant spirits to their daily yoke.

O would that, like the 'seven sleepers,' we
 As in the Ark of Noah kept might be,
 That mind, and eye, and ear might cease from stress
 Of this fierce Flood of waking consciousness !
 How many 'seven sleepers' by thy side,
 Before thee, round about thee, do abide !
 Each in his care the Loved One's whisper hears :
 What boots it ? sealed ere thine eyes and ears !

The above lines give an idea of the trend of the mystic poet's thoughts and the deep occult knowledge that lies buried deep in the lines penned by the author. You will also perceive therein that the soul, at night, becomes a disembodied spirit and soars in regions unknown to the people who are tightly tied to the worldly ties. The Nature of sleep is also shown as nothing but a kind of death, the only distinction being in sleep one comes back and re-enters the body, while in death, the soul does not return to the same body. The term 'Cleaver of the Dawn' is a title given to God in the Korān; the phrase "Gold Eagle of the Sky" means the sun, and the term "seven sleepers" used above refers to the people of the cave taken from a verse in Korān dealing with the "Chapter of the Cave". The beauty of the verses and play of the words can only be felt and perceived in the original. However perfect and true a translation may be, still the hidden meanings conveyed by an author is rarely brought through in a language different to the original and specially by persons who belong to different faith and nationality. It is difficult for such persons to enter into the spirit of an oriental mystic poet with the result that not half the ideas and thoughts conveyed by the author in his original is made plain, but even in some cases an ugly tinge covers the meaning. The translated works of this mystic poet suffers from this defect and it is very difficult to form a correct estimate of the author from such translations.

In the East, the Diwan is much less read. The Masnavi forms an inseparable companion of the young and the aged;

and in Persia you will find groups of men squatting round on the ground and trying to interpret and extract out of the book meanings which they consider the author intended to convey. Although the Diwan is read less, still, considered from a viewpoint of poetical merit and originality, it is matchless. The great Sa'di himself, when asked by the—Prince of Shiraz, to select and send to him the best ode, that he knew of as existing in Persian Literature, chose out, from the Diwan in question, saying: "Never have more beautiful words been uttered, nor ever will be. Would that I could go to Rūm (Asia Minor), and rub my face in the dust at his feet." One such ode I quote below from a translation by Nicholson:

Lo, for I to myself unknown, now in God's name what must
I do?

I adore not the Cross nor the Crescent, I am not a Giavour or
a Jew.

East nor West, land nor sea is my home, I have kin nor with
angel nor gnome,

I am wrought not of fire nor of foam, I am shaped not of dust
nor of dew.

I was born not of China afar, not in Saqsin and not in Bulghar;
Not in India, where five rivers are, nor 'Iraq nor Khurasan
I grew.

Not in this world nor that world I dwell, not in paradise
neither in hell;

Not from Eden and Ridwan I fell, not from Adam my lineage
I dew.

In a place beyond uttermost Place, in a tract without shadow
of trace,

Soul and body transcending I live in the Soul of my Loved
One anew.

You will notice that herein, the poet attempted to express his idea of universal brotherhood which is now so much in the air and to attain which we try tooth and nail. Here also you will perceive that the idea of original sin derived from the fall of Adam is not encouraged. For the author takes you far, far beyond the night of time to impress on you his lineage. This fact is borne out by the recent discoveries in Egypt, which takes you back, at least for the present, some twenty thousand mortal years.

Shamsu'd-Din of Tabriz saw the light of this world in A.D. 1201. It is said that he was the son of Jalalu'd-Din, "Naw-Mūsulmān," the prince of Khwarazmshah, who utterly reversed the policy of his father, a friend of Ismaili and other occult and mystic Shiah sects, and declared himself an orthodox Muslim, whence he was known as "The Naw Mūsulmān". It will be interesting to notice incidentally, that of such a parentage, a soul that was to overshadow another great soul like Jalal and the minds of the Shiah world, was born.

Shams had earned the nickname of "Paranda" (the flier) by his extensive travels and flighty wanderings. He is described as of an "exceedingly aggressive and domineering manner," and as "a most disgusting cynic". Nicholson in the following words has best summed up his character :

He was comparatively illiterate, but his tremendous spiritual enthusiasm, based on the conviction that he was a chosen organ and mouth-piece of Deity, cast a spell over all who entered the enchanted circle of his power. In this respect, as in many other, for example, in his strong passions, his poverty, and in his violent death, Shams-i-Tabriz curiously resembles Socrates; both imposed themselves upon men of genius, who gave their crude ideas artistic expression; both proclaimed the futility of external knowledge, the need of that 'sweet reasonableness' and moral grandeur which distinguish the sage from the devotee.

He seems to have had great personal influence with Jalal, went with him into solitary places and there discussed profound mysteries. This strange union of two great souls, wonderful in its character and mystic in its influence, is extremely difficult, some writers say, to fathom. But to an Eastern mind, used to the relationship of Guru and Chela, nothing seems so strange as the strangeness of European mentality.

Now we shall turn to Faridu-Din Attar about whom Rumi says that he was a master of mystical verse and who

was prior to Shams a teacher of Rumi. Rumi in one place sings of Attar in the following lines :

Attar was the spirit, and Sanai its two eyes ;
We come after Sanai and Attar.

The poet's full name was Abū Tālib Muhammad, generally known as Faridu'd-Din 'Attar. Attar means a druggist, and it is said that he dabbled in medicine and kept a sort of pharmacy, where he was consulted by patients and made up his own prescriptions. In this pharmacy-Daru Khana—which was frequented by five hundred patients daily, he composed *Musibat-Nama* (The book of Affliction) and the *Ilahi-Nama* (The Divine Book). Of his biography little can be gleaned from those who attempted to write of him, and even that precious little is anything but accurate. From several of his works and of those of his contemporaries, Attar is said to have seen the light of day in the city of Nishapur, spent thirteen years of his childhood by the shrine of the Imam Rida, travelled extensively, visiting Ray, Kufa, Egypt, Damascus, Mecca, India and Turkistan, and finally settled once more in his native town Nishapur. It is said that he lived from A.D. 1157 to 1197. The exact date of his death cannot be said with certainty.

For thirty-nine years he busied himself in collecting the verses and sayings of Sūfī saints and never in his life, so he tells, did he prostitute his poetical talents to panygeric. Like Rumi and Shams, he too, it is said, saw the Prophet in a dream, received his direct and special blessing.

His later works show a decline in his poetical diction, although they show considerable tendencies towards Shia-ism. Specially the publication of his work styled *Madharu'l-'Aja'ib* (Manifestation of Wonders) show a marked inferiority of its style to his previous works. The publication of this poem, it is believed, aroused the anger and stirred up the persecuting spirit of a certain orthodox theologian of Samarqand, who

caused the book to be burned and denounced the author as a heretic. He was driven into banishment, his house destroyed and his property burned.

Out of his many poetical works, *Mantiq'u't-Tyre*, or "Speech of the Birds" is the most celebrated. It is an allegorical poem consisting of 4,600 couplets. Its subject is the quest of the birds for the mythical Simurgh, the birds typifying the Sūfi pilgrims, and Simurgh the God, the Truth. The hoopoe bird harangues them in a long discourse, concluding thus the account of the first Manifestation of the mysterious Simurgh :

When first the Simurgh, radiant in the night,
 Passed o'er the land of China in its flight,
 A feather from its wing on Chinese soil
 Fell, and the world in tumult did embroil,
 Each one did strive that feather to pourtray ;
 Who saw these sketches, fell to work straightway.
 In China's Picture-hall that feather is :
 ' Seek knowledge e'en in China ' points to this.
 Had not mankind the feather's portrait seen,
 Such strife throughout the world would ne'er have been.
 Its praise hath neither end nor origin :
 Unto what end its praise shall we begin ?

In this you will notice that even the Prophet Muhammad wanted the people to acquire knowledge from every source, and he did not restrict that wisdom and knowledge to the Holy Korān. For, it is said that the phrase "Seek knowledge even in China" which occurs in the above poem was a well-known traditional saying of the Prophet. In this long poem, when the birds assembled and the above quoted harangue of the hoopoe bird was finished, they decide upon the quest. No sooner was this decided upon, than one bird after another begins to make excuses, which is quite common with us mortals, and tries to stop away from the quest. The nightingale pleads its love for the rose and cannot get away from it; the parrot is imprisoned for its beauty in a cage, so to get out is an impossibility for him; the peacock puts forth defence of its

unworthiness because of its connection with Adam's expulsion from Paradise; the duck cannot live without water; the partridge cannot do away with the mountains; the heron is attached to the lagoons; the owl to the ruins; the huma to the power of conferring royalty; the falcon to its place on the hands of royalty; and so on without end. All these excuses for the quest of things of the Spirit, the hoopoe argues by a series of anecdotes peculiar to the Persians. Then after describing the difficult and perilous road which inevitably must be taken in the quest of Simurgh, he persuades the birds to undertake the journey, which they decide to do under the guidance of the hoopoe. Then the journey is continued through the seven "Valleys of Search," love, knowledge, independence, unification, amazement, destitution and annihilation, each wanderer ultimately purged of all self and purified by their trials, finds the Simurgh; and in finding it, finds himself. The concluding passage treating of the finding of the Simurgh and in it finding themselves, so well illustrates the Sufi conception of "Annihilation in God," that I am constrained to place before you the prose translation rendered by E. G. Brown :

Through trouble and shame the souls of these birds were reduced to utter Annihilation, while their bodies became dust.

Being thus utterly purified of all, they all received Life from the Light of the Divine Presence.

Once again they became servants with souls renewed; once again in another way were they overwhelmed, with astonishment.

Their ancient deeds and undeeds were cleansed away and annihilated from their bosoms.

The Sun of Propinquity shone forth from them, the souls of all of them were illuminated by rays.

Through the reflection of the faces of these thirty birds (si-murgh) of the world they then beheld the countenance of the Simurgh.

When they looked, that was the Simurgh: without doubt that Simurgh was those thirty birds (si-murgh).

All were bewildered with amazement, not knowing whether they were this or that.

They perceived themselves to be naught else but the Simurgh, while the Simurgh was naught else than the thirty birds (Si-murgh).

When they looked at the SIMURGH, it was indeed the SIMURGH which was there.

While they looked towards themselves, they were si-murgh (thirty birds), and that was the SIMURGH;

And if they looked at both together, both were the SIMURGH, neither more nor less.

This one was that, and that one this; the like of this hath no one heard in the world.

All of them were plunged in amazement, and continued thinking without thought.

Since they understood naught of any matter, without speech; they made enquiry of that Presence.

They besought the disclosure of this deep mystery, and demanded the solution of 'we-ness' and 'thou-ness'.

Without speech came the answer from that Presence, saying: This Sun-like Presence is a Mirror.

Whosoever enters IT sees himself in IT; in IT he sees the body and soul, soul and body.

Since ye came hither thirty birds (si-murgh), ye appeared as thirty in this Mirror.

Should forty or fifty birds come, they too would discover themselves.

Though many more had been added to your number, ye yourselves see, and it is yourself you have looked on.

In the above lines the whole beauty lies in the Persian word *Simurgh* which is a compound word meaning *Si* (thirty) and *murgh* (bird) and the one simple word *Simurgh* meaning a mythical bird. The whole piece is pregnant with deep mystical meanings and those who understand the impressions one obtains while in the monadic plane, would follow the above lines wherein it is said that all the thirty birds felt that they were *Simurgh* that is *Truth*. This extract also suggests that occult instruction is given in silence and without speech they are imbibed.

With a light heart we turn to Jami, the second of the three poets, of whom I spoke in the beginning.

Nur-addin 'abd-alrahaman Jami was born in Jam, on November 7th, A.D. 1414 and died at Herat on November 9th, 1492. He is more familiarly known simply as 'Jami'. He

had considerable faith in the company of holy men and assiduously he sought contact with them. He attached much importance to a certain Shaykh who took him on his knees as a child. As a man he was not of wide sympathy, still he lent the helping hand of kindness and generosity to the poor and needy. Amongst the literary men of his period his fame seems to have been a good deal eclipsed. Jami seems to have done very well during his scholastic career, being of a sporting temperament, he seems to have paid little attention to his studies, though he admirably kept up the appearance of studiousness by the satisfaction he gave to his teachers. Qazi Rum, before a large assembly, said of Jami :

Since the building of this city (Samarqand), no one equal, in sharpness of intellect and power of using them, to young Jami, has ever crossed the Oxus and entered Samarqand. Professed Sūfi as he was, his conceited attitude towards others of literary and philosophical fame, marred the greatness of the man. He was swelled headed, even from his infancy, and instead of being indebted to those from whom he derived his note-worthy erudition, he looks down upon them with an attitude absurd in itself. Although Jami came in contact with really holy and spiritual ascetics, still he had no great opinion of them. For he says in one place: "Alas I can find no seekers after TRUTH. Seekers there are, but they are seekers of their own prosperity."

I will give from his well-known work some quotations in its literal translation in English. He is pre-eminently a Sūfi mystic poet and the perusal of the book *Gulshan-i-Raz* just quoted will repay for time and energy spent upon it and make one wiser. The poet sings :

The lamp of my heart shone by the Divine Light ; and by His blessing, illumination spread on both the worlds.

In the same book in another place he sings :

Go, sweep out the chamber of your heart,
 Make it ready to be the dwelling place of the BELOVED.
 When you depart out, HE will enter in,
 In you, void of yourself, will HE display His beauty.

This incidently gives you a key to the mystery of Jesus leaving his body and making room for Christ to begin His ministry.

It is in the silent chamber of the heart, far away from the din and turmoil of the babbling world, that we can perceive and feel and be "in tune with the Infinite"—our BELOVED; and forget the toil and moil of the world in the Great Peace which no one else but HE can give.

I have purposely refrained from introducing Sadi earlier and did not follow the chronological order, for I wanted to take you theoretically on to the top of the Sūfī mountain peak so that the sublime and the most beautiful panoramic sight might be spread before you—mystical and occult in effect; and then I wanted, again theoretically, to bring you down to the bottom of the mountain, there to perceive the practical world with the eyes of a centenarian. No Persian writer enjoys to this day, not only in his own country but wherever Persian language is cultivated, a greater reputation than Sadi. His full name is Musharrifu'd-Din b. Muslihu'd-Din Abdu'llah. He was born in Shiraz in A.D. 1184 and died more than a centenarian in A.D. 1291. His tomb lies three miles from Shiraz, in a place commanding natural beauties and really heavenly charm, is to this day well kept. I had the great privilege of passing many a happy day there ruminating on the scenes of his time and of the manner in which he commanded great reverence at the hands of the Shirazis in particular and of the Persian speaking countries, including India, in general. His odes enjoy a popularity second only to those of his fellow townsman Hafiz.

Sadi is a poet of different type from those about whom you have already heard. He represents on the whole the astute, half-pious, half-worldly side of the Persian character. It may be said in the main that worldly wisdom rather than mysticism is his characteristic feature. No doubt

pious sentiments and aspirations can be traced in his prose and poetical works in abundance; but they are eminently practical and entirely devoid of visionary mystical quality which is visible in the writings of other Sūfī poets. Like many of his predecessors, he was sent to the celebrated college known as the Nizamiyya College of Baghdad, where he lived till A.D. 1226. While there, he came under the influence of a certain Sūfī Shaykh, but he does not appear to have imbibed all the Sūfī teachings as others have done. For, as I have said, his writings belie the hopes entertained by his mystic teachers. As his writings were on a large scale, so his travels were also extensive. He visited Balkh, Ghazna, the Punjab, Somnath, Gujerat, Yemen, the Hejaz and other parts of Arabia, Abyssinia, Syria, Asia Minor and parts of North Africa. He travelled, in true Dervish fashion, in all sorts of ways and mixed with all sorts of people. Sadi is chiefly known both to the young and the aged by his 'Gulistan' 'a rose garden' and Bostan.

As he is well-known to many, it is but futile to speak of him *in extenso*. I will only place before you a free rendering in verse of one of his, out of many, metrical attempts:

Precious are those heart-burning sighs, for lo,
 This way or that, they help the days to go.
 All night I wait for one whose dawn-like face
 Lendeth fresh radiance to the morning's grace.
 My friend's sweet face if I again might see
 I'd thank my lucky star eternally.
 Shall I then fear man's blame? The brave man's hearts
 Serves as his shield to counter slanderer's dart.
 Who wins success hath many a failure tholed.
 The New Year's Day is reached through winter's cold.
 For Lyla many a prudent lover yearns,
 But Majnun wins her, who his harvest burns.
 I am thy slave: pursue some wilder game:
 No teacher's needed for the bird that's tame.
 A strength is his who casts both worlds aside
 Which is to worldly authorities denied.
 To-morrow is not: yesterday is spent:
 To-day, O Sadi, take thy heart's content.

One can talk *ad infinitum* on the subject of the Persian Sūfis, but time is limited and like Sadi we are required to be more practical in these days of practical philosophy. Baba Tahir of Hamadan (1055), Sa'id b. Abi'l Khyr (A.D. 1049) is described as the first master of theosophic verse, the first to popularise the quatrain as a vehicle of religious, mystic and philosophic thought, and to make the focus of all mystic-pantheistic irradiations, and the first to give the presentations and forms of the Sūfī doctrine those fantastic and gorgeous hues which thenceforth remained typical of this kind of poetry; the great Sanai of Ghazna (A.D. 1131); Hafiz of Shiraz, whose Diwan-i-Hafiz is considered as next to the Korān in importance. It is a regrettable matter that very few non-muslims have tried to probe into the Islāmic mysticism. "Full many a gem of purest ray serene," with which the dark unfathomed caves of that much neglected religion of Lord Muhammad is replete, yet how few are there daring enough to enter them. The Sūfī ocean is so full of pearls that, alas! divers appear to be few but wearers in abundance. The object of this paper will be gained, if only a sympathetic interest is created in the pursuit of this sublime and eternal subject.

From what I have placed before you, you will notice, most of the salient facts and peculiarities of Sūfī thought and diction. Pre-eminently, there is the fundamental conception of God as not only Almighty and All-Good, but as the sole source of Being, and Beauty, and indeed the one Beauty and the one Being, "in whom is submerged" as one writer puts it, "whatever becomes non-apparent, and by whose Light whatever is apparent is made manifest." Inseparable with these is the symbolic language so characteristic of the Sūfī singers, and nearly of all the mystics, to whom God is an out and out "Friend," "the Beloved," and "the Darling," "Ecstasy of meditating on Him," the "Wine," and "the intoxication".

There is also the exaltation of the Subjective and Ideal over the objective and formal. Last, but not least, is the broad tolerance which sees Truth in greater or less measure in all creeds. "The ways unto God are as the number of the souls of men," and as Hafiz has declared: "Any shrine is better than self-worship."

C. Narayanswamy

THE JOY OF THE RETURN¹

By C. JINARĀJADĀSA

THERE comes a time in the soul's evolution when all experiences blend into one supreme experience, that he is returning to THAT whence he came. In his many past lives, he but partially knew that mysterious Something towards which he ever turned as his sole solace and comfort. Sometimes it was to him his God, his Master, his Lord, known by him by many names life after life ; sometimes it was his Ideal, the betrayal of which was the supreme sin without forgiveness. But in all his long past he looked upon his God or his Ideal as separate from him, above him, beyond him.

But all things change when slowly there dawns on him that all he has prized as himself—his convictions, his truth, his worship of God, his love of man, his flame of aspiration to be perfect and holy—are not his at all. He has for so long thought of himself as his "individuality" composed of his thoughts and feelings, of his hopes and dreams, that it is at first impossible for him to realise that these things are neither he nor his acquirements nor his possessions. But after the first intellectual wonder regarding his non-existence, there comes to him then the inexpressible joy of grasping with his heart and mind, with every particle of every one of his vehicles, that all his hopes and dreams, his virtues and his aspirations are but streams pouring through him, coming from

¹ From *The Messenger* (U.S.A.).

a Source which he cannot grasp, but going to an End which he can love and worship.

From this moment, his "I" is dead, nay more, remains scarce even a graspable memory. For one sole thing dominates him night and day; he knows beyond question that when he is at his highest, that highest in him is but an upward stream rushing through him in joyous offering. His worship of God with the most intense rapture becomes then only God's own rapture returning to Him; all his offering of love and devotion to man as man or to man as God thenceforth become to him joyous streams which sweep him on and on—not his streams but the streams of THAT called out from every atom of his being. How lovely it is then to lose all "individuality"—to know only the joy of the streams as they flow upward, and never be capable even once of the thought of an "I" who feels the wonder and delight of it all.

When the soul comes to this destruction of the "I," then begins a wonderful symphony. For thenceforth all the forces of the universe, which issued once from THAT, begin one by one to return to THAT through him. This mystery of the returning streams is in all things; the mineral which is on the downward arc of life is ever dreaming of the joys of return; every blade and leaf, every bird and beast dimly dreams of the stage of return. The universe which came forth from THAT has ever as its driving force a power which makes it change from good to better, from better to best, steadily returning to THAT whence it came. Every kingdom of life knows this mystery of return, though the life forces in each kingdom are "cabin'd, cribbed, confined," and must patiently await the day when the path begins for the return.

So when the soul begins his return, then all things begin to feel the commencement of their return also. The mountain ranges whisper, "Brother, take us with you"; the clouds gaze on him saying, "Take us, take us." Each dumb beast,

each sinner among men, all despairing souls feel in his presence the joy of the return, and sense for a while an alleviation of their miseries, and find solace in renewed strength to hope and dream.

Then the world's contumely has no meaning; his own bruised and bleeding feet do not matter; even his anguish and despair, as he falls temporarily back into the self and its "I-ness," cannot dim the memories of that life once lived without the "I". All meanings then blend into one meaning—"This returns to THAT." All acts become one act—to gaze on and on at the Light, till the eyes are blinded, and yet laugh and love, rejoice and praise, and glory in the blinding.

C. Jinarājadāsa .

SOUND WAVE INTERFERENCE

By WILLIAM V. HUKILL

MUSICAL "beats" are cited by physicists as proof that sound waves destroy each other by interference, the theory being that when similar phases of two systems of waves coincide they reinforce each other, and when opposite phases come together they destroy each other to the extent of their perfect opposition. And I take it as indisputable that in so far as sound waves are not destroyed by direct opposition to each other they must consist of something more than condensations and rarefactions in the air.

There is a simple experiment that may be tried by any one, and that appears to me to give importance to this subject. Take two tuning forks the tones of which are of the same pitch, the larger they are, the better. Change the tone of one of them slightly by sticking a bit of wax to one of its prongs. A few trials will enable you to regulate the pitch of their sounds so that when they are sounded together you will hear loud pulsations of sound, or beats, followed by comparatively silent intervals. You have changed the rate of vibration of one fork, so that one of them vibrates more rapidly than the other, gaining a complete swing after a time; and if they are held side by side their prongs will move in the same direction and their sounds blend only after certain equal intervals of time. And midway between these periods of coincidence they will swing in exact opposition to each other, and the condensations caused by one will fill the rarefactions,

caused by the other, which will result in silence. This is the accepted explanation of beats.

Now take off a small piece of the wax, thus causing the forks to vibrate more nearly at the same rate, and you will find a longer interval of time between the beats. By continuing to take off small pieces of the wax you may still further lengthen the interval between the beats, and you will presently notice that they are gradually becoming less perceptible, and they will become entirely imperceptible before the wax has all been removed, and while the same periods of coincidence and opposition that were the cause of the beats are still following each other exactly as before except that they are longer. The beats vanish just when one would suppose they should be louder and more distinct if any different from what they were before. The remainder of the wax may be removed without making any noticeable difference in the unison of the sounds, although it certainly affects it.

So it will be found that there is a considerable range in the approaching unisonance of the sounds within which beats are not heard, it being impossible to tell in this way when the sounds are of exactly the same pitch. They gradually disappear and are not heard below a limiting frequency, while the physical conditions necessary for them appear to be fully as good below this limit as above it, for the more nearly the sounds are of the same pitch the more nearly equal will be their sound waves and the more complete should be their extinction by interference; and their coincidence and opposition are bound to alternate as long as the tones are not of exactly the same pitch.

Now while it is clear that there are air waves that accompany sounds, and that they must interfere, we still have to deal with the fact that the sound beats are prevented in some way before the sounds are brought to the same pitch. They gradually become fainter until the ear can no longer detect

them, and the sounds blend and become as one, while their air waves are alternately reinforcing and counteracting each other with as much force as they did when the beats were most pronounced. The sounds are heard continuously and with undiminished intensity, during the periods of considerable length of time, while the forks are swinging in opposite directions and sending off sounds that should certainly interfere if they consist of nothing more than air waves. Then as there is no air wave interference at this stage of the experiment we have no right to assume that there is at any other stage of it.

In Mrs. Besant's little book, *Popular Lectures on Theosophy* on page 18, she says: "In the ether there are different densities—different as solid and liquid are different—and these yield what we call electricity, sound, light, heat, and so on. I am not forgetting that science calls sound vibrations of air, but those are secondary. There is one density of ether the motion of which is the kind of electricity by which a tram-car moves, the vibrations of which kill a human body. In that same kind of ether are the vibrations of sound which set the air waves going which are sound. Another density of ether is thrown into the vibrations we call light, and by these you see."

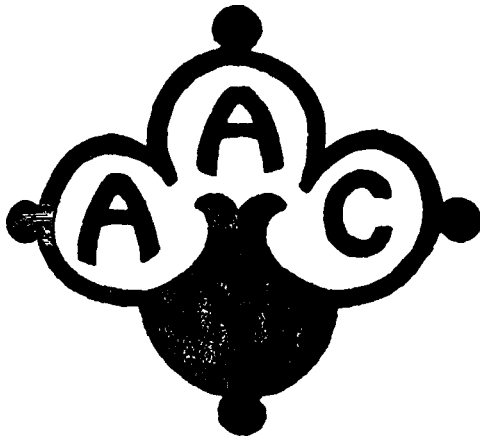
Here Mrs. Besant clearly postulates a soniferous ether. The ether vibrations "set the air waves going which are sound". And the air vibrations "are secondary". And just such an ether is necessary to explain the absence of beats when the sounds of the tuning forks are nearly though not exactly of the same pitch.

To me it seems impossible to doubt the mechanical necessity of the interference of mere air waves without the intervention of something to prevent it, and to prevent it as it is prevented in this experiment that something must accompany the air waves in their passage to the ear.

Therefore they are reinforced by waves of a soniferous ether, the waves of which do not interfere. Hence its particles are frictionless among themselves, and its so called waves are not waves at all in the physical or material sense, for material wave motions depend upon friction.

I think this little experiment affords an independent confirmation of what Mrs. Besant says in regard to what we may call a soniferous ether, and shows plainly that the interference does not occur at all in the free air or medium of the sound. Then in this instance it must be in the organism of hearing, which is a receiver for the sound that is especially susceptible to the vibrations. Two opposing sounds may interfere and destroy each other in a resonant air chamber, but that is only another instance of a special receiver, in distinction from the general action of the air as a medium. No doubt it will be found also that light rays do not interfere except when they fall upon a material object capable of responding to their vibrations, as the retina of the eye, or perhaps the surface of a screen.

William V. Hukill



ART AS MEDICINE¹

By JAMES H. COUSINS, D.LIT.

THERE has been in recent years a considerable development of the use of the power of vibration in medicine through the medium of colour and sound. In mental cases it has been found that the subjecting of patients to certain tints or tones for a considerable length of time has a marked influence, through the neural system, on the mental state. This influence, both as a prophylactic and as a therapeutic agent, would be immensely increased if the scientists called to their aid the investigations of the occultists who have tabulated colours and sounds in sequences and relations to human temperaments that give material for at least a trial. But if the use of such material even as a simple experiment is *infra dignitatem* to science, there awaits thorough investigation of the matter of the allying of vibration with the creative impulse of life which expresses itself through the arts.

¹ A lecture delivered in the Brahmaviḍyā Āshrama, Adyar, and before the Students' Association of the Medical College, Madras.

Whatever of good resides in colour or sound as such, there are those who believe, because they have experienced it, that these beneficent influences have incalculable potencies of prevention and cure when vitalised by art, when colour is made living in a picture and sound in music.

The doctrine of modern experimental psychology, that art is an expression of the sex-impulse, because it has an element of truth in it, has held back the development of art as medicine more effectively than if it had been a complete falsehood. An ancient observer of life in India declared that the nature of Purusha (the Lord of Creation) is desire. The means to the satisfaction of that cosmic hunger was figured as the spinal column of humanity, with ganglia through which radiated the cosmic energy transformed into various types of creative expression. At the lowest point it was the creation of physical forms; at the highest it was the spiritual imagination. This was an ancient formulation of a verity that discloses itself to those who look into the *arcantum* of their own nature and of the universe with which they are affiliated. A creative impulse is obviously in all degrees of life. It is equally obvious that sex is only one of its phases. Single parentage (parthenogenesis) is seen in nature. The creative impulse in humanity expresses itself not only as physical creation, but as emotional creation in religion and art, and as mental creation in philosophy. There is, of course, a pornographic element in the arts. The lasciviousness of humanity has poisoned much of modern music. Many of the paintings of to-day are only means to salacious indulgence in the imagination of youth. Song and story are almost exclusively concerned with men and women in a state of sexual febrility at a lower level than the regulated and purposeful passion of the beasts of the field. Those who have experienced the thrill of absorbing themselves in the emotion of oriental audiences at a drama of the aspiring soul of humanity, who have seen strong men moved to tears of

joy by an art-expression of a philosophical concept, who have been lifted octaves in experience by the music of India, know that the sex element that dominates western art is not the whole of art. It is a pathological condition on which can be based no true generalisation as to the inescapable, noble and exalting impulse to art-creation.

Far from art being but an expression of sex in the limited sense of that word, it is the healing herb that nature has planted in the midst of the sense-alluring and ultimately soul-destroying jungle of lusts and habits that humanity has cultivated for its chastisement. To take up any of the arts with clean hands is to put oneself in touch with the power of expansion, for it is the very essence of art to draw forth the artist from latent vagueness into fulfilled realisation of capacities and aspirations. But such development is controlled, intensified and raised by the very limitations of the means and laws of the particular form of art that is practised. No amount of disordered egotism or arrogant desire will drag a statement on relativity out of a statue, or make intelligible song from canvas and colour. But a sane effort to respond to the cosmic art-impulse within the limitations imposed by time and space leads to the *ānanda* or bliss of fulfilment that the sages of India saw as the condition of universal life.

All development under discipline, or expression through limitations, leads to intensification and power. This is the simple law behind the fact that the artist is always an individual of mark. Where the art-impulse in an individual is of the ascensive order it carries with it a power of transmutation into higher degrees of quality. Where it is deflected through a polluted imagination it strikes lower and lower and becomes a corruption in the individual and a pestilence in the community. The force engendered in the singing of a song may, according to the focal point and direction of its radiation from the singer, invoke angels or raise devils, or let loose intense

potencies among sensitised hearers that will infect them with the singer's aspiration or passion. The power of art, as such, has a natural pull towards the higher nature, for its source is in the spiritual centre of man's being. It is the call from the inner to the outer, inviting the outer homewards. Where art follows that call it is of the future and has the savour of immortality. All else is doomed to dust. The capacity to deflect and pollute the art-impulse is one of humanity's vast responsibilities. But the degradation of that responsibility rests with the artist, not with his art. The illegitimate offspring of a famous singer, now dead, are not so many proofs that art and sexuality are synonymous terms. Art is, in fact, the anti-toxin of sex, but its expression must be in the direction of the spirit in man. This is the sign of its quality to those who have eyes to see. Its ascending graph is subtly traced in the words of a poem, the lines of a painting, the pose of a statue. All great art is of this kind. It directs the imagination of the normal beholder from the gross towards the fine, from the body towards the bodiless spirit, from the form of the Venus de Milo to the indwelling beauty. Much, probably most, of the art of to-day outside Asia leads in the contrary direction. It translates the divine quality of form into gross forms and the hysterical glamour of the process of their production, and sets in front of the white light of the spirit the incarnadined glass of sensuality.

The ancients of India, who symbolised the cerebro-spinal system of humanity as a flute on which the creative breath played the music of the world, knew the medicinal properties of art. They did not counsel suppression which would lead to "complexes" of future trouble; neither did they advise the free "expression" of the desire nature, for they knew that expression does not exhaust desire but increases it. They found the middle way which is between and above the extremes, the way of *sattva* (balance) instead of the way

of *tamas* (suppression) or *rajas* (expression.) They therefore prescribed good pictures as means to the higher citizenship and freedom from the lower influences of life. To close a stop on the flute of life without opening an equivalent at a higher level was to court disaster. All the stops had their own place and function and their own special beauty when normally used. But over emphasis of one note threw the melody of life out of key. Here we are on the verge of the ancient disciplines (*yoga*) of India, the transmutation, through development under control, of the powers of the body (*karma-yoga*, the path of action), of the powers of the emotional nature (*bhakti-yoga*, the path of devotion), of the powers of the mind (*gñāna-yoga*, the path of wisdom), of the will (*rāja-yoga*). To these will yet be added the disciplined development of the creative powers of the human spirit (*ānanda-yoga*). This is the path of art. We cannot here enter on a consideration of these more profound aspects of art, but must pass, with the foregoing matters as a justification, to an indication of some ways in which the transmuting powers of pure art may be used in the prevention and cure of disease.

In my experience as Principal of a large College for boys in India, I have found that the participation of boys in creative art gave them work which arrested their attention, imparted pleasure, released energy and helped them round the dangerous corner of adolescence. Where physical energy is abundant and crude, the more strenuous forms of art may be used, such as long practice in Boy Scout bugle-calls. I am convinced that organised art-practice in schools would elevate and sweeten the whole tone of school and college life and reduce if not entirely eliminate the physical and neural morbidity that exaggerates and perverts the physical creative impulses in boys. As it is, they crowd together in cramped positions in which the normal chemistry of body and mind is perverted and soured. The normally healthy processes of life

are defeated by being turned into a *cul-de-sac*. There is need for relief in some form of rhythmical exercises or of hearty choral singing between classes.

But, turning away from the repulsive but unfortunately inescapable aspect of human pathology that has necessarily occupied our thought, we find that in general conditions, the arts are of high service as medicine. In a state of fatigue the placing of the soles of the feet against a pianoforte on which good music is being played will bring a complete restoration of energy. I know a musician who, when depressed, brings herself back to normal cheerfulness by playing a series of pieces which rise from the mood of the moment by stages towards relief. Herein lies a hint as to musical "dosology". The remedy for a lethargic state is energetic music. The remedy for hysteria and fidgets is calm music. But the sudden application of the "Marche Militaire" to an individual in melancholia may only drive the patient deeper into the blues; and a sudden application of the first part of "The Moonlight Sonata" might drive a neurotic to desperation. There should be a gradation of application from the mood of the patient to that which is desired to be induced. The development of broadcasting makes possible the giving of regular doses of musical medicine. In private cases this can be regulated according to needs by reference to published programmes. The same can be done with the gramophone. But loud-speaker broadcasting to a ward of patients in various pathological states has obvious disadvantages. Once, however, the therapeutic value of broadcast music is realised it may be possible to have short programmes of special kinds of music, such as a dance programme, a march programme, a sacred programme, which hospital superintendents can utilise according to the needs of groups of patients who are in a fit state to hear music and can probably be assembled in a room for the purpose.

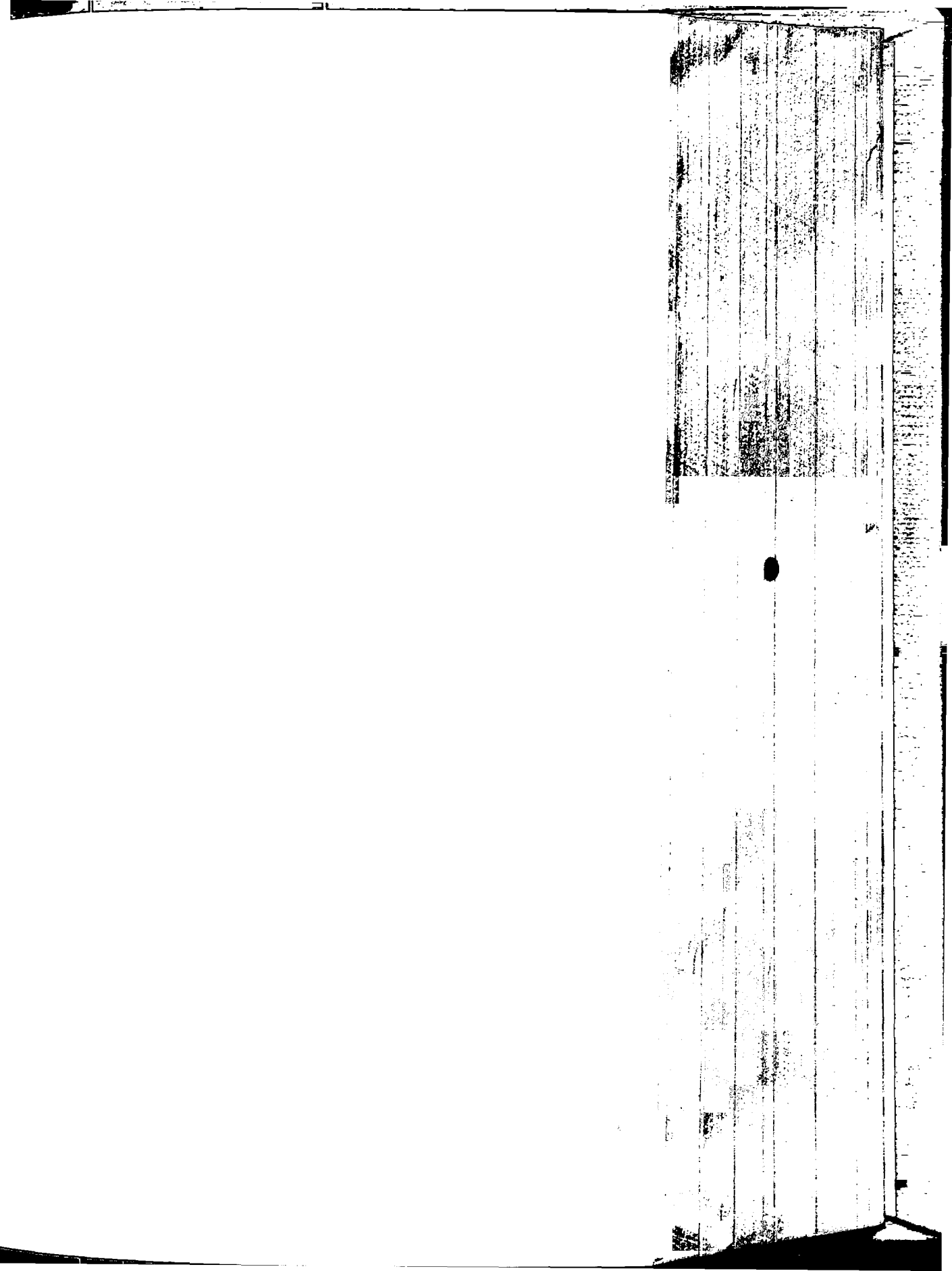


FIG. I

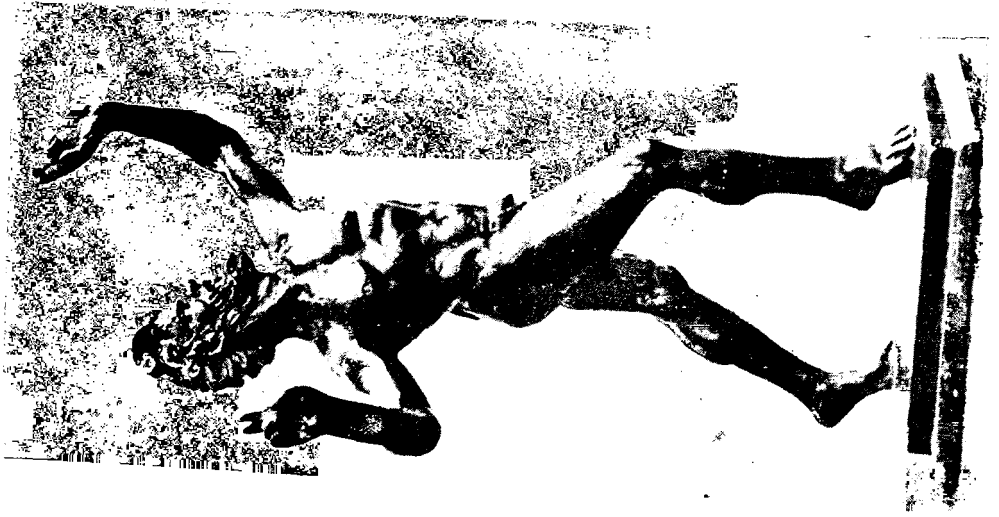


FIG. II



FIG. I. THE DANCING FAUN OF POMPEII. 300 B.C.

FIG. II. THE RESTING MERCURY OF HERCULANEUM
300 B.C.

A similar use may also be made of broadcast speech. In acute cases the old familiar use of fiction and poetry and fables can be scientifically adjusted to the patient's needs.

The therapeutic power of pictures and sculpture has hardly been touched. Hospitals look just like hospitals. They give a sick feeling to a healthy visitor by their trim efficiency, their undecorated neatness. If a picture is on a hospital wall it remains in the same place no matter what may be its relation to the state of the patient. A ship in a storm may make a good fill-up for a wall in the hospital of a sea-port. But if a patient is admitted who has arrived in a state of collapse after a bad voyage, the storm picture is obviously not calculated to help the patient. In the hospitals of the future there will be a decoration department, as carefully run as the dispensary, with a stock of pictures and pieces of statuary of various kinds, and the selection of these will be prescribed by the properly trained doctors of the future as part of case routine. A case of depression will not only be given internal tonics. The system of treatment will prescribe, for instance, the colour-print of "The Wave" by the Japanese artist, Hokusai, and the two-foot high bronze of the "Dancing Faun" of Pompeii, the one to be hung within sight of the patient, the other to be read within easy reach. For fever the prescription would be Hokusai's "Fujiyama," a beautiful expression of mountain-calm, and a statuette of a figure in repose such as the "Resting Mercury of Herculaneum". The Japanese know the power of the picture. They place only one in the picture-corner of their guest-room, and replace it as needed. When they expect a guest they find out his or her taste in pictures and hang one to suit.

That there is a natural relationship between pictures or statues and moods can be realised if one asks a number of people to close their eyes, imagine themselves in a particular scene, and then make an impromptu mark with pencil

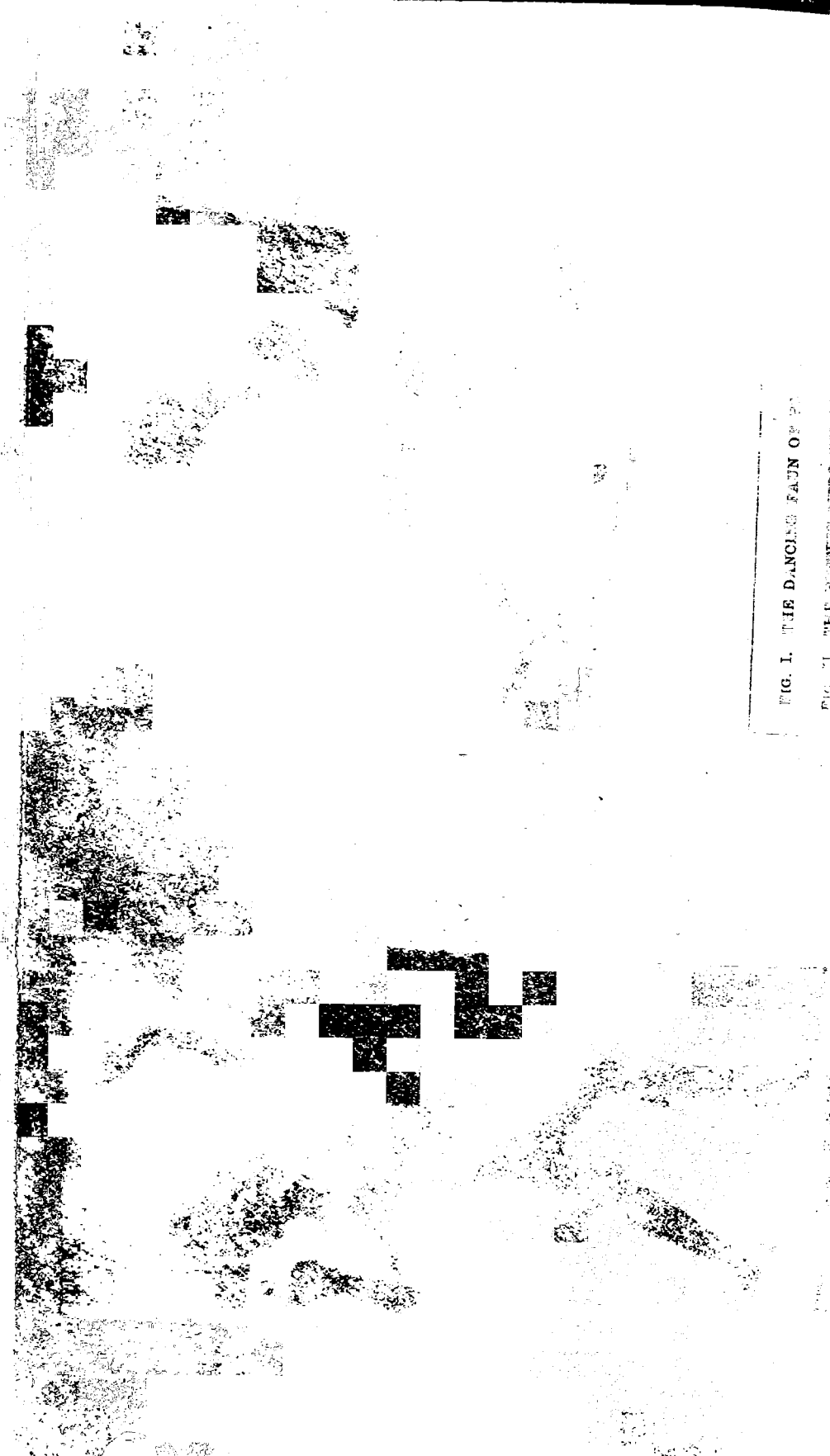


FIG. 1. THE DANCING FAUN OF 20

FIG. 2. THE BUNTING OF 20

A similar use may also be made of broadcast speech. In private cases the old familiar use of fiction and poetry and fairy-tales can be scientifically adjusted to the patient's needs.

The therapeutic power of pictures and sculpture has hardly been touched. Hospitals look just like hospitals. They give a sick feeling to a healthy visitor by their trim efficiency, their undecorated neatness. If a picture is on a hospital wall it remains in the same place no matter what may be its relation to the state of the patient. A ship in a storm may make a good fill-up for a wall in the hospital of a sea-port. But if a patient is admitted who has arrived in a state of collapse after a bad voyage, the storm picture is obviously not calculated to help the patient. In the hospitals of the future there will be a decoration department, as carefully run as the dispensary, with a stock of pictures and pieces of statuary of various kinds, and the selection of these will be prescribed by the properly trained doctors of the future as part of case routine. A case of depression will not only be given internal tonics. The system of treatment will prescribe, for instance, the colour-print of "The Wave" by the Japanese artist, Hokusai, and the two-foot high bronze of the "Dancing Faun" of Pompeii, the one to be hung within sight of the patient, the other to stand within easy reach. For fever the prescription would be Hokusai's "Fujiyama," a beautiful expression of mountain-calm, and a statuette of a figure in repose such as the "Resting Mercury of Herculaneum". The Japanese know the power of the picture. They place only one in the picture-corner of their guest-room, and replace it as needed. When they expect a guest they find out his or her taste in pictures and hang one to suit.

That there is a natural relationship between pictures or statues and moods can be realised if one asks a number of people to close their eyes, imagine themselves in a particular circumstance, and then make an impromptu mark with pencil

on paper expressing their feeling towards the circumstance; say, watching a sunset, crossing a busy street, hearing a funny story, and so forth. There will be a similarity of character among the recorded marks, with certain variations. Suddenness will have one set of affined expressions, confidence another. These are the fundamentals of art. Every work of art has its characteristic line, which may be composed of a number of subsidiary lines, as a rope is composed of many strands. This fact rests on certain reactions inherent in the nature of humanity. The cave artists of France and Spain a millennium and more B.C. and the excavated temple artists of India of the first five centuries A.D. utilised the characteristic line as effectively as the most modern of the moderns. The creation of a piece of art is the turning of subjective states into objective form. The reverse process, the passing from the seen form to its unseen realities of thought and feeling, takes place in the contemplation of a work of art. But it must be true contemplation, not the casual butterfly movement from item to item that most people indulge in. To the convalescent, the æsthetical or subject interest of a work of art will at first probably be small. But the simple looking at Hokusai's Wave will induce a motion of the eye along its characteristic energy-lines. This motion will be communicated to the brain of the patient, and will gradually and pleasantly awaken dormant energy. On the other hand, the quiet steady lines of his Fuji will impose their calm on the disorder of the nerves. It is not at all unlikely that the wisdom of the future will extend this application of art by building rooms in particular styles to suit special needs, for there is a very marked difference of inner effect between an old English room with beamed roof and a modern villa drawing-room. The one induces repose, the other fidgets.

From what has been said it will be seen that the use of art as medicine is a matter of importance. It is not an

impracticable fad. It has been tried with good results, though not yet on a large scale. It will certainly be used extensively in the future; and one may visualise a time when the coming human life will be moulded in health and beauty, even as the Grecian mothers of old moulded their coming offspring by contemplating beautiful statuary; and when young life under education will be helped by true art to healthy power. With the influence of art thus free to exert itself in the elevation and purification of life, the need for art as medicine will be reduced to a minimum, and the office of the artist-physician will not be, as now, a struggle to defeat the natural consequences of wrong, and therefore inartistic, living on the part of humanity, but a gentle and happy leading of life, in its due season, towards a calm and radiant exit.

James H. Cousins

THE HAPPY VALLEY FOUNDATION

By ANNIE BESANT

AMERICAN anthropologists tell us that a new human type—"perhaps a sub-race" says the greatest of them, Dr. Hrdlika—is appearing in the United States, most numerously in California, and common observation here confirms the fact. History tells us that with each such new departure, a new civilisation begins, founded on the teachings of a great Prophet or superhuman Man. At such a point we stand to-day. Shall we copy the people of the past, and blindly ignore the law of evolution, or shall we co-operate with it, with open eyes, by creating the conditions in which can be sown the seeds of the New Civilisation, sowing them gradually and with thoughtful care, and planting the New Order,

To serve as model for the mighty world,
And be the fair beginning of a time?

One of the beauty spots of the world is the Ojai Valley in California. Mountains ring it round; it has remained secluded till recent times, and is still but sparsely inhabited. In winter snow lies on the high mountain-tops, but does not touch the Valley. The climate is superb; orange-trees laden with golden fruit grow in parts of it, apricots and other fruit-trees in other parts. The sun shines out from a sky of deepest blue, and as it sets behind the mountain peaks, it paints the mountain sides in various purples and violets, and, when clouds float in the clear air, and stream across the blue, it paints them in deepest crimson and glowing orange, and through the gaps we see lakes and rivulets of greenish blue, a panorama of gorgeous splendour that I have only seen rivalled in Egypt or, in the rainy season, in India.

The Valley itself has stretches of flat land broken by curving mounds and hillocks of considerable height, with the great mountains, barren and rugged, holding within their protecting arms the smiling Vale from end to end. Such is the setting for the cradle of the New Civilisation in America. It has already another cradle in the Old World, in Holland, where one of the Pioneers of the New Order gave his fine Castle of Eerde with its 5,000 acres of land,

and where a band of devoted workers is established, and is creating the conditions for the growth of the New Civilisation. The second cradle is here, in the midst of the growing numbers of the new sub-race. Already the Brothers' Association owns a small tract of land, on which Krishnaji lives--in preparation for this--with a little group of close personal disciples, devoted to him, and this suffices for all his simple needs; this was originally about five acres and has been increased by a gift from an English friend to about thirteen, in order to ensure a quiet home for himself and those who work most closely with him, and regard him as their Head and as the vehicle of the World Teacher. The land chosen for the new cradle is distant from his house about a mile as the crow flies, but about two miles by a rough road practicable for a car, in fine weather, and about five miles by a good but necessarily curving road over the ridge.

The Centre which is being formed here is to develop into the New Civilisation for the Americas and the Teacher will spend here some three months in every year. Those in America who seek His *personal* teaching can come here for short periods during those three months; the special discourses will be taken down and printed, as were those given at Eerde Castle last year, and will probably be given immediately before the Star Week in the Camp, which will be held on this estate. The whole Order of the Star the world over believes in the Coming of the World Teacher, who will found the New Civilisation, and accepts Krishnaji as His vehicle. It will therefore necessarily support this undertaking and will probably send hither a few representative settlers from abroad. The Centre of the Order of the Star for North, Central and South America including, of course, Canada, will hereafter be in Ojai, and its magazine, *The Server*, is already printed by the Ojai Publishing Company, and it will shortly be increased in size.

Settlers need not belong to any special organisation, but they must accept the following ideals which will be the bond of union between all the residents, to whatever Faith they may respectively belong. Such an ethical and profoundly religious bond is imperatively necessary for success.

We desire to form on this land a Centre which shall gradually grow into a miniature model of the New Civilisation in which bodies, emotions and minds shall be trained and disciplined in daily life into health, poise and high intelligence, fit dwellings for the Divine Life, developing the spirit of Brotherhood practically in everyday arrangements and methods of living.

For the launching of such a Centre as is proposed, it is obvious that very large sums of money are needed. For this reason, because there are many all over the world who know and trust me, I have been asked to take the responsibility of leading this movement and of guiding its policy through its initial stages, until it is firmly established. I have accepted the task, because I know that behind it are the Masters Whom I have served for 38 years, under Whose

directions I started in 1895 in Benares the Centre which is now the Headquarters of the Indian Section of the Theosophical Society, and in 1898 the educational institution which is now the Hindū University—a splendid Centre of Knowledge, where H.R.H. the Prince of Wales accepted its first Doctorate, the second being given to myself for my "unique services to Education". Both of these enterprises began with a command from my Master, a handful of devoted men and no funds. Both are now stable and progressing. I only mention these as proofs that my trust in Those I serve is based on long experience. I am "risking" on this new venture a reputation based on nearly fifty-three years of public work and all my financial future, when I might, without discredit, at nearly eighty years of age, have had what the world would call an easy and pleasant life. And I do it joyfully. For this purpose I propose to spend in California (with some visits to cities outside the State) about three months each year until the Centre is secure, not only to help in its outer establishment, but also to help qualified students, as I have been doing ever since H.P.B. passed away, to tread the Path that leads to Discipleship, that has led many to the personal knowledge of the Great Ones I serve. Let me add here that the conditions of that teaching include active membership in the Theosophical Society in the country to which the applicant belongs, but that the taking of any money for it is strictly forbidden. Until now, I have been unable to pay such visits to the United States, though I have many students here, guided by written instructions, but if this Centre is established, I shall pay annual visits.

Let me sketch the Ideals which should be those of this Centre for the New Race, to be realised in time. Our first efforts may be clumsy and feeble, but none should be discouraged by this inevitable fact. "Hitch your waggon to a Star," said Emerson, and we shall follow his advice, however far off the Star may be; it will even shine over us, inspiring and guiding us. We are "Gods in exile," and we are striving to return to our native land. So our Centre must have high Ideals, and thus tread the homeward path.

We are candidates for perfection, and we must begin to aim at it. There is no failure save the abandonment of effort, and that can be resisted by every one of us. "Be ye therefore perfect," was the command of the Christ, and He did not command the impossible.

Let me then sketch what are to be the Ideals of our Community.

The bodies of the members should be developed into beauty by healthful exercises, games, sports of a non-brutalising character, by purity and simplicity of daily life, by living the open-air natural life rendered possible by the climate, by the influence of the exquisite beauty of Nature surrounding them and by beauty in their homes, and refinement in dress, speech and manners. A perfect body must be aimed at and gradually developed. By such means ancient Greece developed men and women whose type of beauty still remains a model.

Their emotions must be developed by friendly brotherly living, by firm exclusion of all suspicion, distrust, imputation of evil motives, and abstinence from harsh judgments; all emotions that spring from love must be strengthened; all those that spring from hate must be destroyed. Even good emotions must not be allowed to weaken poise and balance; exaggerated physical expression, save the continual radiance that needs no words, should be gradually controlled. Emotions are best trained by high ideals and by daily practice in services of any and every kind. By those the life is made full of joy, and selfish emotions are starved out unconsciously. The emotions that find expression in Art and in the enjoyment of beauty, in music, painting, sculpture, should be diligently cultivated.

Their minds must be trained by study, by discussion, by strenuous thinking, and they must add to Education, Culture. Education can be given by others or gained by the study of books. But Culture can be attained only by the man himself, applying the results of Education to the understanding of human nature, by sympathy with human diversities and absence of prejudice. The outer graces of the body, refinement in dress and speech and manners, natural as beauty is natural to the flower, are the results of Culture. Without these a real Democracy is impossible.

For all this, our Centre must have a School for the training of future members of the Centre. In that the body must have its early training, and this must include manual accuracy and dexterity, and also vocational education at a later stage, fitting the boy and girl for the function they are to discharge later in life. Literature, Art, Science and manual occupations must all have their places. The Centre will send out many good citizens to the Americas in addition to those who remain in it.

This school will offer to parents living in the Centre an education which will train their sons and daughters to be fit citizens in the New Civilisation, developing the social virtues necessary for usefulness therein, and learning in the life around them the happy results of a truly brotherly association.

Among our institutions must be, in addition to the School—expanding later into a College—a Library, a Club, a Temple for Worship and Meditation, an Art Centre, a Co-Masonic Lodge, a Theatre, Playgrounds for adults (in addition to that of the School for children), and any others for which there is a demand, as funds permit. These should attract visitors of intellectual or artistic merit, men and women of originality and special type of ability, who might find inspiration in the atmosphere of the community and the beauty of the Valley for a time, though not desiring to become members.

For this foundation of a Centre for the New Civilisation large funds are needed. We have agreed to buy land, the area of which is 465 acres; it forms the beauty spot in a beautiful Valley. Some of it

is under cultivation, the rest of it not; it has a good water supply. Much of the land will of course be needed for residences for the settlers in the Centre and will bear a ground rent; and it will be necessary to mark this out in plots, to make the necessary roads and to plant avenues of trees along these; other trees will have to be planted, some fruit-bearing. It is proposed to start on the Estate a Co-operative Fruit Business (growing and drying), a Co-operative Store, and a Co-operative Farm, thus enabling some of the members to earn their living, and to show the future developments of small production and distribution on brotherly lines so that the Centre may, in the near future, become self-supporting.

For this, donations are appealed for, at once, and these may be sent by cheque either to Dr. Annie Besant, Ojai, California, U.S.A., or to the Security Trust and Savings Bank, Cahuenga and Hollywood Boulevard Branch, Hollywood, Calif., U.S.A., to be deposited in an account to be known as the Happy Valley Foundation Fund. This will be in the hands of Dr. Besant, Dr. John Ingelman and F. C. Holland, attorney of Los Angeles, two signatures being necessary for withdrawals.

Let me say here that while I appeal to the wealthy to give immediately and largely, the gifts of the less well-off will be equally welcome, for we need the love and support of the many as much as we need large donations from the rich. In fact, when a handful of Indians and myself started the Central Hindū School and College which became the Hindū University, and we appealed to the Indian public, as we appeal now to the public of the United States, the gifts of the poor middle class of India, clerks, teachers, and the like, on small salaries, bulked more largely than the big gifts of rich merchants and princes.

The funds will be held during the preliminary stages by an Organising Committee whose names will be found below. Later, when Dr. Besant passes away, or probably earlier, it is intended to pass the control on to the Brothers' Association, incorporated under the laws of California.

I am offering to the thoughtful and far-seeing class among the citizens of the Americas, who realise the possibilities and the dangers of the coming changes in civilisation, and who desire to help in the peaceful preparation for these, a unique opportunity of serving, not only their country but the world. For the work of preparation is easier here than elsewhere. Those who believe in the Coming of the World-Teacher—now with us—will eagerly help in laying the foundation of His joyous Message to the world: a new and brotherly civilisation to spread the leading of a more simple, more natural, and more beautiful life by all; the making of the surroundings of all more inspiring and shaped by Culture; the glory of the recognition of the One Life, the Divine Life, which is Bliss. Shall we not build a Community, the members of which shall live the above Ideals, in ever

increasing measure, as their Teacher already lives it fully, proving to the world the possibility of living in the Real that is Joy, in the Service which is Freedom?

Arya Vihara, Ojai, Calif
11th January, 1927

Annie Besant

ORGANISING COMMITTEE

The names of the Organising Committee for the New Centre are as follows: Dr. Annie Besant, D.L., President of the Theosophical Society; the Lady Emily Lutyens of London; Dr. John Ingelman, and Mr. Henry Hotchener of Hollywood; C. F. Holland of Los Angeles; Captain Max Wardall, Pasadena; D. Rajagopal of Eerde Castle, Holland; Mrs. George Porter of Chicago; Robert R. Logan of Philadelphia; Fritz Kritz, Frank Gerard and George Hall of Ojai, Calif., George B. Hastings of Buffalo; Louis Zalk of Duluth; Spencer Kellogg Jr. Eden, Buffalo; Miss Dodge; Muriel, Countess De La Warr, London.

As soon as conditions permit and settlers in the Centre are needed, announcements will be published. The Ojai Valley is sparsely settled and accommodations are difficult to obtain. No one should come to the Valley without previously arranging accommodations. An Information Bureau has been established and all enquiries should be sent to Mr. Frank Gerard, Ojai, California.

The Valley is about 80 miles north from Los Angeles and can be reached over paved State highways by auto. There are frequent stages and a train service.

SEEDS OF INTERNATIONALITY¹

THE Universities of America are now imposing upon the students lists of subjects ranging from the history of individual Nations to exhaustive studies of all the political, economic and social factors which enter into the subject of international relations.

Yale, for example, offers twenty-two courses on the subject of international relations and the University of Chicago no less than fifty-six. As neither of these institutions specialises in foreign affairs, they illustrate the general trend of the American mind. The international mind is in the making in America.

The Harris Foundation at the University of Chicago owes its existence to the conviction of the donors, that "a knowledge of world-affairs was never of more importance to Americans than to-day". It enables the University to draw a number of foreign and American authorities to Chicago for three weeks each summer, who by lectures and round-table discussions, examine in detail and from different points of view a given region of the world. During the first two years Europe and the Far East were thus placed under the microscope and last summer Mexico's problems were examined and discussed.

The Institute of Politics at Williamstown encourages each year a number of experts from abroad to meet those of America in a detailed examination of outstanding world-problems. The members of the Institute are selected with special reference to their qualifications to contribute to the scheduled discussions, so that the conferences are made up largely of special students of the subjects under consideration. The Institute thus becomes a clearing-house of knowledge and different points of view expressed on current world-problems.

The Institute of Pacific Relations at Honolulu and the Institute of Inter-American Relations at San Juan are striving to meet the needs of special regions of the world. The Institute of Pacific Relations held its first session at Honolulu in 1925, and brought together representatives of all people living on the shores of the Pacific to exchange views on the problems affecting their vital interests. It is proposed to hold such sessions biennially.

¹ Extracts from *The Century Magazine*.

The Porto Rican project is new-born. Its first meeting is to be held in September at the University of Porto Rico. The Spanish island under American rule has recognised its unique opportunity to serve as a lens through which Latin America and Teutonic America may the more clearly see each other, and the meetings of this Institute should afford a long-needed opportunity for a better understanding among the peoples of the Western Hemisphere.

The newly founded Walter Hines Page School of International Relations at Johns Hopkins University will make a genuine contribution to American thought on international affairs. In the atmosphere of scholarly research for which Johns Hopkins is noted among American Universities, a small group of professors and fellows will devote their time and abilities to research into the underlying facts and conditions of international life—including international law, international trade, economic relations, racial psychology, all the technique of international intercourse and diplomatic customs.

A promising thing, this, to begin the study of the science of amicable international intercourse in the same manner and on the same scientific basis as we have studied the science of war. The material accumulated through the years by the workers at this school should give to the world a new appreciation of the facts and forces underlying the life of the Nations and make it as distinctive an American contribution to international life as the Constitution of the Federal Government has already made to national life. It should do much to strengthen the arms of our diplomats in their efforts to substitute reason and justice for passion and might as the arbiters of world-affairs.

M. G.

BISHOP BROWN EXPOUNDS HIS HERESY

My Heresy, by William Montgomery Brown, 237 pages. (New York: The John Day Company. Price \$2.)

THIS is the story of "a new idea with a man" rather than its converse. The autobiography of this unrepentant Bishop, who through the power of an idea was catapulted into another world, may well cause reflection upon certain phases of ecclesiastical procedure that still linger, fossil-like, upon our planet. The title would seem to point toward the Middle Ages, but with a start one realises that the setting is A.D. 1926. It is a peculiarly stirring narration, this of the doughty, intractable old Bishop hurling defiance upon a shocked and pained episcopacy. One deduces that in the tight little world of human arrangements there are, apparently, no "last" heretics. Institutionalism will not be deprived of its "heresy case de luxe".

The dedication of this book is full of significance. It is given to "the crucified son of man regardless of his race, colour or creed". When through the study of Darwin and Marx this most orthodox of Bishops suddenly became the most audacious of heretics, he tossed overboard his entire cargo of theology as so much dead wood and in its place he put the actual "brotherhood" of man. He has told his story "all in one piece," as one newspaper correspondent advised him. "The more you put it together," said he, "the louder and funnier it becomes."

It is not strange that the Bishop's universe should have vanished completely upon his acquaintance with science. A glance at the background of this refractory prelate throws a searchlight on his sudden and dramatic "apostasy". In the light of his progress from Bill Brown the illiterate and half-starved farm-hand to the Rev. William Montgomery Brown, his long unquestioned acceptance of the theologian's foreshortened view is understandable. A Civil War orphan, he was "bound out" when less than 7 years old to a German farmer. Nine years later the county authorities, not liking his anemic appearance, removed him from the farm and placed him in a private family. At 21 he went to Omaha and began a desperate struggle for an education. Some years later he chose missionary work as a career and was soon appointed Archdeacon of Ohio. Following this, he was ordained Bishop and elected to the See of Arkansas. It was after his retirement in 1912, during a long illness in which he read Darwin and Marx, that he went through the inner

cataclysm which issued in "Communism and Christianity". Although a verdict of "guilty" was passed and he was deposed, through his ordination as Bishop of the old Catholic Church he has retained his rank.

With ample humour and sensitivity the Bishop describes his "coming down with heresy". The symptoms developed, strangely enough, through his reading "The Origin of the Species". His cherished conviction of his divine selection and of the monopoly of light contained within his bishopric began to seem childish to him. Then what did this naïve, madcap Bishop do but write a letter to his fellow-Bishops, asking them how they managed to reconcile their creed with the known facts of modern science. The replies from his fellow-Bishops were a "considerable shock" to him. Before such simple questions, the whole Church seemed "bankrupt".

It is a moving and impressive drama, this mental cataclysm of a prelate, this emancipation and emergence from the morass of orthodoxy into an enlightened liberalism; from what to him now seemed a crude literalism into a larger and more satisfying symbolism; from belief in a capitalistic system to that of socialism. But what a monstrous heresy for a Bishop to "find Christ via Karl Marx"! Can one wonder that something had to be done about it? What to do with this weird metamorphosis of a Bishop? He must, of course, be brought summarily to trial. But—"there was no trial," comments the Bishop, "there was a rollicking ecclesiastical comedy."

It was in 1917 that the idea of the Church's sanctioning and aiding the war began to worry the Bishop. What did the misguided man now do but write to his Bishops about this matter, only to find out that "all were for war but Paul Jones, Bishop of Utah, and he later lost his job because of pacifism". Then came his further study of Karl Marx, until in "Communism and Christianity," he had thrown all of supernaturalism to the winds. "Ecclesiasticism," he thundered, "is a thrice damnable thing! Religion does not yet dare to face the realities of life." On its title-page appeared "Banish gods from the skies and capitalists from the earth".

One can hardly resist, but for restricted space, recounting stage by stage the metamorphosis of this man and the full progress of his "trial". He had, as he points out, followed in the path of Dr. Crapsey and of hundreds of enlightened clergymen over whom orthodoxy held its lash. Against this there stood the Church "reeking with the insincerity which this tyranny of orthodoxy had imposed". It was truth he was after. It could be attained only by an "untrammelled search for it". But eventually came the sentence that he be deposed from the ministry.

Dr. Brown recounts gratefully how at this time there came an invitation from Dr. William Norman Guthrie, pastor of St. Mark's-in-the-Bouwerie, to take part in a Sunday afternoon symposium on the question "Do Heresy Trials Serve Any Useful Purpose?" He appreciated this all the more because of the "unlimited courage of

Dr. Guthrie, who although he had had a controversy with his Bishop over purely ritualistic matters and was not himself a radical, wanted to see justice done". He unfolds how his speaking was blocked. An invitation by John Haynes Holmes, champion of liberalism, to speak in the Community Church followed. In a church filled to overflowing the banned sermon was given and followed by a benediction by William H. Francis, Archbishop of the Old Catholic Church. What was the horrendous message? Life, declared the arch heretic, cannot be fixed in a single formula. It is a progressive revelation.

Obviously, *My Heresy* is "made in fire, as nature makes". The author has spoken, as a Spanish poet would have men speak, through the mouth of his own wound. If he has not a finger for nuances, he does have the feeling for horizons. For him the Moloch of ecclesiasticism has given way to the temple of man. We may or may not go with the Bishop. There are undeniable inconsistencies. But it is an absorbing record of courage. The Bishop survived his change of belief and he "has no reason to believe that God did not. It is the search that is sacred".

MARY SIEGRIST in *The New York Times*

NERUPPUMEDITṬAL

By ARTHUR GLÜCKLICH FELIZ

WESTERN friend, I can see you smile. You always smile when you hear a story that you may not believe, though you do not know why. You do not want to appear impolite, and do like many others who simply deny everything that does not fit in with their ideas of this world. So you prefer, not to say anything but just to smile in your patronising way. That is a clever, uncompromising attitude. You do not say "no," but neither do you say "yes". And it does not prevent you from thinking over the story, does it?

Well, I do not mind your smile, and the best proof of this is that I am going to tell you one of those stories that you will not believe until you have seen with your own eyes, and then you will try to find out if there is any trick behind it.

It was the last day of October that a friend of mine invited me to join a small party to attend a Hindū festival for which he had been waiting two years or more. I was rather busy that afternoon, but he assured me it would be worth while going. You cannot see such festivals often; they are rare now-a-days and Westerners are seldom allowed to be present at them.

In a short while I found myself, in a small international company from Adyar, in the middle of the small village of Nungambakkam, near Madras. The cicerone of the little party had told us that we were going to see a religious feast where several people would walk through fire.

As we arrive, we see a large fire in the middle of the place crowded with people, both young and old. A drum and loud joyous shrieking around a merry-go-round—the universal by-feast of primitive feasts all over the globe—in one corner.

The place is about 300×270 feet, one of the shorter sides of it formed by the outer walls of the Temple. In the centre, or rather a little nearer to the Temple, on a space 30 feet wide and 30 feet long, the earth is dug about 6-8 inches deep. In the very middle of this square 6 to 8 men are busy keeping alive the fire.

Now that we are on the spot and surrounded by young Hindus, we may as well try to get more information about the main fact of the feast. These young men proudly tell us that we shall see how sixty men actually walk three times through the fire. From their explanation we realise that it will take some time till the real feast begins, and we look somewhat suspiciously towards the sky. Let us hope we do not get wet, but one of the lads, who followed our thoughts, assures us that we have no need to worry about that. "It will not rain to-day, we have appeased the evil spirit"; forthwith he shows us the huge earthy bas-relief, representing the evil spirit, to whom with anticipation they offered sacrifice, in order that she should keep away the rain during the ceremonies. The sacrifice must have been sufficient, it did not rain.

The men, both young and old, readily inform us that inside the temple, 60 men and children prepare themselves to walk through the fire. We gather from their information and from that of our kind conductor, that this feast called *Neruppumedittal* (a Tamil word meaning: "to walk through fire") is dedicated to Drowpadi, the wife of the five Pāndavas of the Mahābhārata. She was dishonored by the head of the Kuru chiefs, and she made a vow that she would not rest until she had dipped her hair in the blood of the man who had abused her. After many years she succeeded, fulfilling her vow, and thus retrieved her honour. In commemoration of this, all who during the year were seriously ill and asked the help of the Goddess, made a vow to her that, if she would cure them, they would walk over the fire three times on her feast, thus expressing their gratitude to her. It should be mentioned, that if a woman takes this vow in the case of her own or her child's illness, in fulfilment of her vow in the latter case, the husband has to go through the fire with the child on his shoulder.

The men and children fast on this day, and take several baths, under the supervision of the priests who perform the rituals, purifying their body and soul, thus preparing themselves for the sacrifice.

The priests start their preparations the day before the feast, and are very active in seeing that everything is done in the proper way, as no mistakes must be made, and nothing left undone. They have an interesting way by which they assure themselves and the people, that everything is going on well, and that the Goddess is favouring them in their pursuit. Yesterday they put up a most impressive signalling apparatus, which indicates at once if something goes wrong or if the Goddess is annoyed, and has withdrawn her favour. Inside the Temple this curious signalling apparatus is placed, it consists of a big pot filled with water, and a long sword balanced on its point, perpendicularly on the shoulder of the pot. The sword balances without any visible suspension or aid, apparently by the magnetising power of the priest and of the Goddess. This is the description we receive from unanimous information and our conductor friend's account, who, as we are not allowed to enter the Temple, went in

pecially to see this sword. So long as the sword stands erect by itself, they know no fear; if it falls down, nobody will dare pass through the fire; the feast must in that case take place at another time, starting everything anew. We were glad to hear that so far everything had gone well.

The time goes on, but they do not start the ceremonies until after six o'clock, because on Sunday the time is not auspicious earlier.

It is already dark, and so they place powerful gas lamps on the walls of the Temple. By the light of the lamps we see that the place is packed with men, among them a few women. A few missionaries arrive also to watch this impressive ceremony.

Though the fire has grown smaller, still we cannot stand very near the square in the centre, because of the heat of the red cinders which burn the face.

It is half past six when we are told that they commence with the main part of the feast. A few minutes later we see them coming out of the Temple.

Sixty men and boys appear among loud cries of "Govinda! Govinda!" The priests carry a small red statue of some lesser god. They go once round the fire, then round the Temple, where they disappear to continue their ritual. Very soon they come out again, carrying the statue of Vishnu. This is a statue about the size of a man, sitting on a white lion and decorated with a palm leaf, a peacock's feather and all his attributes. They go once more round the fire, then round the Temple, and return in the same manner. This procession is repeated twice more. The sixty men take a bath every time before they come out, and are decorated with flowers as they appear the fourth time.

They then go round the fire with the statue of Vishnu only. The men who are about to walk over the burning cinders remain at the one end of the square facing the Temple and the statue of Vishnu, while the priests stop at the opposite side of the square, nearest to the statue.

The logs are gone, the burning cinders are spread out in the open space, almost covering it, and forming a carpet of fire between these faithful men and their God.

Everybody is silent, and naturally a little excited. We notice that they throw a few flowers on the fire, and then the sixty bare-footed men and boys run over the fire towards Vishnu's statue. They wait until all have passed over, then they run back, wait again until all arrive, and then the third time run over the fire towards the statue of their God. There they remain.

One young man jumps out of the square after the first steps with burnt feet. Another is helped through by his friends. The little children are carried upon the shoulders of their fathers.

They have fulfilled their vow, and can now safely rest with their God.

The processions are over. We start on our way home, but not before our friend asks us: "Now, do you believe that these men can go over the fire? Did you see that all was genuine?" What could we answer?

I see you smile. You may smile, but do not forget to think about it very seriously as well.

Arthur Glücklich Feliz

THE SECOND FLOWER SHOW

THE second Flower Show was held at Adyar in March. Mr. Jussawalla is the guardian and manager of the gardens. We join in sincere congratulations that he secured four 1st prizes, for citrons, navel oranges, sapotas and papayas.

Last year we held the Show under the Banyan tree but this time another happy spot was chosen which could be named "the triangle" close to the river where the two main roads meet, one road to Headquarters and the other to other parts of the compound; a very convenient spot not far from the main entrance and under old and very beautiful casurina trees.

The gardens are worked under the usual difficulties of want of money and under these conditions we are very proud that these prizes have been gained, and we heartily join in the pleasure that Mr. Jussawalla must justly feel.

DRAGON FLY

THE WOMEN OF INDIA

By MRS. MALATI PATWARDHAN

IN the last month's issue of this Magazine there was a detailed account of the All-India Women's Conference, presided over by the enlightened Mahārāni of Baroda. It was pointed out that the part that India's educated women had taken in discussing the education of their young was of world-wide interest. To India it has been a great historic event of vital importance. Never before in India in recent years, have women assembled from nearly all the Provinces, women of different religions and views, women from the East and West, of all grades of society and professions. They came to Poona as representing India's women to discuss the training of their children. They came from their homes travelling, independently, several hundred miles, ready to give their views on education—religious and moral—literary and scientific, artistic, as well as physical.

As one listened to the various speakers and the views they expressed, it was most thrilling as well as inspiring. One realised that India needs the help of her women, intelligent, spirited and devoted, before she can achieve her true place in the Commonwealth of Nations. This Conference proved their capacities and their practicabilities.

People talk of India with her many classes and castes, her different religions, varieties of customs and dress, but no one who saw these women gathered together from nearly every Province of the country, including the Indian States, could help realising that, in spite of outer differences, Indians are essentially *one* in all fundamentals which make the ideal Indian woman.

M. P.

CORRESPONDENCE

THE COSMIC PLANES¹

STUDENTS to whom diagrams appeal must feel grateful to Mr. Jinarājādāsa for his many painstaking efforts to assist them. Those given in the article under discussion are exceptionally helpful.

The attached diagrams are only intended to supplement these and may help some temperaments to grasp the subject from a slightly different point of view.

Taking the Cosmos as a Sphere, a mode of thought astronomical and normal human intelligence can grasp, most readily, the Cosmic Planes become Cosmic Spheres.

These are composed of matter—varied combinations of “bubbles in Koilon”—with undifferentiated Koilon as the outer wall, the “ring pass not” of our Universe. The matter of each of these Spheres interpenetrates the one “below” or “within” it, those of greater “density,” having a lesser exterior diameter in some progressive ratio. Therefore, while the limits of any sphere “upwards” are its external diameter, yet “horizontally” or “through” it contacts all matter of lesser “density,” while “vertically” it contacts all matter of greater “density”.

This is of the greatest importance in trying to answer the points raised by Mr. Jinarājādāsa. *It is the compensation to each lesser sphere to enable its matter to contact the matter of all larger spheres and thus establish the necessary connecting link denied to it “upwards,” due to its lesser diameter.*

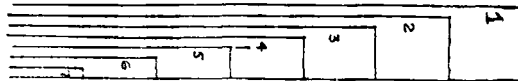
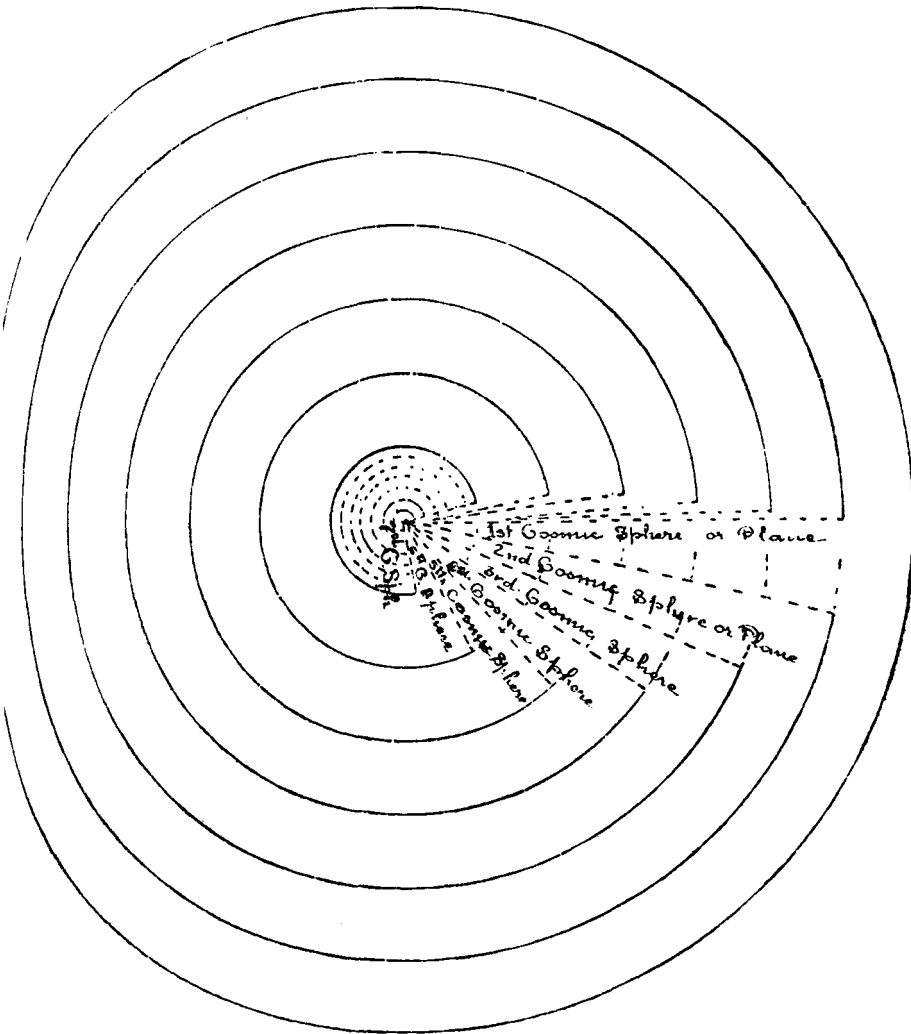
This can more clearly be established by reference to the diagrams.

COSMIC MATTER

When our revered investigators first informed us of the marvel of the ultimate bubble in Koilon, being the basis of our matter, some of us tried immediately, mathematically, to split it up still further, to supply the matter of the other Cosmic Spheres, but figures and even imagination failed us.

¹ See October, 1926, p. 39.

There appears however to be a simpler solution in another direction.



Section 7 atoms thick showing "horizontal" and "vertical" relationship between matter of all Cosmic Spheres or Planes.

Taking the matter of the 2nd Plane of our Cosmic Sphere—the 7th—we are informed that its ultimate atom is probably composed of 49 bubbles in Koilon— 7×7 —and that each plane below has as its ultimate atom increasing powers of this number of atoms: 49^2 , 49^3 , 49^4 , 49^5 , 49^6 .

Dare we not suggest—from analogy—that the ultimate atom of the 2nd plane of the 6th Cosmic Sphere is probably composed of 42 bubbles in Koilon: 7×6 , and that each plane below has as its ultimate atom increasing powers of this number of atoms: 42^2 , 42^3 , 42^4 , 42^5 , 42^6 .

Similarly for the 5th 35 bubbles: 7×5 , for the 4th 28: 7×4 , for the 3rd 21: 7×3 , for the 2nd 14: 7×2 , and for the 1st Cosmic Sphere 7: 7×1 .

It may be noted that the matter of the 1st Plane of our Cosmic Sphere appears to be built of simple multiples of 1 bubble, and this by analogy should hold good for the 1st Plane of the other Cosmic Spheres.

Apparently multiples of 7 are necessary to allow of the interplay of the 7 rays on the other planes but there is doubtless some compensating factor on the 1st Plane.

Turning to *The Secret Doctrine*, Vol. III, pages 533, 534, we find H.P.B. gives the multiples we have assumed of Koilon bubbles for building the Cosmic Spheres, as the multiples allocated to the relative rates of vibration of the senses.

To the 5th sense, "possibly that of geometrical form . . . its steps of progression would be 5×7 or 35". It is rather remarkable that this coincides with the figures assumed for the 5th Sphere, that of the Archetypal. Taking Mr. Jinarājadāsa's Problem 2 first: *how is it possible for a man still living on earth to come to the great vision of the Archetypes?*

If an ultimate atom of one of our planes be broken up, we are informed it resolves itself into 49 of the plane "above" it.

We can therefore assume that an ultimate atom of one of the planes of any of the other Cosmic Spheres would in similar manner resolve itself into the correct number of atoms, governed by the multiple of the sphere, of the plane above it.

In this way while the matter of the spheres interpenetrate in the manner shewn, yet the matter composing them would be strictly independent.

How therefore can the vibrations indicating the presence of the forms of any one of the spheres be conveyed to another?

It is pretty obvious that normally they will arouse no response.

Taking our own Cosmic Sphere and its planes, we find, communication takes place say between the mental and physical through the astral in matter of the order 49^6 — 49^5 —and 49^4 whether through more closely related combinations of atoms or directly through the atomic short cut especially referred to by Mr. Jinarājadāsa.

Taking the 5th, the Archetypal, Sphere with matter on its mental plane of the order 35^4 , the 6th with matter of its mental plane of the

order 42⁴ and our own mental plane with matter of the order 49⁴, it seems reasonable to suppose that the matter could be polarised so that communication "through" could take place, or even through their "physical" planes in the order 35⁶ 42⁶ and 49⁶.

Also they are linked to each other by their common basis; the bubble in Koilon, and its combinations of 7.

Taking Problem 3 next, Bishop Leadbeater's recorded observation: *Our mental plane is the lowest subdivision of a big mental plane. The atomic part of Arupa Devachan is the tail end of a Cosmic mental plane. The whole thing is like a chess board in four dimensions.*

If we take a section "through" the Cosmic Spheres imagining a slice 7 atoms thick with the atoms polarised horizontally in their order of density, a person stationed on the atomic level of our mental plane would have his own class of mental matter next to him of the order 49 while next to that mental atoms of the 6th Cosmic Sphere of the order 42⁴, and adjoining that mental matter of the 5th Cosmic Sphere, 35⁴, next 28⁴, 21⁴, 14⁴, and 7⁴. He might regard this "through" or horizontal view as "a cosmic mental plane of which ours was the tail end".

Also "vertically" the Cosmic Sphere mental plane would be related in their order.

To one viewing it in terms of *direction* it might be expressed as another dimension.

Taking Problem 1 last, that *when the consciousness functions in fullest freedom on the Adi Plane, the 1st of the 7th Cosmic Plane, the goal of age-long evolution is reached.*

Let us assume a visit to our Cosmos, of a Being from outside its limits.

Coming into contact first with the outer layer of our 1st Cosmic Sphere, he would have to appropriate vehicles from each of its planes in descending order, till he had reached the lowest or densest. Having gained all the experience needed in each plane, he would return upwards till he reached the surface or atomic level of the 1st Plane of the 2nd Sphere, He would then repeat the experience of contacting the worlds here, finally returning to the "surface" of the 3rd Sphere. He would then repeat this in the 4th, 5th and 6th finally returning to the surface of the 7th and then he would be engaged in experiencing our Cosmic Sphere.

When he had completed this he would return to the "surface," the Adi Level of our Cosmic Sphere, having completed his experience of our Cosmos.

The mystery of the Monad has aroused a good deal of speculation among students.

Is it possible he is completing his evolution in something of the manner crudely suggested in the above illustration?

If so, we see why, when his consciousness functions in fullest freedom on the Adi Plane, the goal of his age-long evolution is reached.

Darwendale, S. Rhodesia
S. Africa

JAMES COOK

SNAKES¹

I AM sending you a copy of a letter received in corroboration of the correspondence regarding SNAKES.

It is a matter of general knowledge in India that snakes are found guarding buried treasures, though no rat ruts or other openings have been found to show how they get there. One of my aunts, who was told by an astrologer that some money was buried in a certain part of her house and was frantically digging for it, distinctly heard the hiss of a black cobra after a hole, some 10 ft. deep, had been dug. No access whatever could be traced to this place from outside, but the snake hissed again and again, and the operation had to be closed for fear of the reptile. My aunt says that she distinctly saw the edge of some utensil when the hiss was heard, but she did not see the snake.

The fact that the snakes change their skins every year, I think, denotes that they belong to a higher order of evolution, and should not be classed with the common herd of lower reptiles.

I think it is time that our revered Vice-President or somebody else who has got real information on the subject threw more light on the question.

Mohalla Khandak
Meerut City, U.P., India.

KANTI PRASAD VERMA

LETTER FROM OWO VANDER BERGE TO K. P. VERMA²

IN the January issue of THE THEOSOPHIST I read your correspondence with Rev. E. F. Udney about Snakes.

I wish to draw your attention to the following. I have lived for 7 years in Liberia (West Africa) and know of a wealthy Kroo-lady at Monravia (?) who is married to a snake. When I first heard of it, I disbelieved the whole story, but it seems to be an open secret. The snake is a black cobra and is very often seen by the other inmates of the house in the lady's private rooms, who does not try in the least to

¹ See THE THEOSOPHIST, October, 1926, p. 105; also January, 1927, pp. 488-9.

² Dated, 29-1-27.

conceal her secret. Moreover, the wealth she has acquired is attributed to this cobra.

Another story is of a former chieftain of Grand-less where I stayed for a year. The chieftain had to make place for a successor. The latter sent a snake to kill him. The snake actually came, but the chieftain expecting something of the kind was on the look-out.

Later in the day the snake assumed a human form, and then succeeded in doing his business. When the chieftain was killed, a black cobra was seen crawling away.

I have this story from a Roman Catholic priest who is a personal friend of mine and now Rector at the African Mission in North Ireland.

Trusting these stories may be of interest to you.

Grand Borsa
(Liberia) W. Africa.

OWO VANDER BERGE, F.T.S.

SIGNS OF THE TIMES¹

MAY I be allowed to correct one or two statements in the second letter of Mr. L. C. Soper, which rest on some misunderstandings and even on ignorance of facts?

1. The Russian Intelligentsia is *not* the "middle class" of Western Europe: it is a class of fighters for Freedom and Justice, recruited from *all* classes of the Nation. It is *unique* and cannot be likened to the ordinary "middle classes" of the West. Unfortunately it is very small in proportion to the 150 millions of the whole Nation. Before Revolution, it was said to be 3 millions only. It is not surprising that these were powerless at the critical moment of Russian history. The President of the Theosophical Society has given a beautiful testimony to the courage of Russian Intelligentsia in *THE THEOSOPHIST* and *The Adyar Bulletin*, 1921, 1922, "On the Watch-Tower".

2. Mr. Soper writes that freedom is refused only to those who plot to overthrow the Soviet Government. Apparently he does *not* know that the *entire* press is a Government-press and nobody has *any* private initiative. All who think otherwise than the Soviets are *not* people mixed in politics, they are peaceful culture-workers in *all* fields, but they are not allowed to speak or to write.

3. I think that tyranny is *always* bad, whether exercised by the minority or the majority. But I affirm that in the present time it is *not* the majority which rules, but a minority, a party which has

¹ See February, 1926, p. 610.

imposed itself on the people. We shall know the wish of the Nation, when it is allowed to speak freely, not now, when there is a state of slavery.

4. Of course I endorse entirely the call of the President of the Theosophical Society and *believe* in the final triumph of Peace and Freedom. I believe also in Socialism, but in a socialism of love, truth and co-operation, not in its caricature. May soon the great change come and may Theosophists be wise reconstructors of the New Age.

ANNA KAMENSKY,

General Secretary

of the Russian Theosophical Society outside Russia.

5 Pl. Claparède, Geneva.

A THEOSOPHICAL MAGAZINE FOR THE BLIND

THE Theosophical Book Association for the Blind started the New Year with a new service to the blind.

Realising the great need for such a periodical, this Association has at last published a free monthly magazine printed in Braille. This new service is sure to be a boon to the many sightless ones who are interested in Theosophy and the Order of the Star in the East.

In this way the blind may now be able to read for themselves all the latest Theosophical and Star news and reports, and also read lectures by the leaders in all branches of our many activities. It is earnestly requested that any one interested in helping the blind in this way communicate with The Theosophical Book Association for the Blind, 1544 Hudson Avenue, Hollywood, California.

F. A. BAKER (in charge)

THE THEOSOPHICAL FIELD

GREECE

THROUGH the *Bulletin Théosophique* we are able to give a few words about the Theosophical movement in Greece. Our Greek brethren have formed a Society of Editors, named "The Theosophical Publishing House of Athens". At the head of the Society are two prominent members of the Greek economical and scientific world, one of them director of the National Bank of Greece, the other professor at the University of Athens. Their first book published in Greek was *At the Feet of the Master*. Three other books are expected to be ready very soon. It should be noted, that though at present there are only four Lodges working, the Theosophical ideas have gained a comparatively large field during the short time since the T.S. three years ago got a foothold in Greece. Apparently there is a revival of occultism in Greece, for we are told many books on occult treatises are sold and different societies have been founded lately for occult studies. Let us hope that our brethren of the country, to which Western civilisation can never be thankful enough, will teach their people to see the Truth in Theosophy with equal and everlasting success as their ancestors taught the world to see God's Beauty in Nature.

FRANCE

Socrates is the name of the new Lodge, that has been duly established in Paris during last December. We wish the members of the new Lodge the full realisation of their aims as stated in their programme to spread the ideas of Theosophy among those who are ready to receive them.

MEXICO

With the new Lodge, called Flor de Loto (Lotus Flower), the number of Lodges in Mexico is increased to 25. This at the end of 1926. Our Mexican brethren are fast workers and we give

them the credit not only for the quantity, but also for the quality of the work done during the past seven years since the Mexican Section was chartered. When we celebrate the rapid growth of this Section, we may call the attention of the Theosophical World to the fact, that this success was obtained during a period of political and economical difficulties well-known to everybody. This success proves spiritual orientation of the Mexican people in the right direction, which will ultimately lead to a right-spirited political and economical reorganisation in that country. We are glad to know that one of the leading Mexican papers *El Dictamen* (Veracruz), which is of great value for the liberal thoughts promulgated in its columns, now regularly publishes Theosophical articles written by Augustin Ponte y Blanco, a well-known Theosophical writer. That this daily paper opened its columns to Theosophical articles is just one more proof that the Mexican public takes general interest in Theosophy. The Theosophical spirit little by little permeates every stratum of the Mexican people. Their Ex-Secretary for Education, Dr. Gastelum in his address at the last Pan-American Convention at Washington has expressed the following ideas: "The whole world tends towards the understanding of the new culture based on a universal spirit. The Western civilisation has not yet succeeded in freeing itself from flimsy nationalism, but gatherings like this are predestined to make us realise the great work of universality. Let us gather frequently, for every international assembly seems to destroy one frontier." The brethren in the Capital of Yucatan, in Merida, surprised their fellow people last November by fixing placards with Krishnaji's message: "Live Nobly, Be Happy," on all the sign-boards of the city, on the doors of the houses of the brethren, in the show windows and inside many commercial houses, and last but not least, by slides with the same words in the movie-theatres. These brethren in Yucatan spent last year in the acquisition of the nice sum of dollars 3,500, out of which sum dollars 670 went for charity purposes and the remainder to the Section. We cannot do less than congratulate our Mexican brethren on their work and leave the value of their right-spirited actions to be estimated by every member of the Theosophical Society.

NICARAGUA

The few members of the T.S. in Nicaragua are real pioneers in their country for the Theosophical ideas, who have to overcome the manifold barriers of inner and outer nature when they

want to participate in the teachings of Theosophy. Though they are few in number indeed, but strong in will to theosophise intellectually and spiritually the leading elements of Nicaragua. Our Nicaraguan brethren have a harder task than most of us realise. We send them our helping thoughts and good wishes for the success of their arduous work.

CUBA

The members of the Cuban Lodges are busier than ever, so as to enable them to fulfil a certain pledge they made among themselves with reference to the increase of members in their Lodges. We read in the *Revista Teosofica* of the Cuban Section that in this Section during the last six months eight new Lodges and nine new Centres were established, all working actively and increasing in membership. Thus our Cuban brethren have prepared more channels for the Blessed Powers of the Masters. The Cuban brethren are working hard but joyfully and they know well that every effort must have its result. In this spirit they are working for the sake of the Work; they do not expect admiration, but imitation of their deeds.

URUGUAY

The new National Secretary, brother Francisco Diaz Falp, in his appeal to the brethren of his Section, emphasises Harmony and Service as the leading ideas in order that the Section should fulfil its mission and that the same should be an efficient and living part of the T.S. Our very best wishes for the new National Secretary. May his appeal have a resounding echo manifested in hearty co-operation on the part of those who are interested in the welfare of the T.S. in general and especially in the Theosophical movement in Uruguay.

ARGENTINA

In the December number of the *Theosophia en el Plata*, brother Arturo Montesano Delchi, General Secretary of the Argentine Section, in his character as a student of Theosophy—not as General Secretary—in an article entitled "To those who leave," analyses the causes that are responsible for members leaving the Society. He groups them into four main categories: (a) Their weariness, (b) Economical reasons, (c) Temperament, (d) On account of their pride, dissatisfied ambition and vanity. He ends by saying:

"Notwithstanding all the desertions, deceptions, and even treacheries, our doors remain open for everybody. Anyone knocking we receive with love, and those leaving us . . . we see them off with love too."

The value of our membership depends upon us; their valuation of the same is not our business. Yet many do not care to give it any value and some there are who value their membership wrongly. They all will come back the very day they find out that the trouble, or reason why they left, was not in the Society, but just in their little selfish personality. They must first learn their lesson and then they will distinguish between their own little self and real Self which eventually must be the master.

A. G. F.

ROUMANIA¹

The International Correspondence League in Roumania is awakening vivid interest among Theosophists, especially among unattached country members, the correspondence bringing them rays of joy and encouragement, as they themselves say, enlightening their solitary lives.

The languages generally in vogue in Roumania are, besides the mother-tongue, French and Hungarian, so this is a hindrance to linking the correspondents with the countries where English is spoken, and chiefly with India, which is so interesting for our members. But in order to correspond with so many fascinating countries as Japan, California, and so on, we hope to form English classes in Lodges. In this direction we have been splendidly helped by the kindness of Mr. and Mrs. Hiller, of California, who have sent us about 50 back numbers of THE THEOSOPHIST, *The Herald of the Star*, etc. In the name of our Section I have expressed our hearty thanks and gratitude to our brothers from California, as also to Mr. Rogers from England and Madame Vincent, Paris, who are sending us Theosophical magazines. Being very young, our Section up to the present did not possess any English books or magazines.

Great attention has been given to creating steady correspondence with Hungary and to make the relation between these two peoples, so greatly separated after the Great War, more intimate and friendly. In short, we hope to inaugurate the League of Hungaro-Roumanian Approachment, having here in Roumania a number of people wishing

¹ From the International Correspondence League.

to join this League. I have published the information about our League and its work in various non-Theosophical Magazines.

I now hope to establish in every T.S. Lodge a special secretary for the work of the League and for holding "International News" discourses. (Miss Cotvici-Ghilevici, I.C.L. Secretary for Roumania, December, 1926.)

My ten days' tour through Gwalior, Nagpur and Akola leaves an impression of good Theosophical work being done in all these places, by an earnest set of men and women. A Hindi Magazine has just been started by a lady and has the inspiring name of *Hope* (आशा).

Gwalior Lodge has an ideal position on a hill, or mound, in the King George Park. The late Maharaja showed his broad-minded outlook by building in the same Park a Mosque for Muslims, a Temple for Hindūs and separate Temples for other religions. The Park itself lies at the foot of the Mighty Fort and the two well symbolise the peace and tolerant expansion of the future, as contrasted with the state of armed defence necessitated by constant invasions in the past.

Older members there help in the Schools and Colleges and in the jail—another contrast between past and present; for right teaching of the young will do away with mere punishment of faults in the future. A Co-Masonic Lodge is also contemplated and is prepared for.

In the same Park is a splendid example of refined art in the memorial to his mother by the same enlightened ruler. It is a dignified white marble statue, under a dome and on a platform, all of pure white marble. My first glimpse of the statue in the evening, lighted by unseen, silvery electric lights, was very impressive.

Nagpur is comparatively a flat place; although it also has a fort on a rock, the fortifications are largely excavated, so that very little is seen above the surface, and the chief landmark is the group of tall masts of the wireless within the fort. The country around has its own beauties in large tanks and well kept parks, gardens and upland drives, where the wide sweep of the country recalls the African veldt.

There is a good room where the T. S. Lodge has long met, but at present our members seem rather to concentrate on Star Activities and the Bhāraṭ Samāḷ.

Akola has a well kept and well stocked Library. The Lodge membership does not seem large, but contains many men of trained

intellect who could at any time start some helpful project and carry it through.

Some of the ladies there are being well educated and since 1911 Mrs. Manubai Bapat has concentrated her life's energies upon a Ladies' Home Classes Institute. It was started for grown up women and widows especially to meet and work together at drawing, needlework, to hear lectures and so on.

It has now moved into very good premises, cool and airy, and classes are opened for girls also. Much of the teaching is voluntary by ladies who have taken their degrees at Poona or elsewhere and the whole movement is full of promise.

A. J. W.

BOOKS RECEIVED

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

Rām-Sītā, by A. Christina Albers (The Book Company, College Square, Calcutta); *Fiction in the Development of the Hindū Texts*, by C. Sankararama Sastri, M.A., B.L. (Vasanta Press, Adyar); *The Pythagorean Way of Life*, by Hallic Watters (T.P.H., Adyar); *The Science and Art of Speech and Gesture*, by Rose Meller O'Neill (C. W. Daniel Co., London); *Asoka*, by J. M. Macphail (Oxford University Press, London); *Indo-Āryan Thought and Culture*, by Prabhaker S. Shilotri; *Mary's Son*, by Ada Barnett (George Allen & Unwin, London); *Uharna*, by Gervey Baronti (Dorrance & Sons, Philadelphia).

OUR EXCHANGES

We acknowledge with many thanks the following :

The World's Children (January), *The Australian Theosophist* (January), *The Calcutta Review* (January, February), *The Herald of the Star* (January), *Theosophy in New Zealand* (January, February), *Service* (January), *Modern Astrology* (February), *Bulletin Théosophique* (February), *El Loto Blanco* (January), *Revue Théosophique*, *Le Lotus Bleu* (January), *News and Notes* (February), *Theosophie in Ned.-Indie* (February), *The League of Nations Summary* (January), *Light* (February), *Theosophy in South Africa* (January), *The Canadian Theosophist* (January), *Teosofia en el Planta* (December), *The Indian Review* (February), *The Servant of India* (March).

We have also received with many thanks :

Theologische Literaturzeitung (October), *El Heraldo* (November), *The Vedānta Kesari* (January), *Rural India* (January), *Teosofesch*

Maandblad (February), *Teosofi* (January), *The Beacon* (January), *Australian Star News* (January, February), *The Theosophical Broadcasting Station*, *Rincarnazione* (October, November, December), *The Jewish Theosophist* (December), *Theosofisk Tidskrift* (February), *Pewartas Teosofie* (February), *Shama'a* (January), *Advance Australia* (February), *Excelsior* (January, February), *The Young Theosophist* (January), *De Theosofische Beweging* (February), *Theosophia Jaargang* (February), *Teosofia en Yucatan* (November, December), *Japanese Magazine* (January), *Cherag* (January, February), *The Madras Christian College* (January), *The Scholar* (January), *El Mensaje* (December), *Yoga-Mimāṃsā* (July), *Far Eastern Freemason* (February), *The Mahā-Bodhi* (March), *Prabuddha Bhārata* (March), *Yuga Pravesha* (February), *Revista Teosofica* (January), *Le Phoenix* (February), *Heraldo Teosofico* (January), *Co-operative Reader*, *The Purity Servant* (March).

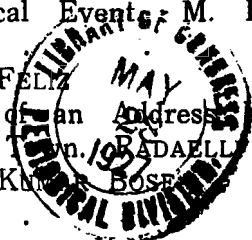
THE THEOSOPHIST

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.

CONTENTS

	PAGE
<i>Frontispiece</i> : Dr. Subramania Aiyer	
On the Watch-Tower	137
The Lord's Coming. V. SAVINKOV	143
The Pathway to Greatness. THE RT. REV. G. S. ARUNDALE	147
The Dharma of Races. P. K. ROEST	162
The Indian Yogi (Poem). PETER GRAY WOLF	168
What is Moral Perfection? An Answer from Europe and America. W. J. HEYTING	169
The Phenomena of Brain Direction. A. E. ELLIS	183
Studies in Occult Chemistry and Physics (Second Series): XX. Hydrogen. G. E. SUTCLIFFE	194
The Eternal Verities: A Dream Fragment (Poem). DAPHNE	210
The Ferryman. DUNCAN GREENLEES	211
The Masters: From a Christian Point of View. A SEEKER	215
The Art Section:	
Aim in Art. AN ARTIST	225
The Test by Faith. HAROLD ROBERTS	233
I Am (Poem). A. F. KNUDSEN	234
Seeds of Internationality: A Historic Musical Event. M. E. COUSINS, B. MUS.	235
The Theosophical Field. ARTHUR GLÜCKLICH FELIX	238
How Uruguay Received Theosophy: Report of an Address by Señor Radaelli, Consul of Uruguay in Cape Town. RADAELLI	244
Suggestions for Lodge Activities. NAGENDRA KUMAR BOSE	251
Books Received	252
Our Exchanges	253
Reviews	254
Supplement	v



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Dr. Subramania Aiyer was a faithful and devoted servant of the Theosophical Society from early days and a most loyal, staunch friend and adherent to its leaders. He was Vice-President of the Society from 1907 to 1911.

He was a hero in his gallant devotion for the liberty of his Motherland, serving her interest with rare courage and fidelity. As Judge of the Madras High Court, he was an ornament to the Bench and the pride of the Bar. The G. O. M. of South India cast aside his mortal body on December 5th, 1925, after prolonged illness and much suffering cheerfully borne, retaining unimpaired his splendid intellect up to the end. One of the Band of Servers, travelling down through the ages, he will come back soon to join his comrades in carrying on the work of the Masters in the cause of the New Civilisation.

Our Illustration is that of the bronze statue raised by the grateful public of Madras in loving memory of a great man; executed by M. S. Nagappa.

THE THEOSOPHIST

ON THE WATCH-TOWER

After which:

was later read in the *British Weekly*, a London newspaper headed: "A Unique Prayer Meeting."

Mr. Dandhi arranged that December 18 should be made a day of special prayer throughout India. At Salem—a large and important city in Southern India—a prayer meeting was called, and about a thousand people—Hindus, Muhammadans and Christians—gathered in the centre of the city. The meeting was presided over by Mr. C. Vizianaraswami, ex-President of the Congress; Mr. S. S. Chettiar, Chairman of the Town Council, and others. Mr. W. J. Hatch, of the London Missionary Society, offered prayer in Arabic, a Eshirai chanted a prayer in Tamil, and Mr. W. J. Hatch, of the London Missionary Society, offered a prayer in Tamil—the audience were already standing and giving the greatest attention to the Christ-ianity, & were present in such a city.

It does not know that such prayer meetings have been held in the school-rooms for many years at Theosophical schools and colleges in India; nor does it know that the Convention of the Theosophical Society in 1880 at Adyar, Madras, had such a prayer-meeting arranged every day.



... devoted servant of the Theosophical Society, who worked for the good of the people of the island and adhered to the principles of the Society from 1907 to 1911.

... for the liberty of his Methodist brethren. As a judge at the Madras High Court and the pride of the Bar. He died on December 5th, 1925, after a long and painful illness, retaining unimpaired his faculties to the end. He was a member of the Order of the Pond of Servers, travelling throughout the island to aid his comrades in carrying on the work of the New Civilisation.

The bronze statue raised by the grateful public at the Government College, Madras, executed by M. S. Nagappa.

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

I was interested to read in the *British Weekly*, a London paper, a paragraph headed: "A Unique Prayer Meeting." It says:

Mr. Gandhi arranged that December 19 should be made a day of special prayer throughout India. At Salem—a large and important city in Southern India—a prayer meeting was called, and about one thousand people—Hindūs, Muhammadans and Christians—met in the open air in the centre of the city. The meeting was convened by Mr. C. Viziaghavachari, ex-President of the Congress; Dr. Varadarajalu, who has been in jail for political propaganda; Mr. S. Tammana Chettiar, Chairman of the Town Council, and others. A Muhammadan offered prayer in Arabic, a Brahmin chanted a prayer, and the Rev. W. J. Hatch, of the London Missionary Society, addressed the audience and offered a prayer in Tamil—the audience all reverently standing and giving the greatest attention to the Christian prayer, a unique event in such a city.

The paper does not know that such prayer-meetings have opened the school-work for many years at Theosophical schools and colleges in India; nor does it know that at the Jubilee Convention of the Theosophical Society in 1925, at Adyar, Madras, such a prayer-meeting opened every day;

only there, instead of only three Faiths, seven were represented, and a prayer was offered by Hindūs, Pārsīs, Jainas, Hebrews, Buddhists, Christians and Sikhs, each in the sacred language of their Faiths, except the Christian, in which English was used. Many people who take up and practise Theosophical ideas, ignore or do not know their source. But that does not matter; the ideas spread.

OUR PLANS FOR THE IMMEDIATE FUTURE

It is dangerous to make plans these days. They have a habit of getting upset. But here is our latest plan, approved by the President, and likely to be final because it is the result of the upsetting of other plans. At the desire of the President we leave Sydney on June 1st by the Messageries Maritimes "Ville de Strasbourg," proceeding without stoppage at any intermediate port direct to Suez, which place we reach on or about June 30th. In the same vessel, of course, we proceed via Port Said, reached on or about July 1st, to Marseilles where we arrive about July 7th. We shall probably proceed direct to London for a short time, as there are dear friends there of whom we should like to have a glimpse. Then, with the Head's permission, to Ommen, possibly staying with Bishop Wedgwood at Huizen, with his permission, for a short time beforehand. After Ommen we proceed to New York *en route* to Chicago for the American Convention, which takes place on August 27th. After the Convention we tour America, and then may attend the Indian Convention, afterwards returning to Sydney where we shall remain until the 1928 Convention. After this our plans are not yet settled, and even the plans already made may be entirely changed before I write to you again. I think not, however, and I

certainly hope not, for I do not at all like changing plans, at least not more than once or twice!

If you can write to me either to Suez, to reach there on June 15th, or to Port Said, to reach there on June 16th, I shall be glad to hear from you. Letters should be addressed as follows:

The Right Rev. G. S. Arundale, 1st Class Passenger
or Mrs. Arundale.

Passenger on Board "Ville de Strasbourg"
(from Sydney to Marseilles).

AT SUEZ (or PORT SAID), EGYPT,
care of the Cie des, MESSAGERIES MARITIMES.

It will, of course, be a great happiness to us to see once more many old and dear friends in Europe and to meet for the first time in this life many old and dear friends in the United States.

GEORGE S. ARUNDALE

The South Indian Conference is just over. It was held under the Presidentship of Mr. D. K. Telang. Each Conference has its peculiarity or outstanding feature; this one was no exception. Each morning we met for the Universal Prayer in different parts of the Compound. On the first day on the beach at 6 a.m. the sun in all his glory showed the radiance of his face in a wondrous orb of gold from behind the shadow of a dark cloud, which by veiling his beauty added a wonderful zest, just as the Hindū prayer was chanted. The dark cloud drew her skirt, as it were, aside to reveal the great light and life giver, and all present, a large gathering, turned and beheld; each offering of his best in homage, in worship,

in love, in adoration. There was a wonderful impression to be gathered, a deep silence fell on all, a silence that is felt *within* the ordinary silence in the presence of a prayer sung.

The Conference had been opened on the previous day by the Mystic Circle; around the great and holy Banyan Tree we clasped hands and joined hearts and sang the words well known to us all, "O Hidden Light, vibrant in every atom". We must have numbered more than four hundred and all was quiet and in order and still.

We had the usual lectures and talks, a Tamil Drama by the girls of the Theosophical College and School, also under the Banyan Tree. The next day we met for the Universal Prayer at the Bhârata Samâj Temple. A ceremony, afterwards taking place there as is the usual daily custom.

The following day saw us once more assembled at the Buddhist Temple at 6 a.m. It was a happy thought that brought us together in these different parts of this centre and the whole was a great joy to all, for one and all felt as if they had received a Breath of the Mountain air of God, a response to their own silent prayer of—

"Breathe on Me, Breath of God,
Till I am wholly Thine;
Until this earthly part of me
Glows with Thy Fire Divine."

This Conference was just about, rather more than less, double the size of the one held here at the same time last year and the spirit of friendliness seemed double the voltage so the whole was electrified; that is literally what many felt—that they had been electrified and must carry the current, so to speak, far and wide to their own lands and homes and friends and neighbours. The President is ever present at these meetings, seen by some, felt by most; that one so near to her was the official president for the occasion makes this

the more natural. Sometimes we are a little untheosophical, inconsistent in the way that we take these happenings, they are so natural and each one of us can help to make them the more so by accepting them as such. We might make them a lasting happening, I believe, if we "expanded" ourselves to bring it about.

Several lectures were given during this Conference in six different parts of Madras, besides those given at Adyar, so the area of the work on these days spread in mileage far and wide.

We give below an extract of the account which we have just received :

Three public Lectures were given at the Tutorial College premises, George Town.

The first lecture was delivered on "A Sound Mind and in a Sound Body" by The Hon'ble Justice V. Ramesam Garu. The learned lecturer began by explaining how a sensitive and subtle mind can exist only in a sound body; by means of lucid illustrations he showed how a healthy mind and a healthy body were both interdependent. Then, citing a number of examples of men who had lived to the age of 100, 120 and even, longer, in very recent years, he said that what was possible of attainment for one man was equally possible for all men, if only they understand Nature's Laws and harmonised their lives with such laws. He accounted for the various ailments affecting humanity in special, for the unnatural way of living in respect of diet. Among other things, as a preventative measure against diseases and immature death, the learned lecturer emphasised three important principles to be observed by all ;

1. That polished rice should be totally eschewed as it has lost all its vitamin, the vitality giving element in foods, in the process of milling it.
2. That refined sugar should be totally wrung out of the land and should be replaced by jaggery or native sugar.
3. That too much of pulses and chillies should be avoided.

The second lecture on "Theosophy and Service" was delivered by Mr. S. K. Parthasarathy Aiyanger, District Munsif, Kumbakonam.

The third lecture on "Islām and What It Means" was delivered by Mr. Gulam Ahmed, who briefly yet most enthusiastically touched on the various aspects of Islām—such as Peace, Brotherhood, Kindness to Animals, Self-sacrifice.

*
* *

Nor must we forget a new feature in this Conference—a Meeting of the United Lodges of the Co-Masonic Order in South India. We gathered at our large and rather beautiful room in George Town, Madras, about one hundred and seventy present. The spread of this Order is very marked, new Lodges springing up on all sides and great enthusiasm shown.

* * *

The Vice-President attended the Italian Convention at the end of last month, details of which we have not yet received; he goes on to preside over the Convention of the French Section which I believe is always held in Paris. England and France are alike conservative in this, they prefer their capital cities, for I think that England has only once held the Annual Convention out of London and then it was held at Harrogate.

The President is to preside in England at Whitsuntide when the Convention has of late years been annually held.

She is expected to arrive in England in the middle of May.

* * *

In the Editor's absence I take the responsibility, as I have not been able to consult her, of issuing separately with this number a letter from Bishop Arundale on "The Presidential Election" in which the subject is carefully dealt with, so that every member can make up his mind as to what he wishes, and by voting he will be able to show what he considers to be the best policy for the work of the Theosophical Society. If any one is doubtful in his mind, it would be well to read again "A Message to the Members of the Theosophical Society from an Elder Brother"—see page 436 of the January, 1926, number of THE THEOSOPHIST.

JULIA H. CANNAN,

Acting Editor.

THE LORD'S COMING

By V. SAVINKOV

IN all Beauty we seek only one thing—communion with the higher spheres of being. In some mysterious way man contacts through beautiful forms, the Kingdom of Heaven. Music, poetry, painting, all arts are roads leading to this kingdom. Nature, with its all-embracing perfection, is the widest, the shortest, the easiest of all the roads into that enchanted world, elusive, but not hidden from us; unreachable, although we always live in the midst of it; so far from us, although this world is ourselves.

In one way or other we all long to enter that Kingdom of the Spirit; we all knock at its various gates. But not to everybody do the gates swing open. Few are those who are fortunate enough to catch a glimpse of the world beyond, through the door unlocked by the key of Beauty.

But here comes Krishnaji and flings those gates wide open. "Come along," he calls, "here is the heavenly Light; here, the Kingdom of Happiness; here the scents of the enchanted Garden."

He who hears and sees Krishnaji, sees this Light, inhales this scent, for Krishnaji is Beauty itself; in him live all the arts and the finest voices of Nature; for Krishnaji is a flower which blossoms once in a thousand years.

Krishnaji cannot be compared to anyone. Dr. Besant, the greatest of the greatest, who is ready to step into

Super-humanity, has yet lived as all human beings live; has, perhaps, loved with ordinary human love; has, perhaps, gone through ordinary human suffering; has, perhaps, even experienced our ordinary human passions. The others round her are still overcoming human things. The stamp of labour and struggle are still on their faces. Karma does not know exceptions and notes everything.

But Krishnaji!

Krishnaji has never lived the ordinary human life. As a child he has led the life of a child, and that is something quite different. As soon as the ordinary human life became possible to him, he was taken. That is why Krishnaji is so different. He is light, ephemeral, he is transparent, he is clear and crisp as a sunny, frosty morning. There is nothing human in him and at the same time he is the perfection of humanity. He knows and sees all—every flash of human thought, however lightning-quick; every shade of human feeling, in whatever darkness it may be hidden. And he knows them not because he has experienced all this, but because he has pierced it with his keen eye, has understood with his wisdom and love. He loves not the darkness and the sorrow. He loves us so fully, enters so deeply into our hearts, that in his presence one merges oneself into his light. This gives his beauty and harmony a special radiance; his smile is the sun itself; the blessing of a velvet southern night is in his look.

In the life of each one of us there was a time when on a hot, sultry day, we have worked without rest from morning until night. The day is over. The body is tired, the feet are of lead; the back aches; dust on the face, in the hair, inside the sleeves, behind the collar. And here is a river, deep and clean. In it, together with your fatigue, you leave all that oppressed you. You are tired, but the fatigue is no more heavy; the fatigue is only a sign of its strength and fitness.

This fatigue contains the satisfaction of fruitful efforts. The fresh deep river has achieved all this.

Is not Krishnaji like that? Like the river, he receives all, he invigorates all. Through him everyone finds satisfaction in the labour and heat of life, and the readiness to begin a new day on the morrow.

It was said long ago: "Come unto me, all ye that labour and are heavy laden, and I will give you rest". The same thing was repeated on January 11th, 1927, in different words. And now it was said: "I belong to all, to all who suffer".

When these words were uttered, Krishnaji was not there. Another was in his place. His power drove away all feeling, all thought, all separate life. There was nothing but Him. All was He. No more a river; an ocean, an ocean of unfathomable depths, of unthinkable width, an ocean including all mankind, all creatures, all being, and still remaining itself; an ocean of stillness, light, love, and unutterable peace.

The birds grew quiet, the trees stopped waving, the wind stood still, as if entranced, the clouds were loth to go. Everything dissolved itself in an all-compelling, all-embracing power. No human voice was heard. Life itself sounded. Self-existing Being assumed an earthly voice, and this voice resounded not from one mouth, but rose as hymn from every heart, from every tree, from every cloud; every beetle, every insect sang with all their being the praise of the Lord of Love.

In Krishnaji's place stood Another. Through the familiar and beloved face shone other, still more familiar and beloved, features, the reflection of which has been caught by all the inspired painters of the world. It was strange to see those Features, secretly nestling in the heart of all western people, shining through dark eastern beauty.

He ceased speaking. Down here nothing stirred. Up there everything aspired and reached up to unsuspected heights; everything dissolved in love at His Feet; everything

lay blissfully in an embrace as wide as the world ; everything merged into One ineffable Life and Love.

But hark ! Krishnaji chants. As with rhythmic beats of wings he blesses with his radiant heart :

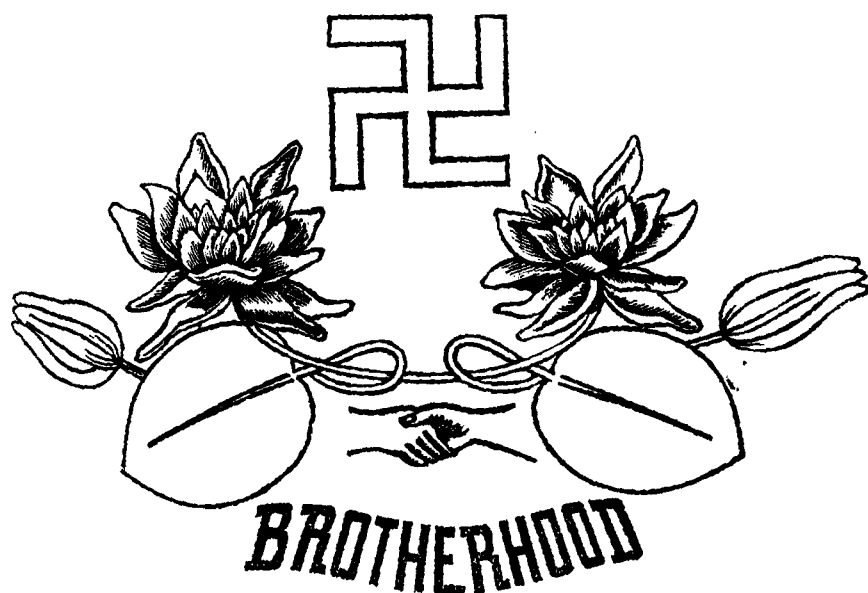
Shānti, Shānti, Shānti—i.

And everything stirred. The wind full of bliss, broke loose and carried along into space the blessed news, the clouds rolled ecstatically away, the trees silently shone with love and hosts of angels sped to all parts of the world. There was nothing, however small, however weak, however insignificant, which did not feel itself great, and did not burn with bliss, because He gave Himself even to the smallest ; there was nothing, however strong, however powerful, however great, which did not feel itself humble and was not consumed with bliss, because Boundless Greatness, the Lord of Love, was with us and spoke to us.

V. Savinkov

“EVERYTHING became part of Him, because all those who seek, all those who suffer, all those who are happy, are eternally His ; and being in Him, I understood.”

The Kingdom of Happiness, p. 103.



THE PATHWAY TO GREATNESS¹

By THE RT. REV. G. S. ARUNDALE

I BELIEVE myself, and I have believed for a very long time, that in greatness, or at least in a definite, sustained and determined approach to greatness, is to be found the solution of all the problems which seem to confront us so hopelessly in the world to-day. In India I have for a long time been carrying on a campaign for the recognition of greatness, and for the endeavour to strive after it. And we have to a certain extent been successful. I think no less in this country [Australia] we should put before ourselves quite definitely the need that there is for every one of us to aspire to

¹ Report of a lecture inaugurating the Fellowship of Pioneers, delivered in Sydney. [Unrevised by the author.]

greatness, to recognise and reverence greatness, and to understand what greatness is and how each one of us may work in its direction, no matter who we may be.

If you look round you in the world to-day you see problems on all sides, and you see a definite incapacity on the part of our statesmen and politicians to find solutions for them. Look at the condition of the world to-day, after a war in which there was such great, such magnificent sacrifice. We are ever on the verge, if we are not already in the beginning, of a war which might prove to be no less disastrous than the war of 1914-1918. It is astonishing and in some ways depressing that there should be such a crisis in Britain as the coal-strike. It is astonishing that there should be here in New South Wales the possibility of an approaching conflict in connection with the 44 Hours Act. It is astonishing and it is depressing. What is the matter with us?

Of course it is quite easy for each side to blame the other. Personally I can heartily agree with the writer in *The Daily Telegraph* who said a day or two ago: "We are beginning to be a little bit sick of party politics, of the way in which the country is misled by our party politicians, no matter to what particular party they belong." One does feel a little bit tired of this kind of thing. But however tired we may feel, and however easy it is to say we ought to do away with party politics and this, that or the other, it is another matter when one comes to the active administration of law. When one comes to be a member of Government, as I have been, one realises it is easy to talk; but it is quite another matter to act. It is easy to pronounce a panacea and to be emphatic about it, to be quite certain that in your own party you have the one and only solution. But when it comes to being a member of Government, to having to deal with Cabinet meetings and to administer a great department, then you realise how easy it is for a Minister to get lost in his machinery, for that is more or

less the line of least resistance. Generally speaking the most fiery politician in opposition finds it easier, and in fact necessary, when he becomes a member of Government to allow the fires to die down to a considerable extent. It is much easier to attack than to defend. So one looks to see whether one can find other ways of dealing with this most difficult situation.

In all these problems there is always right on both sides. Neither side is absolutely and fundamentally and irretrievably and irrevocably wrong. There is always something to be said on both sides. But what we are face to face with is the fact that the more these crises take place, the more these disputes darken our sky, the more is the British Commonwealth affected. Whatever happens ten thousand miles away in Britain is in a condition of tendency to happen here. Whatever happens here is in a condition of tendency to happen there. Where there is disease there is the danger of it spreading. And so when one looks at this great crisis in Britain one realises, and it is not an exaggeration to say it, that the outlook is not quite all that we should like it to be.

Now I desire this evening to suggest a road to the solution of these problems. I am here to suggest that each one of us individually has a duty to perform in reference to all these problems of life generally, which, if attempted, would in the long run make an enormous difference. It is not in these arbitrations, in the actions at law, in the compromises that we endeavour to make and so unsuccessfully as it proves, that the solution of the problem will lie. It is true they are better than nothing. It is better to arbitrate than to fight in more animal ways. It is better to compromise than to be at loggerheads indefinitely. But there are even better things than those. We see how even arbitration, even compromise, is sometimes ineffectual, leads to nothing, drags down, as we have had evidence during these last few days.

I want all of us to inaugurate what I should like to call a Cult of Greatness. We are a small population here. We can be comparatively easily reached. It ought not to be difficult for a people with the temperament of the Australian—it ought not to be difficult for such a people to make up its mind to a certain course and then to follow that course, to pursue it relentlessly, whole-heartedly. At least if we cannot expect the whole population to take that course—we probably cannot—we can expect a certain proportion, the true intelligentsia, not the merely clever people, not the people who have read books and can juggle with politics and philosophy and scientific names and theories, but the simple, plain, direct, commonsense, intelligent men and women; more the intelligent, plain, commonsense woman than man. For I venture to think the hope of the world lies far more among the women than amongst the men—the men in the audience are at liberty to disagree with me if they like—if the women will rise to the level of their opportunities. Women can do so much more than men in many ways, and they can make us do so much more along many right lines if only they will take us in hand; and I think we need a considerable amount of taking in hand. I think we could do with it.

I want here in this city to start and make a definite pursuit of greatness, and in order to stimulate the spirit of greatness I am going to do a rash thing. I am going to give a series of readings on greatness and on the lives of great men, fortunately with the assistance of very kind musical friends. Music is very definitely ennobling. The reason for this venture is that we want to sound the note of greatness. And that brings me to the point as to what is this note of greatness each one of us has to endeavour to sound in his heart and in his life. Greatness from my standpoint implies two things: it implies first the capacity to attain it, and secondly the

certainty of its attainment. And I must quote at this point the lines from the poet :

Lives of great men all remind us
We can make *our* lives sublime.

And we can. That is the whole point. Not necessarily as sublime as the lives of the greatest men and women of the world, but we can make them sublime in a small way, perhaps not recognised as sublime in the outer world. The outer world has great difficulty in recognising greatness, but we can lead great lives in our own small surroundings and so definitely affect the whole of the world. It is what you do in the little field of your own personal activity that makes the most effect. It is the little things, sometimes done with difficulty, often performed with sacrifice—it is those little things that build up a great civilisation, because they come from a great heart, a noble soul, because they come from a dedicated life. Each one of you is divine in origin, in nature, in purpose, in goal, and has therefore the greatness of divinity implicit, inherent in him; and because you have that spark in you it is merely a question of fanning it into a great flame. You have to take hold of yourselves. You have to grip yourselves to make a determination, and then to begin to pursue that determination regardless of all outer circumstances, regardless of consequences. But we can do that because there is a certainty, a divine nature and capacity within us. Great men and women there have been in the world. God is justice and God is love, and therefore if there have been great men and women in the world it is divine logic, however little it may be human logic, that because there have been, therefore there are. Therefore we can be. Therefore we *shall* be.

Now let us look at one or two definitions of greatness to see what it is that we are driving at. One definition, a very familiar one, is: "An infinite capacity for taking pains." A

very excellent definition so far as it goes. But it is rather the drab, drudgery side of greatness that is stressed. "An infinite capacity for taking pains." That is the thing that people do not want to do. People generally want to get there without taking pains. "An infinite capacity for taking pains" sounds rather a hopeless proposition. Most people say, not unnaturally: "Then I will not trouble about it. I will leave it alone." I am going to suggest a better definition than that. My own private definition which I present to you—there is no copyright, the more you use it the better—is that *greatness consists in the future laying hands on the present*, the ideal clutching, attacking, permeating the present. I think that to be a very satisfactory definition. That is natural, because it is my particular "child". I hope you will encourage me in that. I will give you one or two more definitions so as not to appear too exclusive. Another definition from one of the poets: "A present intimation of immortality." A very beautiful definition. Perhaps I ought to bow before that. An intimation in the present of immortality, of the certainty of a glorious future, an including of it, an intimation of it, a sensing of it, a feeling of it. A very fine definition. Another definition. "An anticipation in the present of the future." The coming greatness casting its brightness on the present.

However, I will take my own: the ideal laying hands on, clutching, shaking up the present. That, practically speaking, means that to be great you must live in the world of ideals. You must have ideals. You must live in a world of purpose. You must live in a world of noble ambitions. You must live in a world of pure, fine, self-sacrificing, generous intentions. If you can live in a world of that kind you have no idea how happy it makes you. You have no idea how peaceful it makes you. The troubles of life matter so little, because you are living in the world of ideals. Then the obstacles, the

difficulties in the present do not matter. You take them in your stride. You remember how Kipling tells in his poem entitled "Nurses" of a young child driving a train, he has a chair for the engine and a row of chairs for the carriages; the train goes roaring through the tunnel. There is a great fuss and noise and hurry and everything else, and in the midst of the roar and rush of the express train, he sings. He has complete control of the situation. That is the whole point. If you live in a world of ideals you will see that it has far more power, it is far more real than the actual. It does not make you less effective in the outer world but more effective, because you cannot know despair. Comparing the ideal with the actual, does it not seem hopeless? No, because you know that sooner or later the ideal must become a reality. And since it is only a question of time, of energy, your energy and the energy of your comrades, you pour yourself into your work, no matter what the result, no matter how your efforts are met. So you pour yourself into your ideal; you stand for it. And either that ideal as it is, or some improvement or modification of it in your experience—something of that ideal will come down into the actual; and if in your particular life you do not see success or achievement, success or achievement of one kind or another shall still be yours, or better still it shall be the success or achievement of the whole world.

It is that type of individual that we need, the type of individual who has his everyday pleasures, who enjoys life, works hard; but works *from* the future. He works in the spirit of the ideal. He does everything from the idealistic standpoint, no matter how much what he has to do may to the ordinary person appear to be drudgery. If he is a clerk in an office with tedious work, he does not find it tedious because he is building up his character, he is thinking of the power that he is going to wield some day, and every stroke of the pen, every sentence that he writes and every addition

that he makes in the account books is a means to an end. Some day he will go out into the world and become a leader of men. It may not be this year or next year, it may not be for many years, but sooner or later because of his carefulness and efficiency and application and all those things done in an idealistic spirit he triumphs over the small things; he makes the small things great. There is nothing small; everything is great if you can give it the greatness, or if you can see the greatness that is in it. So it is not a question of changing, of not doing what you are doing, but of doing things in a big way, with a sense of determination and power, a sense of purpose, working clearly and definitely to a great end. We want everyone to do that in his own individual life, in his home, in his office, in his pleasures; to be discontented with the small things and to find satisfaction in the big things, in the things that represent ideals. In that way a great purification might take place in our lives, a purification of our home, in our work, a purification of our pleasures and in our political life. And in that way it might be possible to do away with party politics—not at one stroke—but because in course of time we shall become able to choose the type of people we want to be our leaders, our statesmen and politicians.

Now, going a little more into detail. There are three main types of greatness, to one or other of which each one of you probably belongs. Professor Jung has written a book—a very unsatisfactory one, it is true—on psychological types, and most people know something about the various psychological types which the ordinary psychologist deals with. The first is the man of genius which we will call the wisdom type, and the pathway to it is the wisdom pathway. The second is the hero type, the type of the man of action, and his pathway is the pathway of action. The third is the martyr or saint, the devotion type, and his path is the pathway of devotion. You will find if you examine the great people of the

world that some fall under the wisdom type—they are geniuses—some are men of action, and some are of the martyr spirit, the saintly type, those who dream dreams and have their wonderful ecstasies. Many books have been written about those various types. To one of these types most of you belong. Do you know yourself? Have you analysed yourself? Most of us think a good deal about ourselves, think a good deal of ourselves, individually perhaps. But do we analyse ourselves, do we know ourselves so as to take the path of least resistance so as to have some idea of the line along which we are going? Every single member of this audience is potentially a genius or a hero or a saint. Well, we may prefer not to be the martyr type at all events because that is rather messy and unpleasant. But the martyr does not think so. Some martyrs seem very unnecessarily to court martyrdom. Some people want to be martyrs at all costs. They are small great people, and if they cannot find anybody to make martyrs of them they make martyrs of themselves. Some people do sometimes think of themselves as martyrs and are very sorry for themselves because they cannot find other people to be sorry for them. Some young people when they read *Jane Eyre* say: "I believe my relation to my family is something like the relation of Jane Eyre to hers." And they go about with a feeling that they are enduring agonies under the delusion of that idea. It is an extraordinary thing!

I have therefore before me an audience of martyrs, of saints, of heroes and of geniuses, not perhaps having achieved those eminences, but at least working towards them. I am not myself a genius, even though I may look like it. (Laughter). Apparently I do not. Very well. I am not a genius. I tell you quite confidently I have not got the martyr-saint spirit about me, but I should like to be a hero. I am a man of action. I am really a politician. There is nothing I should like more than to enter into politics in this country.

The fact that I do not know anything about political questions, does not matter. I do not think many of our statesmen know more of the fundamentals of statecraft than I do—in principle at all events. I have been a politician. I am a man of action. Some day I shall be a hero in a large way. I am working to that end. I am trying to be a little tiny hero now. Some of you are trying to be heroes in small ways. Some of you are trying to be martyrs in small ways. Some of you are trying to be geniuses in small ways. That is what we want. We want to fan into flame the spirit of greatness in each one of us. So please do not forget what I am saying. It is so easy to forget. A lecture may be interesting, and you may be lulled into a comfortable state of coma; but afterwards the old life goes on just as before. What is the use of attending a lecture unless you become different for attending it? It does not help anyone to be soothed or, on the other hand, to be irritated. The only thing that helps is to get a move on.

Remember that the hero stage, the martyr stage, the genius stage are merely stages. There is something beyond that you and I cannot well reach, that we can hardly dream about, but which is the combination of all three. That is the ultimate goal—the great man, the hero, the martyr, the saint, the genius, all rolled into one. The very greatest are of that type—those on the summit. We need not bother about that. Let us take something smaller. Let us take one type and work towards that in our everyday life. Please do not think it is necessary to speak on a public platform to achieve greatness. Anybody can speak from a public platform if he has a little experience. I have a little; therefore I am speaking from a public platform. Anyone can utter high-sounding phrases; it may help a little if there is real sincerity behind the utterance. But the real value lies in the everyday life. If you live in the world of ideals you can do the difficult things joyfully. Nothing that happens to you from outside

matters in the ideal world because those things do not come into it. So if a person is abusive to you you do not care, because you are very sorry for him and not for yourself. We are supposed, I believe, to knock a man down if he abuses us. The really manly thing to do is to let those things go. What do they matter? If a man reviles me I am not going to answer him. I have my work to do and am going to do it no matter what other people think or say or do. We need not bother about what people think. We need not bother about what people do. We need not bother about public opinion. We need only to bother about our own business, and then we shall be really helpful, because then we shall never return evil for evil. If a person abuses or persecutes me the only way to get rid of it is to have positive goodwill. We do not listen to all these others—that only intensifies the evil. Our business is to stand against these things by not allowing them to have any shelter in our own hearts, in our own lives. So let people say what they like. You return goodwill, and goodwill must conquer over the distress and the doubts and the suspicions and the hatreds.

I have said to you that there is a goal beyond—all the three types rolled into one. That is the spiritual man. I want to stress the spiritual man. I want to stress the difference between the good man and the spiritual man. We are all of us very good people, some better than others. Nowhere is there anyone who is not good, neither here nor anywhere else. We are all of us respectable, we are all conventional. We are all that we could be expected to be. But we have got to be more than that. However much we may be from the outside standard, from the conventional, orthodox, ordinary point of view, there must be something extraordinary inside us, something that is a well of power and of purpose. We are already good men and women. Let us get on to something else. Let us become spiritual people. And the way to

become spiritual people is to see how great men have led spiritual lives.

Now the essence of spirituality is a very wonderful thing. I do not know how far people as a whole have attempted to grasp what it really means, what the science of it is. Spirituality is a very difficult word and it sometimes means so little. But I have a definition for spirituality which makes it a definite practical thing which you can get hold of and use. I put it in this way. Spirituality is not a matter of belief in or even approach to God. It is a matter of belief in and approach to man. If you can believe in your fellow-man it is far more important than to believe in God. Anyone can believe in God because it is worth while to do so. There is no credit in that. But it is creditable to believe in your fellow-man, so that your concern is to serve him. If much of the attention we pay to God were paid to our fellow-man the world would be a much happier and more peaceful place to live in; for the simple reason that God is not elsewhere: He is here. God is in our fellow-man and we are paying attention to God when we pay attention to our fellow-man, and only then effectually. That is spirituality. The most spiritual men and women in the world are those who are supremely consecrated and dedicated to the service of God—yes, but God in their fellow-men. That is the way to become spiritual. That is the way each one of us has to become spiritual and that is the road to greatness: to believe in your fellow-men and know what awaits them, not to be disturbed or depressed or shocked or pained, not to be troubled by the exterior, but to realise the nature of the fire within, which is gradually burning away all the dross and leaving at last the refined gold.

Whomsoever you see has divinity in him and is approaching along his pathway to God. Supposing that a person is not congenial to you and you do not like him—well then, he

ought to be congenial to you. Everyone who is not a friend of yours ought to become one, and it is your business, if you are treading the path of greatness, not so much to make friends amongst the people you do not know but rather amongst the people you do know and do not like and so enlarge the circle of your friends. If you do not like somebody, for very good reasons of course which you can no doubt express at considerable length, he most probably dislikes you for just as valid reasons. You may be quite certain that when you are talking against another person over there he is just doing exactly the same to a friend about you. We are six of one and half a dozen of the other. Every time that you say something unkind about someone else, every time you criticise someone else, take it for granted there is going on a criticism of you by someone else. We waste a lot of time discussing other people. It is not worth it. Let other people discuss themselves. Let us get on with the job. If only we could make up our minds to say a good word about everybody, if we could only find out some good point and stress that point and fan it, not into a point but into a circle, we should be doing that individual a great kindness and purifying ourselves at the same time. Try for a week not to say an unkind word, not a cruel word, (I hope no one is very cruel), nor a word of harsh criticism—excepting in the course of very definite duty. Try that for a week and you will get out of the habit. One is so much occupied in the world in the search for the good, that one begins to find it even in those one does not like nor approve. If a person says: "I do not approve of such-and-such a thing," I get a little shudder. You see the primness about it. It is so small to say: "I do not approve." Who are *you* not to approve? It does not matter whether you do or not. The person who says: "I do approve," or tries to understand, that person is treading the path to greatness. It sounds a strange thing to say, but it

does not matter whether you believe in God or not. It does not matter whether you attend churches or not, or regard yourself as orthodox. Those things are merely crutches on which you have to lean; they may have their value. They are only forms and ceremonies. I am a believer in forms and ceremonies. I believe that lame people need crutches. Throw them away or use them, the forms and the ceremonies, but realise they are but reflections, shadows of the bright light within. And the bright light within is the brotherhood of all men, the unity of all life. That is the thing that matters.

It does not matter whether you are a Protestant or a Roman Catholic or an atheist so long as you are dedicated to the service of man, because then you are sincere, you are honest, you are honourable. One of the greatest men who ever lived, in my judgment, was Charles Bradlaugh. He was persecuted; but he was a man. Nothing small about him. When we have our periodical celebrations in connection with the movement we have established called the Fellowship of Pioneers, to try to understand the pioneer spirit, we shall celebrate in this hall the lives of many great men and women. Charles Bradlaugh will be amongst them, and Abraham Lincoln and Joan of Arc, and men and women who have fought for freedom at all costs. We hope also to celebrate and pay reverence to Motherhood, so that the sacredness of motherhood may gradually become apparent. We want to do it here so that people may realise how the future of the race depends upon a beautiful and dedicated motherhood. If you are interested in the idea of celebrations, you will find a good deal about them in Dr. Hayward's "Book of School Celebrations," and there you will get the ways along which the quality of greatness may be pursued on idealistic lines.

Never forget that the recognition of greatness depends on its being aroused in ourselves. Emerson says: "That only which we have within, can we have without. If

we meet no gods it is because we harbour none." Like attracts like. People say: "Oh well, this is not an age of greatness. We have no outstanding great figures to-day." Part of the answer may be: "Is there anything in you of the nature of greatness? Have you the beginnings of greatness in you so that you can recognise greatness in others?" There is greatness in all parts of the world, and never so much as at such a time as this. Emerson again says: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude." He keeps in the crowd his ideals undimmed, and he makes them in the crowd the inspiration and motive power of all his activity.

George S. Arundale

THE DHARMA OF RACES¹

By P. K. ROEST

ANTHROPOLOGY is at present unable to find facts which confirm the popular belief of a direct connection between race and culture, between physical type and civilisation. The existence of national temperaments however is a matter of common experience, and a certain temperament will naturally colour the people's civilisation. The fact that most nations are made up of members of different sub-races, or even different root-races, makes it impossible to link up the existence of national temperaments with the biological concept of race. Scientists do not deny a correlation between mental and physical characters, but frankly state that our present methods fail to reveal it.² They simply give the Scottish verdict: "not proven," while hundreds of pseudo-scientific articles and books continue to drug the public with "yellow danger" and "Nordic superiority" pills. What light does Theosophy throw on this problem?

Occult researches have revealed that, at least in their original purity, racial types showed forth distinctive temperaments and qualities, which tend to colour any culture they may later build, or enter. In fact we find the Manu segregating

¹ Substance of a Brahmavidyā Āshrama lecture.

² See *The Mind of Primitive Man*, by Franz Boas.

groups for long, long periods, giving them a special training for the purpose of fixing distinctive qualities of mind and body in his sub-race types. The possibility of doing is very apparent the moment we remember that our mind has a form side—our mental and astral bodies, which are definitely correlated to the etheric and gross physical forms. Such organic correspondence explains the coincidence of a certain temperament (or temper) with a certain type of body in the individual—the hobby of astrologers. It is the Manu's work to bring about this harmony of organisation in the bodies of a whole sub-race or Root-Race, and to build it in tune with a definite key-note. An almost infinite variety of over-tones (to use our musical symbolism still further), will leave room, within the racial group, for almost infinite variety of individuals. But the key-note is there!

When that has been firmly established, the sub-race is launched forth into the world, to contact and affect the other types and to enrich the choir of mankind with its own distinctive voice. This contact naturally results in mixture at many places, and mixture in apparent loss of the distinctive racial characteristics. But actually a blending of these characteristics takes place which is usually to the great advantage of both types.

Our subject now is the original racial character, which gives to each fully developed type its special dharma. We give the following not as the result of factual observation, but of careful speculation on the few facts that we have.

Each great Root-Race appears to concentrate particularly (not exclusively) on the development of a special principle or aspect of consciousness, and of a special vehicle. The first two Races (we consider only our 4th Round on this

planet) may be disregarded, since they were "embryonical," not fully human. Perhaps they bear some correspondence, by reflection, to the "formless" planes, outside our five planes of manifestation—Āḍi and Anupāḍaka. Of the others we may say that they laid, or will lay, emphasis on the development of principles as follows :

3rd Root-Race : Physical development.

4th	"	Astral	"
5th	"	Mental	"
6th	"	Buddhic	"
7th	"	Ātmic	"

We must not think of this, especially in the later Races, as reaching its perfection in all members of the Race, but only as achieving this in its highest representatives and giving the organisation of bodies, which makes this specific development possible, to all its normal members. We should never forget the fact that all principles and bodies are related and influence each other, so that the concentration on a single one can never mean exclusion of the functioning of others.

We may now consider the planes from which the Races are directed, on which apparently the forces of the Hierarchy which mould their life are chiefly poised. It seems that such direction is at present on the Mental plane, that in the 4th Root-Race it was (and is) especially through religion—which at heart belongs to the Buddhic world—and we may gather from Bishop C. W. Leadbeater's description of the 6th Root-Race that it will chiefly be on the Astral plane that the Masters, through numerous devas, will influence its members. May we not suppose that, in the 7th Root-Race, They will walk amongst us freely, and that Their divine leadership will find no further obstacles even on the physical plane? If this be so, we find an interesting scale which runs in the reverse order

of the one just given for the principles, giving the effect as of a *fuga* in music :

RACE	DEVELOPMENT	PLANE OF DIVINE LEADERSHIP	CHARACTERISTIC
1.	Embryonical ...	(Ādi ?) ...	
2.	" ...	(Anupādaka ?) ...	
3.	Physical ...	Ātmic ...	Force; instinct or fear.
4.	Astral ...	Buddhic ...	Priest-kings; religion.
5.	Mental ...	Mental ...	Democracy; science.
6.	Buddhic ...	Astral ...	Brotherhood; intuition. (Socialism)
7.	Ātmic ...	Physical ...	Hierarchy; realisation.

In the same way we may trace significant correspondences if we study the sub-races of the 5th Root-Race, the one best known to us. If we consider, respectively, which quality is particularly developed in each, what their religious ideal is, and who were the great Teachers that appeared in the world at the beginning of their ascendancy, we find the following :

SUB-RACES OF THE 5TH ROOT-RACE	SPECIAL QUALITY	RELIGIOUS SYMBOL OR IDEAL	TEACHER
1.	Spirituality (Will, Dharma) ...	The Self or the Sun	Vyāsa.
2.	Wisdom ...	Light	Thoth.
3.	Comprehension ...	Fire	Zoroaster.
4.	Harmony ...	Music; Law	Orpheus.
5.	Knowledge ...	Truth; Science	Buddha. Shri Krshna. Jesus Christ.
6.	Devotion to Mankind.	Goodness; Brotherhood	... Krishnaji.
7.	Service with Devas.	Beauty; Art	... ?

Here too a regular gamut of qualities is run, at least up to the 6th sub-race, the rest being filled in by analogy. It is interesting to note that the order of qualities is exactly that of the seven Rays. The first three are "independent," introvert, concerned with consciousness more than with matter. The last three are "dependent" (on the manifested

universe), extrovert, concerned with the external world more than with the inner. The ancient Greeks are the turning point, where the harmony between the inner and the outer worlds is sought and expressed. While Hindūs sought the Divine in the Self, Egyptians in the Inner Light, Persians in the Inner Fire, the Race turned, in the Greeks and Romans, from the hidden God to God Incarnate, in seeking harmony of sound or life, in music and in law. Henceforth the True, the Good, the Beautiful, are the ideals towards which the forces of the later sub-races will bend themselves.

We find the Teachers emphasise the sub-race dharma until we come to the fifth. Although the note of science, detailed knowledge, is clearly struck by three great Masters—Hilarion (5th Ray) at Alexandria, Pythagoras (then 5th Ray) at Krotona, and most strongly by the Master R. as Francis Bacon, we see the World-Teacher strike another note. The 5th sub-race is namely that in which the 5th Root-Race mental qualities are developed to their greatest sharpness, and no special emphasis seems needed on this principle of Manas. Instead, the Great Ones try to balance the excessive growth of separative intellect by emphasising wisdom-love (Buddha, 2nd Ray), human love (Shrī Kṛṣṇa, inaugurating the era of 6th Ray predominance), and self-sacrificing devotion (Jesus, Head of the 6th Ray).

We are now at the dawn of a new era, which will flower with the maturing of the 6th sub-race, in which the seed for the 6th Root-Race will be developed (Intuition). This is likely to be best achieved by the cultivation of the higher emotions. Accordingly, we find the Great Ones leading up to this development in several big ways.

First: The Christ Himself, through Krishnaji striking the key-note of practical love: Brotherhood, which will

characterise the new sub-race. Second: The inauguration of the predominance of the 7th Ray, that of beauty, grace, ceremonial and social service. With it comes the revival of the mysteries. This 7th Ray will highly cultivate the finer emotions, at the same time balancing that development by physical action in harmony with others, so creating a strong sense of co-operation (Masonry!). Third: The launching of a Theosophical World University, which will infuse scientific thought with appreciation for Religion, Philosophy and Art, and which will be a radiating centre of dedicated, beautiful and at the same time useful living.

Fourth: The regeneration of India, the guardian of the spirituality of the Mother-Race, and her association with the leading sub-race in the British Empire.

Fifth: World-Movements for peace, such as the World-War itself, which smashed a false ideal of national growth, the World Court, and the League of Nations.

Finally we may point to the increase of community life all over the Western World, and especially to Dr. Besant's newly founded community at Ojai, which will try to *live* the spirit of the Future.

All in all, there is a fascinating music to be heard in the majestic movements of the Ages. The Dharma of the Races is one mighty composition of the Master-Artist.

P. K. Roest

THE INDIAN YOGĪ

I AM free; I break through the resistance of self;
No dark Māyā may hold me; my soul is with Eternal
Truth;

Light and the rhythm of stars are in my veins;
I reach out; I breathe deep draughts of star-ethers;
The Elder Gods are my comrades; I go where I will
in the three worlds; there is nothing that I fear;
I have come home; the Universe of Light and Truth
is my habitation,

And beauty is my garment.

PETER GRAY WOLF

WHAT IS MORAL PERFECTION?

AN ANSWER FROM EUROPE AND AMERICA

By W. J. HEYTING

I. THE PROBLEM STATED

IF ethics be defined as the science of human conduct in relation to a mode of life which is conceived as ideal, it will be seen to embrace two distinct though related problems. We at once ask what the ideal mode of life is. We also ask how that ideal can be, or as a fact is being, attained. The two questions involve each other. The second cannot be answered until we have a satisfactory answer to the first. It is impossible to say whether we are approaching an ultimate goal until we know what that goal is or in what direction it lies.

Much interesting though unproductive discussion has for centuries been expended in the attempt to define the ethical ideal as some objective thing that has an independent existence apart from us and our lives, instead of as a mode of conduct or state of existence. Such a definition, if it is attainable at all, is a metaphysical one and has really little to do with ethics. The main difficulties which have beset such attempts are due to the fact that the ideal is thought of as something external to us and as something which would be there even if we did not exist. Moral progress comes then to mean the approach of humanity towards this thing with whose creation or existence humanity has had nothing

whatever to do. The ethical ideal of a perfect humanity is thought of as being set before it by some external agency. Then having realised what this ideal is, humanity is thought of as striving after it and the approach towards it is moral progress.

Such a conception of the moral ideal and moral progress expresses the same idea as that which an infant in its physical growth is striving after, a goal of maturity which is set before it. This goal takes the form of the exact appearance which the child will have when it is full-grown. Such a statement is of course meaningless. When the idea is so stated, its absurdity is obvious, but when exactly the same process of reasoning is applied to moral growth, it seems sufficiently plausible to have exercised the minds of thinkers for centuries. Such a statement does not at all express the fact of progress, growth or striving. The whole sequence is inverted. We attribute to the past a knowledge of future conditions which have as yet no existence, and then we say that in the past those conditions were deliberately striven after. In the first place, neither the child nor anyone else has the remotest idea of what he will actually look like when he is full-grown, and not knowing what that appearance will be, it is meaningless to say that in growing he is striving after it; he would then be striving after something unknown. Secondly, even if that appearance of the mature child were known in every particular, the word *striving* has no meaning; we are saying that the child is striving after something which is inevitable, for the appearance after which he is striving is none other than his own appearance. It is impossible to say whether he is striving or not; in any case the result is the same, for the child cannot grow to look other than like himself. It is equally meaningless to use the word "successful" in such a connection, when the possibility of its being otherwise does not exist.

Since however the future appearance is not known, it is impossible to say whether the child is striving after it or not, or whether he is successfully striving. The impossibility of the argument is obvious, yet it lies at the root of the many attempts made to define the ethical ideal as an impersonal *summum bonum*—the greatest good; attempts dating from classical times have periodically been revived under different guises. The supposition that whatever the ideal may be it is necessarily outside ourselves, has made the attempt to define that ideal, even were such a definition possible, entirely unintelligible and meaningless.

Let us make it quite clear, before we proceed further, that it is in the nature of things beyond the capacity of a finite mind, which is capable only of dealing with finite and therefore relative concepts, to know in the first place whether there is an ultimate final goal or ideal to human progress and moral development, and in the second place, if there be such an absolute end, what its nature is. If we were asked such questions, we should have to answer them by defining something absolute; being absolute it must be the end of all change and progress. We cannot conceive such a state. The only states of which we have any experience are states of change and becoming, states which are not final because capable of further change. We are ourselves involved in a process, which we cannot, while involved in it, watch from outside. We cannot even conceive of the possibility of there being a state not involved in the process. We are faced with the same difficulty which confronts the mind when it tries to imagine a beginning or end to the universe of which it is, itself, an integral part. If such a conception has any meaning at all, it can only be for a spectator from outside the universe who existed prior to it, and will endure after it, otherwise such a spectator can observe neither the beginning nor the end. But this means that he cannot himself be part of the universe, for if he were

part of it he would have come into being when it did and not sooner.

It will be asked: If we do not know what the ultimate ideal or end, if there is one, is, how do we know whether we are approaching it? We are in fact driven back to our first proposition that that question must also remain unanswered. We may state the position like this: We do not know whether there is an absolute end—a finality to moral progress. If there is, we do not know its nature. Therefore we do not know whether we are approaching it. Are we then forced to the conclusion that we do not know whither we are going, or in what direction moral progress lies? Fortunately we are not. A direction can be ascertained in two ways. One is by discovering the ultimate end at which we aim, this we are precluded from doing. The other is to discover in what direction we have been going—from what direction we have come—and then figuratively extending that direction in front of us. In this way, by continuing in the way we have been moving—the direction of moral progress in the past—we can arrive at the nature of the proximate end, if not the ultimate end, before us.

This method, which may be called the empirical or inductive method, as distinct from the speculative or deductive method, is one on which the predictions of all the exact sciences are based. It was first introduced into scientific thought by Bacon. All experimental sciences predict what shall be, not from a knowledge of a perfect totality but from what has been in the past. To apply this method to ethics will make that a science in the true sense of the word, and though it will cease to be normative, the experimental method cannot fail to do for it what it has done for all the other sciences, namely, make thought expended upon it fruitful instead of entirely unproductive, as the speculative method has thus far proved. What we do then, is this: By an

examination of the successive changes in human conduct in the past, in their proper sequence, we predict the nature of human conduct in the proximate future, and then we can turn back to see whether we are approaching that state. In this way we do not arrive at a theoretical, absolute end, but we arrive at a proximate "end," which is the only "end" that has any practical value or meaning.

When we speak then of the ethical ideal or end at which moral progress aims, what we mean is a proximate and not an ultimate ideal or end. Though we use those words, we use them not in an absolute but in a relative sense—the only sense in which they convey any meaning. And further, when we speak of this ideal, we do not mean some self-existing and independent objective thing, external to humanity, towards which we strive. We regard the ethical ideal as a mode of conduct which must depend in its nature upon the factors of conduct, the things whose acts constitute conduct—upon human characters.

Putting the proposition in another form: we regard the ideal as a certain form of conduct; conduct is a particular kind of varying but continuous relationships under changing circumstances between human characters *inter se* and between human characters and other objects. The nature of such relationship, like the nature of every other relationship is determined by, and depends on the nature of the things between which it exists; that is, upon human characters and the objective things by which they are surrounded. Principally, however, it depends upon human characters because conduct is that particular kind of relationship which is, through behaviour, established and initiated by human character. That this was long recognised as the basis of ethical science is evident from its very name—ethics, derived as it is from the Greek *ἦθος*, (ethos) meaning character, or in the case of moral philosophy from the Latin *mores*, meaning customary behaviour.

Before going on to discuss the differences between the ethical ideal at which the European and American character aims, it is necessary to draw attention to a few fundamental principles which follow from what has gone before and which must be carefully borne in mind. In the first place, the reason for any differences we may discover must be sought for in the past histories of the two peoples, and in the second place, it is futile to attempt to say which of the two ideals or proximate ends is to be preferred, which is more in conformity with the ultimate end, for the simple reason that we do not know what that ultimate end is. Naturally the two ideals are respectively regarded by each as being the ultimate and only possible ideal. This arises from the fact already stated, that each is involved in his own system and cannot, in the nature of things, conceive of there being another. That they are neither the ultimate nor the absolute ideal in its totality is clear from the fact that they are different. They may be, and probably are, each a different aspect of the same absolute ideal—if indeed something absolute has aspects—but neither is it itself that absolute in its totality, nor is it complete or ultimate. If I were asked which of the two systems of ethics, that of Europe or that of America, approximates more closely to a perfect state, I have already given my answer, namely that such a question cannot be answered. If, on the other hand, I were asked which system appeared to me to approach more closely to a counsel of perfection, whatever answer I should give, even though I put it in the absolute form, that the system in whose favour I pronounce, apart from my own opinion, really *is* deserving of greater merit, could have no authority whatever, except as indicating into which system I happen to have been born and by which my conduct has, in fact, been governed. Whatever answer I give to the question, “which system is better?” the only question I have really answered, however it is worded, is “by which system has your

conduct been governed?", *i.e.*, "were you born in Europe or America?" If an answer to such a question, devoid as it is of any interest, can be of any satisfaction, I state quite frankly that I was born into neither system, though both have played their part in a curiously mixed way in moulding my outlook. This however is a matter of personal biography which is not the object of this article.

II. THE EUROPEAN AND AMERICAN CONCEPTION OF THE ETHICAL IDEAL

In Europe the ethical ideal is a perfectly regulated form of conduct in absolute conformity with certain fundamental abstract principles of conduct. Human character, it is thought, will itself become perfect, if its behaviour, which constitutes conduct, is perfect. Conduct is perfect only when it conforms to certain principles. Such a conception necessarily subordinates personal inclinations towards certain types of action or certain kinds of behaviour to the abstractly conceived perfect system of conduct and may often mean the suppression of some tendencies to action altogether.

In America, on the other hand, a very different view is taken; namely that perfect conduct is a secondary consideration which inevitably results from perfect human character. Perfect conduct, it is thought, can only be arrived at by giving the greatest possible freedom to human inclinations towards action, no matter what the action is, because there can be no perfect conduct (which is an internal as well as an external thing) on the part of partially developed, suppressed or hypocritical characters such as tend to result from an outward conformity in behaviour to abstract principles of conduct against inner inclinations. The ethical ideal cannot possibly consist in perfect conformity to a perfect system of conduct by equally perfectly miserable characters. Perfect conduct is

the result of perfect characters which are of primary importance in ethics. An unhappy character cannot be a perfect character, and no character can be happy which is not free to act as it pleases but is restrained by outer checks. Therefore perfect human conduct and the perfect outer regulation of conduct in conformity with an abstract system of conduct, however perfectly conceived in itself, are two opposed conceptions.

In a word, the difference between the two systems may be characterised by saying that the one is Platonic, the other Aristotelian; the one is deductive, the other inductive, the one impersonally abstract, the other personal and particular. When so stated these ideas may convey only little, but when their practical consequences are examined enormous differences will be seen to exist. This we shall accordingly proceed to do.

It must however be made clear that it is not intended to convey the idea that these two ideals are consciously aimed at or indeed definitely and precisely formulated in the minds of the people of either Europe or America, for they are not. When I say, that in Europe the ethical ideal is thought to be arrived at by a regulation of conduct in conformity with certain abstract principles, what is meant is that the behaviour and general attitude of the people in Europe is such that if they thought about the matter at all, that is what they would say. The conclusion is rather inferred from their behaviour as it actually is, than expressly formulated by the European himself, but when asked for an explanation of that conduct they would undoubtedly justify it by a reference to such a principle as we have enunciated, though it would probably be nearer the truth to justify the aim or principle by a reference to conduct as it actually is and of which it is an *ex post facto* rationalisation. All this is in conformity with our preliminary remarks.

The corollary to the European attitude is the subordination of individual interests to the abstractly conceived interests of that abstraction of human beings known as society, of personal happiness to what is conceived to be the good of the social order, of personal inclinations to a duty owed to the generality of mankind. From these results also follow the extolling of duty as having in itself moral value; the supremacy and sanctity of law which endeavours to regulate human conduct and which is thought of in much the same way as Cicero thought of it in his *Pro Cluentio* when he said "We are the slaves of the Law that we may be free"; the lack of spontaneity in action; the respect to established institutions; the subordination of the emotional life which is essentially spontaneous, not regulated by principles and entirely absorbed in the thing of the moment, to the mental life which finds the absence of continuity and uniformity characteristic of the emotional life, intolerable; the absence of imagination; the lack of originality; the raising of the idea of personal self-sacrifice to the level of a religious virtue—a conception so entirely characteristic of European Christianity, in which the central idea is the self-sacrifice of the personality of the Christ to an abstractly conceived principle; the lack of personal courage in the face of public opinion, which is in truth nothing more than the greatest common factor of the individual conceptions of what the ethical standard is; and finally, the logical consistency which underlies European international affairs in time of peace—a consistency carried to such lengths that it may well be conjectured as being itself one of the causes of war in which it utterly breaks down, and perhaps justifying Emerson's remark that a foolish consistency is the hobgoblin of little minds.

The effect of extreme logical consistency, superimposed upon an evolving and progressive humanity, is familiar to the legal historian and shows itself as Sir Henry

Maine points out, in the fictions to which men have resorted to modify the law to suit changed conditions without appearing to have altered it at all—fictions from which modern law is not free yet, and which when resorted to in ethics we dub with the far less dignified name of hypocrisy, where an entire logical consistency is rigorously adhered to in the face of circumstances which are continuously in a state of flux and do not necessarily change according to human conceptions of logic. An increasing discrepancy results between conditions as they are and as they are thought to be, resulting ultimately either in the deadlocks so familiar in political and economic affairs—deadlocks which from this point of view are the clashing of opposed and inconsistent ethical systems, each carried to its illegitimate logical conclusion; or in the more serious national disaster of war when the whole system utterly breaks down, when there is a re-shuffling and when a modified system is embarked upon. The process is familiar to all, and the great changes in outlook and ethical conceptions after such an event are common knowledge even if they were not evidenced by the numberless new economic, political, religious and philosophical theories which pullulate from the press at such times.

What, however, is important in this connection is that it may with good reason be contended, that if the European mind had less regard for stubborn consistency and did not so painfully feel the necessity of having a logical reason for its actions, such difficulties might well be greatly minimised. It may be urged that this does not apply to Latin Europe, and it is probably true that the Latin peoples are less influenced by abstractly logical considerations.

The American attitude however is entirely different. The American does not act in conformity with a logically consistent scheme of ethics, and does not pretend to. He does not feel the necessity of being consistent in that sense and

looks upon acts not in the light of a logical scheme into which they either do or do not fit, but rather from the actor's point of view and as being their own justification. The American mind sees nothing incongruous in acting one way on one occasion and under apparently exactly similar circumstances in a different way on another occasion. If this proposition be carefully considered it will be found to lie at the root of the difficulty which the European mind has in attempting to understand the mind of the American. The difference in practical result is very striking. The American acts spontaneously nor has that Nation an abstractly conceived and consistent national policy in the way that the European Nations have. It is therefore with difficulty united, but when it is, the interest of the Nation is not regarded as an honourable duty to uphold but as an intensely personal thing, becoming for the moment, part of, and one with all individual interests.

Being more spontaneous, the American is more sympathetic and displays all those characteristics of the emotional life which is at once illogical but intensely sincere and real. Sincerity is probably regarded as one of the greatest personal qualifications, and the happiness of the particular individual far more important than an abstract ideal line of conduct. For this reason the American is impatient of conventions and sees no virtue in obeying a law merely because it is law. The absence of respect for law is only a reflection of the distrust and suspicion of the validity of abstract principles governing conduct. Self-sacrifice to such a conception has accordingly no merit attached to it and tends to become laughable rather than worthy of admiration. Self-sacrifice for something for which one has no respect whatever, is ludicrous because, foolishly ill-proportioned, rather than sacred or virtuous. Christianity, accordingly, is in America a curious anachronism, and Christian Science with its self-sure confidence, is far more in harmony with its outlook. A religion in which the key-note

is not self-sacrifice but sincerity, which is not negative in its profoundest climax as the yielding in self-sacrifice implies, but firmly confident as is characteristic of intense sincerity—if such a religion could be evolved, it would be far more in agreement with the American temperament.

On the whole the American is far more confident and mentally courageous than the European. Public opinion has little moral force, nor is it feared. Progress is rapid and often sudden because not tied by unchanging conventions, conservatism of which cautious movement is characteristic does not exist and, for this reason, experiments made on the spur of the moment are often fatal while frequently they lead to unimaginably wonderful results. Not being the slaves of an abstract logical system of conduct or ethics, the serious discrepancies and conflicts which in Europe lead to deadlocks and war, do not exist in the same way. Their place is taken in America by the catastrophes which result from the opposite extreme of not being guided by any consistently logical system of conduct at all and recklessly experimenting in total disregard of any ethical principle. Such catastrophes are generally of lesser magnitude but occur more frequently.

But it is a mistake to suppose that the American mind is cynical; it does not regard the whole universe as being entirely fickle or irrationally fortuitous as a superficial knowledge of American ethics might lead one to suppose. On the contrary, it is convinced that to set up a system which presents a logical appearance to the human mind, and to suppose that it is therefore really logical and perfect is an audacity of which none but a circumscribed intelligence could be found guilty and is tantamount to laying down the law for the governing of the universe by the puny intelligence of man. No such system therefore can inspire overmuch confidence or can be taken too seriously, and a far asfer guide is the spontaneous sincerity of human motives,

which means that the ethical standard is in the last resort emotional or æsthetic rather than intellectual or logical. In this respect the difference between the two is somewhat similar to the difference between the ethical systems fundamental in the civilisations of Greece and Rome, that of Greece being comparable to that of America.

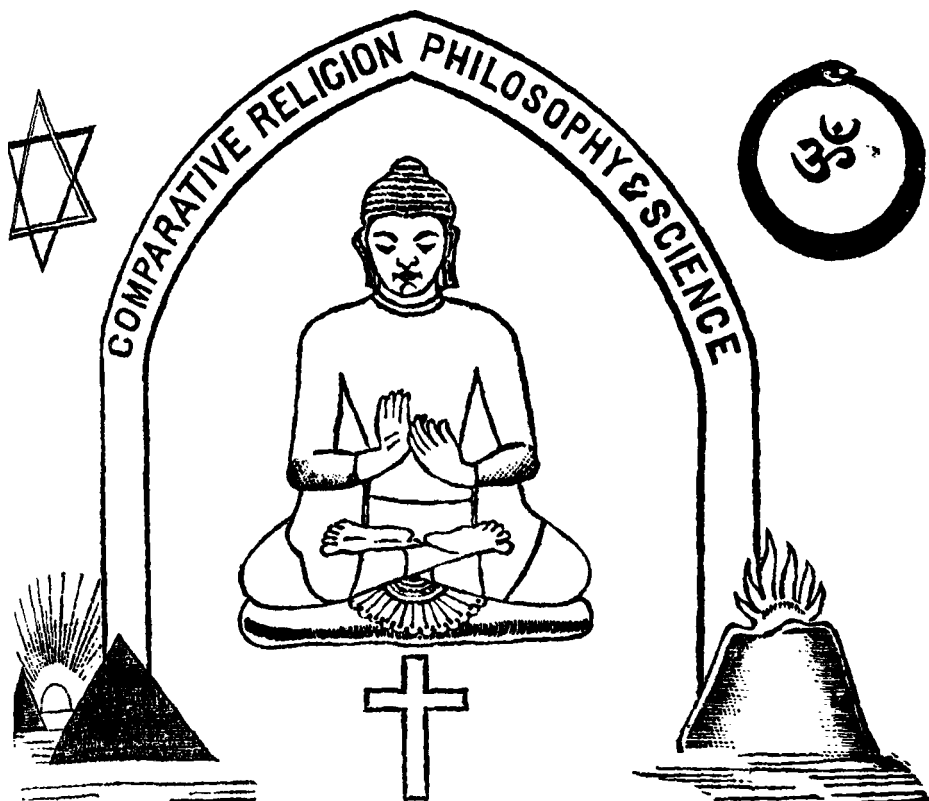
If it now be asked what the causes of this far-reaching fundamental ethical difference are, our answer, in accordance with what has gone before, is that they must be sought in the history of the two peoples, and if it be objected that the American Nation originated in Europe and that therefore our proposition must be wrong since their histories are to this extent one and the same, our answer is that such argument is inconclusive. It would be equally logical to content that because the best paper is the product of the purest linen, there is therefore no difference between them. While it is true that the American people sprang from European stock, there have been a great many intervening factors which have materially affected it. That these factors are for the most part purely physical, due to the nature of the land which the American people inhabit, cannot be denied, nor is it in contradiction to the principles we have laid down that moral concepts take their rise out of the particular facts of life and the situations with which human characters are faced. Indeed, were it otherwise, ethical science could never be empirical or inductive. Nor is there anything distasteful in the idea that morals should be in part determined by purely physical factors. The science of ethics is the science of human conduct viewed in relation to a mode of life conceived as ideal, but no mode of life can be in any sense ideal, which is entirely unadjusted to the physical universe in which that life is spent, while this very adjustment must needs depend upon the nature of the things to which it is adjusted—to the physical universe of objective things as well as to the moral universe of other

human characters which are in turn themselves modified by the problems which physical facts present and with which they have habitually to deal.

Nevertheless, an explanation of the fundamental ethical difference we have been discussing, which attributes it to the physical and climatic differences between Europe and America, is not complete. It must also be remembered, that the very people who founded the American civilisation and who might be said to have given it an impetus in the particular direction it has taken, were themselves those who found the European ethics intolerable. While the avowed reasons for the coming to America of the different groups, who originally founded that civilisation, are entirely different, yet fundamentally they had this in common, that the European ethics or intellectual basis of civilisation was not conducive to the free development and expression of their own ethical conceptions. Whether they were justified in supposing that a civilisation can be built up on an ethical foundation so entirely different from that prevalent in Europe—if indeed the problem ever presented itself to them in such specific terms—has been more than adequately answered by subsequent facts. If, on the other hand, they ever thought that the result would be a perfect civilisation, for reasons already discussed, they must be taken to have been in error, as the facts again show.

Each ethical system possesses qualities not found in the other, while both, when carried to their logical conclusion, result in difficulties. We may fairly set one against the other as corrective of each and must leave it to the superb moralist in laconic judgment to decide which reflects the absolute ideal more perfectly, knowing full well that the task is beyond the capacity of the human mind.

W. J. Heyting



THE PHENOMENA OF BRAIN DIRECTION¹

By A. E. ELLIS

DIAGRAM I

What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.²

¹ The substance of a lecture delivered at the Brahmaviḍyā Āshrama, Session, 1926-27.

² *At the Feet of the Master*, by J. Krishnamurti, p. 3, 6th Indian Edition, 1924.

OUR knowledge of consciousness, its nature and expression, depends on phenomena which we label according to our limited capacities. The moon's direction round the earth

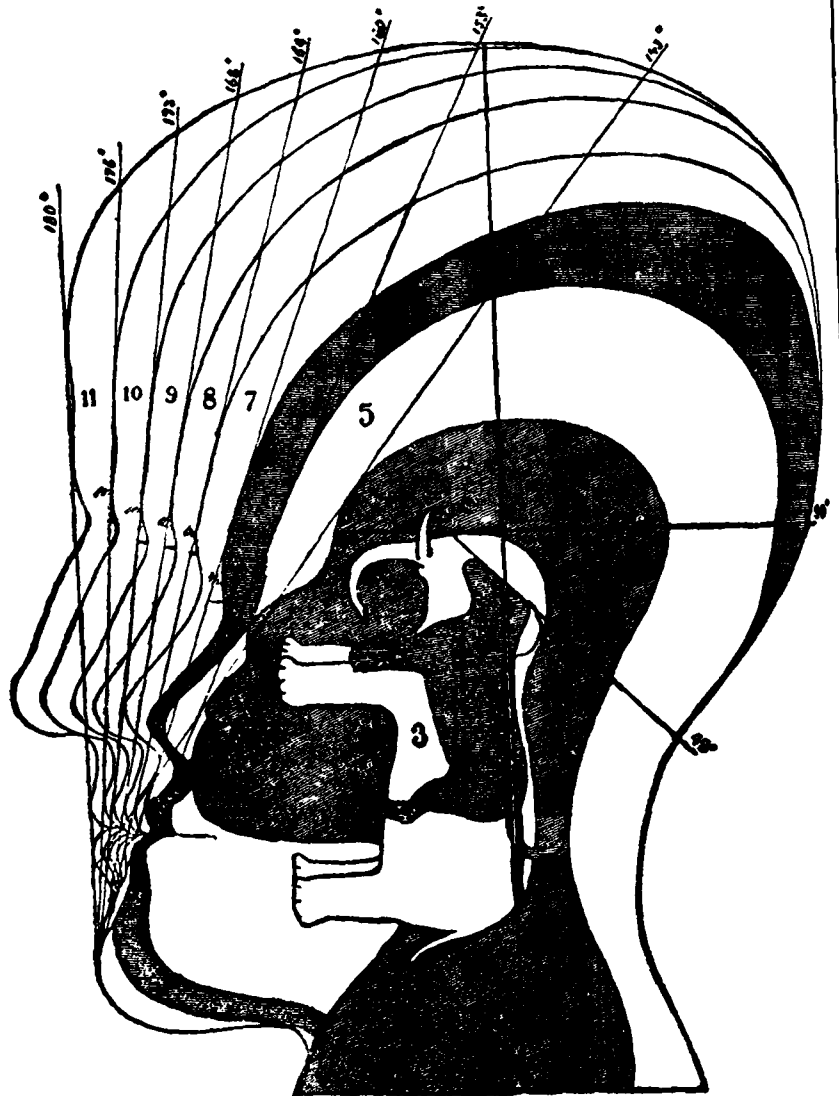


DIAGRAM I

FACIAL ANGLES AS REVEALED BY VARIOUS STAGES OF EVOLUTION every month, the earth's direction round the sun every year, is admittedly from design, and as each brain cell is a

microcosm in the macrocosm, we may say its direction as to time and place is also from design to carry out the function destined for it to do; so it will be with the group cells and the completed being. These are phenomena which have not received the attention they deserve, and some of them relate to the phenomena of brain direction.

In looking for external physical signs as evidence of the arrangement of form and the corresponding unfoldment of consciousness in the animal and human kingdoms, the brain and brain case will be found to be one of the most significant, indicating the way to a more perfect development.

The curriculum of the *Brahmavidyā Ashrama* at Adyar sets us an example how to study the phenomena of consciousness expressed as substance, form, vitality, consciousness and super-consciousness, in all the kingdoms, from mineral to superhuman, so that some synthetic conclusion may be arrived at.

It is from these points of view that we will consider the form and direction of the brain and the corresponding unfoldment of consciousness.

This arrangement of form, for the unfoldment of consciousness in the scheme of evolution, is exemplified in the arrangement and direction of the development of the brain in the animal and human kingdoms in relation to the spinal column as shown in Diagram I.

It is an established fact that man has a larger proportion of brain weight in relation to the weight of the spinal column than any other vertebrate animal. He, however, has not the largest brain in proportion to the size of the whole body.

Cytologists tell us that protoplasm is of the same substance and form so far as they are able to judge from the microscope, whether it be the protoplasm of a plant, an animal or a human being.

The protoplasm of a brain cell, is the same as a bone or muscle cell, and is in that form an expression of consciousness which arranges itself at a time and in a place and in the direction required to fulfil the purposes required of it in the plan of evolution.

It therefore would appear that direction has much to do with function and the course of further expression.

It is interesting to observe that in the human embryo the cells are first arranged into forms resembling the lower kingdoms¹ and eventually develop more into line with the form required for the unfoldment of human consciousness.

It was Dr. Nelson Sizer, a celebrated American phrenologist, who many years ago drew attention to the various angles of brain development between the animal and human kingdoms as illustrated in Diagram I, and a few years ago *Modern Astrology*, contained my observations on the subject, but not till the present, so far as I am aware, has the Theosophical application of these angles, in relation to the unfoldment of consciousness, been expressed.

It will be observed in the diagram that eleven figures, ranging from the snake to the highest form of human development, are illustrated.

Figure 1. Introduces us to the spine of the snake, and in the group occupies the place of the spine of each of all the other figures of the diagram. In the snake the face forms no angle with the spine.

Figure 2. Shows the brain and face of the dog out of line with the spine by about 45 degrees.

Figure 3. The face of the elephant is at right angles with the line of the spine, and there makes an angle of 90 degrees.

Figure 4. The face of the ape is turned beyond the right angle of the spine and lacks only 37 degrees of being

¹ *The Secret Doctrine*, Vol. 2, p. 198, 3rd Edition, 1893.

parallel with it, and on a line with the front of the body. It is separated from the snake by 143 degrees.¹

Figure 6. Shows the brain and face of the bushman. The head and face are still further turned towards the perpendicular, lacking only 20 degrees of the Caucasian, figure 11.

Figures 7, 8, 9 and 10 run through several grades of human development to the highest, figure 11.

Figure 11. Shows that the face instead of being on a line with the spine of the snake, has performed half a complete revolution, and is now directly opposite the back on a line with the abdominal surface, and parallel with the spine. The body is erect, the spine and face being perpendicular, the face having been carried around 180 degrees by the development of the brain at the top of the spinal column.

These angles form one of the means of estimating the stage of evolution of form and consciousness to which an individual has attained, and demonstrates the remarkable fact that in the evolution of form, the face is shown to eventually become parallel with the spine, in proportion as the brain develops in the same direction, at the top of the spine.

It will be observed that from animal to human, a brain has been evolved capable of being a vehicle of response to even superhuman vibrations. By slow degrees it has developed with use, limbs develop by exercise, always tending upwards. The cellular constitution is hereditary, and in its new form still grows in the upper areas, becoming gradually a fit and proper vehicle for a sixth sub-race people.

Those who are ethical and mystical are an aristocracy in advance of the democracy, and hence are not generally fully appreciated, and will not be fully appreciated, until a similar brain development is evolved in the democracy.

¹ The ape is not introduced here as evidence that man developed from the ape, but as evidence of brain direction. See *The Secret Doctrine*, Vol. 2, p. 195, 3rd Edition, for information on this question of man and ape.

Brains are growing larger in every generation, larger as a whole, and larger in certain areas, so much so, that the standard average measurements of 40 years ago have now to be revised.

We cannot, of course, confine consciousness to the brain or any other part of the body, because it fills all space, but in particularising the phenomena, we may take any particular part of the body and observe the direction it takes to express particular phenomena, and to draw our deductions therefrom.

That is exactly what we attempt to do with the brain, which is recognised as the chief instrument of the mind.

We will next demonstrate that according to the direction in which the brain develops so will the ray or rays of development on which the individual is evolving be revealed.

KEY TO DIAGRAM II¹

- P. B. Pituitary body.
P. G. Pineal gland.

INSTINCTIVE SECTION

- I. Self-preservation area
II. Sex-attraction "
III. Propagation "
IV. Conjugation "
V. Continuation "
VI. Ambition "

DEVOTIONAL SECTION

- VII. Volition area

NON-INSTINCTIVE SECTION

- VIII. Observation area
IX. Cogitation "
X. Creative "
XI. Discrimination area
XII. Compassion "
XIII. Adoration "

¹ A non-detailed description will be given in Part III.

DIAGRAM II

On the road to Perfection every soul passes through the stages of the savage, the civilised man, the idealist, the disciple of a Master, an Initiate of the Great White Brotherhood, to become a Master of the Wisdom.¹

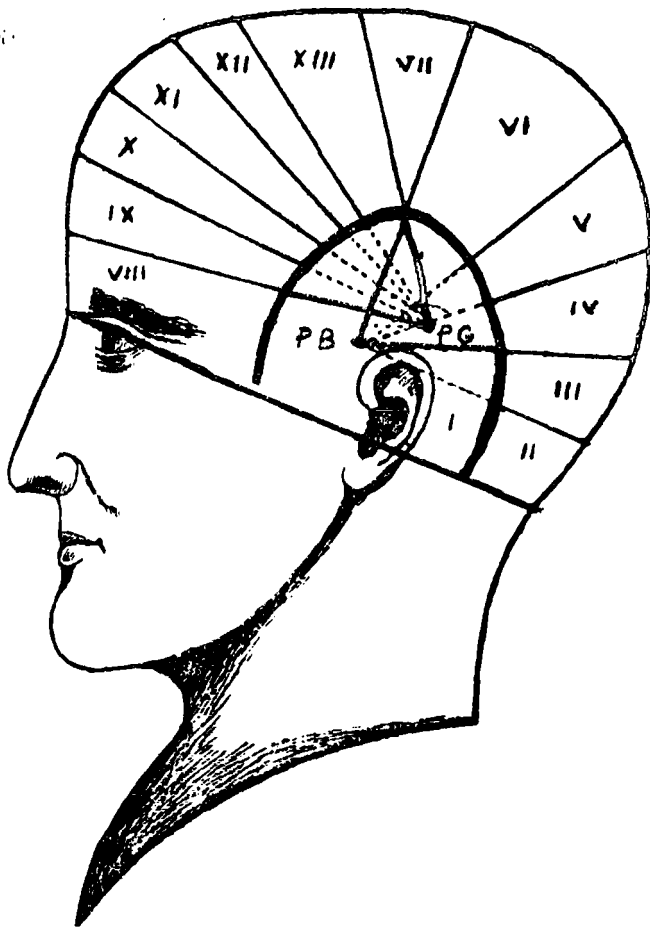


DIAGRAM II

In introducing Diagram II to demonstrate the various areas of brain development in the course of evolution, it must not be supposed that anything really new is here presented. Dr. Joseph Franz Gall discovered from observation about the year 1770 the localisation of certain brain centres, since when,

¹ In *His Name*, by C. Jinarājadāsa, p. 40.

other discoveries have been made by others who have continued to build up his great work.

The division of the brain centres into groups, sections, or areas, has been variously made and labelled from time to time to satisfy the attitude of mind of his followers, but in no case has any change in the location or function of the forty-two established brain centres been made.

The division of the brain centres into the thirteen areas shown in the diagram is the result of over forty years of personal practical application of the principles laid down by Gall and his pupils, and these divisions have been carefully revised with the assistance of Dr. J. H. Cousins, the Principal of the Brahmavidyā Ashrama, Adyar, and the students who attended the lectures, and who have on many occasions considered the theory and practice of the subject in its Theosophical application.

Not for one moment do we aver that the method is perfect. As every generation adds to our knowledge of science, so we leave it to the next generation to perfect what we believe to be the expression of a law of direction and function.

We, however, do aver that the potential occultist, philosopher or idiot is in the cell, but the number and quality of cells and their direction in time and space determine what will be expressed. H.P.B. refers frequently to the functions of the brain in *The Secret Doctrine*, and students are recommended to search out these references, and discover for themselves the correspondence between the Theosophical statements there made, and the facts herein set forth.

To carry out the plan of evolution, it will be seen, as we proceed, that the brain centres are placed in an environment most suitable for the phenomena demanded of them, and that all extremes of function are accompanied by suffering.

It will be obvious to the observer, that the lines of demarcation on Diagram II are approximate only, and do not actually divide one brain area from another, as each line will be found on investigation to pass through the irregular margins of some of the brain centres which encroach on the adjoining areas. Thus, it will be seen that each area merges into the adjoining one.¹

In dividing the head into areas, the two glands in the head, located in the vicinity of the top of the spinal column and called the pineal gland and the pituitary body, are taken as the base on which the lines are constructed. See Diagram II, P. G. and P. B.²

If lines are drawn from the pineal gland and pituitary body (the functions of which are not known to physiologists but recognised by many Theosophists as the nucleus of new faculties), it will be observed that XIII areas are formed. Five lines proceed from the pituitary body, six lines from the pineal gland, and a semicircle around and about the ear, having as its apex the point where the two lines forming the area marked VII intersect each other.

In this way seven areas are formed at the side and back of the head, and six areas at the front of the head, making a total of thirteen areas. These are duplicated on the other side of the head.

It will further be observed that area VII, formed by the interlacing or crossing over of the two lines from the pituitary body and pineal gland, form a funnel-shaped area the function of the upper portion being volition, determination or firmness.

¹ To be more correct, it is necessary to know the position of each brain centre, and even then, the boundaries are difficult to define with precision. This detailed information is not required for the present purpose.

² These glands as well as the optic thalamus and pons viroli are of such importance to the student of occultism, that a detailed description will be given by the writer at a later date.

Probably H.P.B. refers to the same portion of the brain when she writes :

That portion of the Divine which goes to animate the personality, consciously separating itself, like a dense but pure shadow, from the Divine Ego, wedges itself into the brain senses of the foetus, at the completion of the seventh month . . . This detached essence or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct, thinking principle in man, its chief agent being the physical brain . . . The Divine Ego tends with its points upwards towards Buddhi, and the human Ego gravitates downward, immersed in matter, connected with the higher, subjective half only by the *Antahkarana*.¹ As its derivation suggests, this is the only connecting link during life between the two minds, the higher consciousness of the Ego, and the human intelligence of the lower mind.²

This centre is connected with all the cranial nerves. We therefore have the will to smell, taste, see, feel and hear; the will to love, perceive, think, construct, discriminate, sacrifice and realise, just as we will or determine. The highest attainment being to realise the real from the unreal, or emancipation of the self and the realisation of the Self. Just as we have external organs of sense, so we possess internal organs to manifest other qualities.

It would appear in the arrangement of form and the unfoldment of consciousness that areas I to VII, which are common to both man and animal, evolved in the animal with a group consciousness, and areas VIII to XIII are normally successively developed in man with individualised consciousness.

As certain as the space occupied by, and the direction of the hands of an ordinary clock reveal the relative time of day, so the space occupied by, and the direction of, the cells of the brain within the skull, indicate to the observer the state of the unfoldment of consciousness, whether it be instinctive or non-instinctive.

¹ The centre through which the lower mind may reach up to the higher manas as the controlling power of the senses and the reflection of *Ātma*.

² *The Secret Doctrine*, Vol. 3, p. 511.

The location of each area indicates its place in the plan of evolution of life and form.

The areas nearest the trunk have functions dealing with the physical phenomena of life, whereas the areas farthest from the body have functions dealing with mental and spiritual phenomena.

If heads are viewed from these angles they will exhibit the ray on which Egos are expressing themselves through the physical forms of the brain, always remembering the fact that it is the attitude or direction of the will which determines whether the area is used for self or Self.

The future development of the brain is just as much a matter of evolution as the past, and therefore it may be expected that the upper areas of compassion and adoration, or the ethical or mystical rays of development will be expressed.

When one form dies, it reappears in another form, death being merely birth into another plane of being.

May I be allowed to express the one thing that really matters, namely, to control through area VII the instinctive areas I to VI and the intellectual knowledge gained thereby from areas VIII to XII, both purified by sacrifice to area XIII (adoration, emancipation, realisation). This is the goal of all our effort in the physical and mental: the realisation of the kingdom of happiness and liberation.

In the next article will be given some particulars of each area that have some practical application to everyday life, and which may be demonstrated among members of our own families, of whom we are expected to know the most.

A. E. Ellis

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVIII, No. 6, p. 690)

XX. HYDROGEN

221. It was pointed out in Paras 218-219, that Hydrogen occupies a special position in the periodical table of elements, and that, since all the elements are apparently built up from Helium, we may expect it to have some special function in the economy of Nature.

According to *The Secret Doctrine*,¹ Hydrogen, in Alchemy, is "Spiritual Fire," or the Ray that proceeds from its Noumenon, the Dhyana of the First Element; it is gas only on our Terrestrial plane; it is fire, air and water in one, hence the chemical and alchemical trinity under three aspects; it is three in one.

222. It was by the study of the spectrum of Hydrogen, that Rydberg was led to the discovery of his famous constant R which, as we have shown in equation (56)², bears a definite relation to our Great Tone frequency n.

¹ Vol. 2, p. 111.

² Para 181.

It may be remembered, that in deducing the mass of Hydrogen from the electron and the number of spirillæ in equation (49), there was a small discrepancy, which we said would be explained later.¹

It would appear that this discrepancy is in some way connected with the relationship between Rydberg's constant R and the auroral frequency n , which we will now attempt to account for. Let us suppose that the masses of the earth and moon were added together so as to form one body, as western science assumes was formerly the case, then from (55), the joint mass, instead of unity would become $p = 1.012278$. If further, all the Protons in the combined mass were changed into Hydrogen the atomic weight of which, when the Proton is taken as unity, is from (57) $y = 1.007586$ then the joint mass would become

$$py = 1.019956 \quad (89)$$

in terms of the earth's mass as unity. We shall see later that there is reason to believe that the mass of the earth in its effects in space, is such as would be given by transforming all the contained Protons into Hydrogen. Now, from (56), we have for the relation between Rydberg's constant and the auroral frequency n

$$R/6n = py \quad (90)$$

which is the same relationship as given in (89); if therefore, we understand this to mean, that one of the functions of Rydberg's constant is to transform the earth's mass to py , or inversely, to transform py into 1, we may, perhaps, look for the mechanism of this within the Hydrogen atom itself.

¹ See Para 185.

In searching for light on this problem, we find in *Occult Chemistry*¹ that Hydrogen has 6 triplets in its constitution, and that each triplet is supplied from an emergent centre of force, so that there are 6 emergent centres of force.

If, therefore, we assume that each centre of force supplies ne charges per second into space exterior to the atom, whilst the interior supply is given Re' charges, so that

$$Re' = 6ne \quad (91)$$

$$\begin{aligned} e' &= 6ne/R = 6ne/6npy = e/py \\ &= 4.68059 \times 10^{-10} \end{aligned} \quad (92)$$

the value of the electronic charge $e = 4.774 \times 10^{-10}$ being the same as given in Para 160.

223. Now, as was shown,² if the mass of the electron is of electro-magnetic origin, its mass varies as the square of the charge, so that, instead of the electron of mass

$$m = 9.00496 \times 10^{-28}$$

carrying the charge e , we shall have an electron of mass m' , and charge e' given by

$$m'/m = (e'/e)^2 = 1/(py)^2$$

$$m' = m/(py)^2 = 8.6560 \times 10^{-28} \quad (93)$$

$$e'/m' = 5.40732 \times 10^{17} \quad (94)$$

$$e'/m'c = 1.80328 \times 10^7 \quad (95)$$

¹ P. 7.

² Para 163.

where the ratio of charge to mass in (94) is in electro-static units, whilst in (95), where c is the velocity of light, this ratio is in electro-magnetic units.

It should be understood that in outer space the electronic mass is m , whilst within the globule of space containing Hydrogen, the mass is m' , and the charge e' .

It is, of course, only in outer space that the mass and charge can be measured, so that observation gives the electronic mass and charge as m , and e ; moreover, it is only in the open space of the enclosing globule, that the charge is e' , and the mass m' .

When the electron enters the spirillæ of the occult atom, then, as shown in (43) and (47), the charge e' is changed to $e'/4\pi$ and the mass is changed to

$$\begin{aligned}\mu &= m' / (4\pi)^2 = m / (4\pi py)^2 \\ &= 5.4815 \times 10^{-30}\end{aligned}\tag{96}$$

If now we take the number N of spirillæ in Hydrogen, or what is the same thing in the Proton, as given in (48), where $N = 302, 400$ we have for the mass of the Proton,

$$P = N\mu = 1.6576 \times 10^{-24}\tag{97}$$

The accepted mass of Hydrogen is 1.663×10^{-24} and that of the Proton 1.6495×10^{-24} both of which are very near to the value given by (97).

224. One of the conclusions that may be drawn from the above, in connection with the factor py , which occurs in several of the equations, is that there is something in the mechanism of the Proton, or of Hydrogen, which is concerned with the distribution of matter, between the earth and moon,

since p is the sum of the masses of these bodies, and with the transformation of the Proton into Hydrogen, since y is the atomic weight of Hydrogen in terms of the Proton taken as unity.

It is possible that this mechanism may receive some explanation from the thickening of three out of the ten coils of spirillæ, of which the atom of occultism is composed.

As stated in the Appendix to *Occult Chemistry*¹:

The atom consists of ten wires, which divide themselves naturally into two groups—the three which are thicker and more prominent, and the seven thinner ones which correspond to the colours and planets . . . The ordinary sevenfold rule works quite accurately with the thinner coils, but there is a very curious variation with regard to the set of three.

As may be seen from the drawings, these are obviously thicker and more prominent, and this increase of size is produced by an augmentation (so slight as to be barely perceptible) in the proportion to one another of different orders of spirillæ and in the number of dots in the lowest.

This augmentation, amounts at present to not more than

$$0.00571428 = 1/175$$

(98)

225. Some further light may be thrown on the meaning of this thickening, by the results of clairvoyant observations which have recently been made in connection with these researches.

When travelling to Ommen, Holland, in the summer of 1926, Mr. Hodson and the writer agreed to meet periodically, and by means of Mr. Hodson's clairvoyant powers, investigate some physical phenomena; the idea being, that these mathematical researches and the clairvoyant observations would be mutually illuminative; the results of these researches being intended, if found suitable, to be a contribution to the work of the Theosophical World University, now in course of formation.

¹ P. iii.

The subject first chosen to investigate, was magnetism, and for this purpose, a steel spherical magnet was procured, of about $2\frac{1}{2}$ inches in diameter.

The poles were first examined, from which important information was obtained—this, however, may be deferred to a later article, specially dealing with magnetism—but at the centre of the sphere, there was found to exist, a central globular structure (named by us, the central globular vortex, or the c. g. v.), which from the description, appears to be identical in structure with the atom of *Occult Chemistry*, enlarged to about half an inch in diameter.

After examining this on the physical plane, it was again observed on the astral and mental levels.

On the Causal level there was seen to enter the atom, a stream of energy from some higher plane.

This stream of energy had a dark core, composed of a substance from a plane higher than the investigator could reach.

A co-operator on these higher planes informed us, that this stream of force was from the \bar{A} tmic Plane, and we have given it the name of the \bar{A} tmic Shaft.

Who this co-operator was, we were not told; it may, of course, have been a friendly Deva, or some One still higher. In this connection it is of interest to note that Mr. Hodson learns, that since the coming of the World Teacher, the Deva-evolution is now preparing to co-operate with humanity, as in ancient times, and this help, so opportunely given, may be one of the early results of the new order of things.

226. Below the causal level of the mental plane, this \bar{A} tmic Shaft is not visible, being apparently absorbed by the atoms of the four lower sub-planes, which it vitalises or renews.

This process continues downwards to the astral, and finally reaches the physical plane, where, having reached the densest matter, it rebounds and re-ascends to higher levels, presumably to the Ātmic, to begin the cycle once more.

We thus have a continual circulation through the five planes of our system, such as is apparently hinted at in *The Secret Doctrine*.¹

The globular atom seen in the centre of the magnet, on all three planes, is whirling with great velocity round its axis, which is at right angles to the line joining the poles of the magnet, and in the process, throws off streams of energy through the interstices of its surface, like whirling jets of water spray; these outrushing streams of energy induce the magnetism of the plane. Each plane thus has its own characteristic magnetism, which it would seem, are known in practical occultism as the seven radicals.²

Information received intuitively during the process of clairvoyant investigation, was to the effect that what occurs in the magnet, is identical with what occurs in an atom, a planet, a solar system and in a universe; so that a magnet is a little universe complete in itself, as is also an atom.

When Mr. Hodson placed his consciousness within the central globe of the magnet, the effect perceived was not that of the receipt of a continuous stream of energy, but of a succession of exploding "bombs". These explosions however, were cushioned by the walls of the central globular vortex, which received or absorbed the expanding energy of the explosions, so that the energy of the whirling globe was fed by the contents of the "bombs".

227. The above facts of observation may give us a clue to the function of the thickened wires in the atom, since an

¹ Vol. 1, p. 167.

² *Secret Doctrine*, Vol. 1, p. 169.

atom is simply a magnet on a much smaller scale. Let us assume by way of hypothesis, that the Atomic Shaft passes along the axis of the three thicker coils of the atom, and thus causes the slight thickening given by (98).

In the process of exploding, this central core expands outwards until it eventually constitutes the whole substance of the atom.

If we observe a stream of water falling from a circular pipe, we note that as the water descends the diameter of the falling stream gets less and less, the greater the distance from the issuing pipe.

This is due to increasing velocity in the course of descent, but the quantity of water passing any part of the descent in unit time, is the same.

If we measured the relative thickness at different points, we could at once ascertain the relative velocities at these points.

Similarly, by the relative thickness of the core in the three thickened coils, we can measure the relative velocities of the core and the coil of the atom, but this measurement will give, not the relative masses of the two, but the relative energies, that is, the respective masses multiplied by the squares of the respective velocities of core and coil.

Thus if m is the mass of the core, and M the mass of the atom, and if C is the velocity of the core, and c the velocity of M and of the coils, we should have

$$Mc^2 = mC^2 \quad (99)$$

$$M/m = (C/c)^2 \quad (100)$$

This of itself is not sufficient to determine either m or C , but from the relative thickness of core and coil as given by (98), we might say on the assumption of equal density, that

$(C/c)^2 = (175)^2$ for the three thickened coils, but if the Atomic Shaft supplies the energy, not only of the three thickened coils, but that of all ten coils, then in place of the above we should have, $(C/c)^2 = (175 \times 10/3)^2$.

There is however, a further modification to take into account, and that is, the change of m into m' , as given in (93), which is concerned with the distribution of matter between the earth and moon, and the reduction of Hydrogen into the Proton, which was the prime reason for this investigation, as stated in Para 224. To make this reduction we must multiply the right hand term by (m'/m) , so that we have finally from (93), for the relative velocities

$$\begin{aligned} (C/c)^2 &= (m'/m) (1750/3)^2 \\ &= (1750/3py)^2 \end{aligned} \tag{101}$$

228. Now let us suppose that the velocity C , is the radiation velocity of some body at present unknown, the mass of which is S' , then from the law announced in the pamphlet *Einstein's Theory*,¹ that the square of the radiation velocity is proportionate to the mass of the body, we shall be able to ascertain from (101), the mass of this unknown body, since the value of the right hand term is known, and c is also known, being the measured velocity of light. We need, however, to take another point into consideration; it was stated in Para 222, in connection with equation (89), that there is reason to believe, that the effect in space of the earth, is increased in the ratio y , the atomic weight of Hydrogen, a change which, though small, is important where accuracy is desirable.

We will, therefore, assume that c^2 is based, not on the earth's mass E , but on this mass, with all the Protons

¹ P. 34.

transformed into Hydrogen which is equivalent to making the effective mass yE .

We should then have from (101), for the relative masses of the two bodies,

$$S'/yE = (C/c)^2 = (1750/3py)^2 \quad (102)$$

$$C = c(1750/3py) = 1.71496 \times 10^{13} \quad (103)$$

$$\begin{aligned} S'/E &= y(C/c)^2 = y(1750/3py)^2 \\ &= 329573 \end{aligned} \quad (104)$$

In the *Smithsonian Physical Tables*,¹ the mass of the sun S , in terms of the earth E , is given as

$$S/E = 329390 \quad (105)$$

which within errors of observation is identical with the mass of the unknown body S' , as given in (104).

229. It would be difficult to enumerate the consequences, and describe the sweeping nature of the conclusions that can be drawn from the above result, for they are in many respects highly revolutionary.

But in the first place we may note, that in this central core, and its relationship to the spirillæ of the occult atom, as a thickening of three of the coils, we have apparently a mechanism which distributes the energies of our planet in such a form, that a suitable proportion goes to our satellite the moon, and the Proton is either changed to Hydrogen, or Hydrogen deprived of its surplus mass, and transformed into a Proton.

¹ P. 416.

On comparing the solar velocity C in (103), with the earth's distance from the sun $D = 1.495 \times 10^{13}$ we see that a particle carried from the sun to the earth with the velocity C would arrive at the earth in less than one second after leaving the sun, and from this we can understand, that elements created at the sun's centre, can appear simultaneously at the earth's centre, or what would appear to be simultaneously to an observer.

According to a statement by Bishop Leadbeater,¹ the centre of the earth is utilised by the Third LOGOS for the manufacture of new elements, and from there is a direct connection with the heart of the sun, so that, elements made in the sun, appear immediately in the centre of the earth.

From the above observation of Bishop Leadbeater, and from equations (103-5), we may safely conclude that the *Ātmic Shaft* as seen by Mr. Hodson has its source in the sun, and travels to the earth with the velocity C .

The interchange of energy and matter between earth and sun above implied, may be regarded as a partial confirmation of the conclusion arrived at in our first volume,² that there is an interchange of matter between earth and sun, so that the whole mass of the earth is transferred to the sun, and *vice versa*, once every year, and this is probably the occult reason why in all religions the order of ceremonies and services has an annual cycle, in which it repeats itself.

230. Since the emergence of the solar radiation velocity C , and its operation on the terrestrial atoms, introduces an entirely new factor in physics, it may be useful at this stage to search for other evidence of its existence.

An interesting and important feature of the velocity is, that the matter or energy brought by it, does not come in a

¹ *The Inner Life*, Vol. I, p. 357.

² *Studies in Occult Chemistry and Physics*, pp. 69-84.

continual stream, but in the form of bundles or "bombs," just as in the case of light there is a transference of bundles of energy or "quanta".

The question naturally arises: What amount of matter is contained in each "bomb"?

Let us assume by way of trial that this amount of matter is the electronic mass m , as given in Para 160.

Such a mass having the velocity C , would strike the terrestrial atoms and impart to them a momentum mC .

If a constituent of an atom was held within it with insufficient force, it might be driven out of the atom.

This at once suggests that radio-activity might be one of the effects of this electronic bombardment; now, our own investigations, and those of western science, agree in concluding, that all the elements are practically built up out of Helium.

Let us therefore suppose, that a loosely held atom of Helium in Uranium was struck by one of these "bombs," then, if no momentum was expended in extricating itself from the atom, the Helium of mass A , would leave Uranium with a velocity v , and a momentum

$$Av = mC \quad (106)$$

$$v = mC/A = 2.34182 \times 10^9 \quad (107)$$

It should be noted however, that all the Helium contained in the chemical elements must be held together with some amount of cohesive force, so that no Helium atom could leave the element with a momentum quite so great as the above, hence the velocity v in (107), must be always a little greater than any observed Helium or Alpha-particle.

In other words, v is the maximum velocity, which Alpha-particles may approach closely, but never reach.

The following are a few of the highest velocities observed in Alpha-Rays:¹

ALPHA-RAY RADIATION VELOCITIES

ELEMENT	VELOCITY	
Thorium C'	2.22×10^9	
Radium C	2.06×10^9	
Actinium C'	2.00×10^9	
Actinium A	1.98×10^9	
Thorium A	1.94×10^9	
Actinium Emanation	1.91×10^9	(108)

All other Alpha-Ray velocities are less than the above, but the velocity of Thorium C', is very close to the maximum velocity given by (107), which implies that its cohesive force is only just sufficient to hold it together. This is also indicated by its extreme instability and shortness of life. The life of Thorium C' is so short that the half of it vanishes in one hundred thousand millionth of a second. Even Radium C', the next lower in velocity, has only a life period of one millionth of a second, during which, the half of it is battered to pieces by the solar "bombs".

The half of the period of Actinium C' is not given, but the next to it, Actinium A, has half its mass dissipated in one five hundredth of a second. We thus see that the length of life increases rapidly as the difference from the maximum velocity v increases, and this remarkable law continues down the list, for the half life of Thorium A is 0.14 sec., and Actinium Emanation 3.9 secs., but it is only when the cohesive force is so great that half the velocity v is lost in extricating the Helium atom, that the element possesses a respectable life period.

Thus Radium is so stable, that half the velocity of the Alpha-particle is absorbed by the Radium, leaving a balance of

¹ Taken from *Smithsonian Physical Tables*, 1920, p. 396.

161×10^9 and Radium retains the half of its initial mass for 1730 years.

As the velocity falls still further, the half period increases enormously, and Uranium with an Alpha-particle velocity of 145×10^9 has a half life period of five thousand million years.

Thus for a change of velocity from 145×10^9 for Uranium, to 222×10^9 for Thorium C', the half life period is reduced from five thousand million years, to one hundred thousand millionth of a second, a truly enormous difference.

231. This rapid decrease of life of the radio-active elements, as the velocity of the Alpha-particles increases, has been a great puzzle to western physicists, and can be best understood, perhaps, by an illustration from engineering.

If an engineer built a bridge able to carry a load of ten tons, and only five ton loads were allowed to pass over it, the bridge might last for a thousand years, but if loads of 9 tons 19 cwt. and 111 lbs. were allowed to pass over it the bridge might not last a day, perhaps not even for a minute. There would be a similar rapid fall in the life period of the bridge, as is shown in the life periods of the elements, as the velocity of the Alpha-particles approached the maximum velocity v , and from this, we can legitimately infer, that the velocity of the Rays from Thorium C' with its exceedingly short life, is very close to the velocity v , so that the velocity v , and the velocity C , in (106), cannot be greatly in error. Moreover, if in place of one bridge, there were a million bridges, the life of these million bridges would follow the same mathematical law as the life of the radio-active elements.

On the assumption, therefore, that the solar "bombs" are electrons of mass m , the reality and correctness of the solar radiation velocity C , can be deduced from the observations of western science, as well as from the observed facts of occult investigations.

CONCLUSIONS AND SUMMARY

232. The modern chemical elements, as determined from occult investigations, supplemented by those of western science, consist of 96 elements, only 92 of which are recognised by western science.

In the periodic table the 96 elements distribute themselves in sets or cycles of 18 elements, in which the chemical character of the element repeats itself.¹

By means of Moseley's Law, which shows that the characteristic X-Rays have frequencies proportionate to the square of the atomic number, it is shown that the number of elements from Hydrogen to Uranium is 96, as determined by occult investigation.²

Hydrogen occupies a unique position in the table of elements, and its existence as one of the elements, is not taken into account in applications of Moseley's Law.

In Alchemy it is termed "Spiritual Fire," and the alchemical trinity, or fire, air and water in one.³

There is something in the internal mechanism of Hydrogen that distributes matter in proper proportion between the earth and sun, and transforms Hydrogen into Proton, or *vice versa*.

The investigation of this mechanism enables us to remove the discrepancy in the mass of Hydrogen, obtained theoretically in Para 164.⁴

By means of the clairvoyant observations of Bishop Leadbeater and Mr. Hodson, assisted by a co-operator on the higher planes, a further study of the three thickened coils of the occult atom has been made.

¹ Paras 214-218.

² Paras 219-220.

³ Para 221.

⁴ Paras 221-223.

From this it has been deduced that these thickened coils are an essential part of the mechanism which distributes the matter between the earth and moon, and between Hydrogen and the Proton, and that the thickening is due to Ātmic Shaft, seen at the causal level of the mental plane.¹

This Ātmic Shaft renews and revivifies the matter of the three lower planes, and rebounds when it reaches the physical. Its origin is traced to the sun, since it travels with the solar radiation velocity C, as given in 103.

By means of the law that the radiation velocity of a body is proportionate to the square root of the mass, the correct value of the sun's mass is determined from the velocity C.²

The correct value of the velocity C, and its action on terrestrial phenomena, is further inferred by the explanation it gives of radio-activity. The whole of the matter and energy of the earth's physical plane, is apparently brought to us from the sun with the velocity C, and elements formed within the sun's mass immediately appear within the mass of the earth.³

G. E. Sutcliffe

¹ Paras. 224-227.

² Paras 103-105.

³ Paras 227-229.

THE ETERNAL VERITIES

A DREAM FRAGMENT

I TRY to glimpse Them through the Gates of Song
When I return to earth from Morning Land
Great Austere Presences that sweep along
With Smile and uplift Hand!

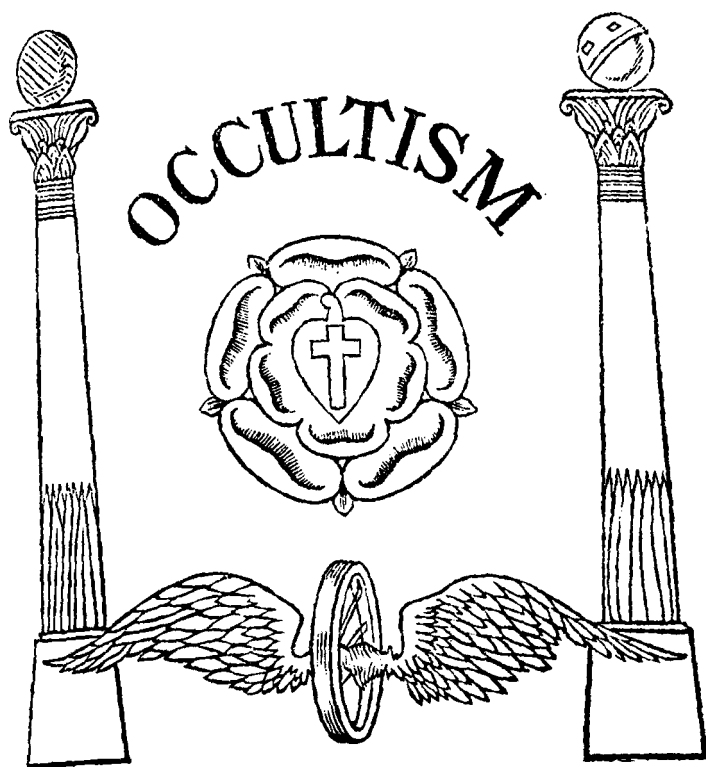
As ocean breaking on a rock-bound shore
In this our human world bears unto me
Its shell and seaweed trophy evermore
But yet remains THE SEA!

So with the vast Emotion, Wondrous Thought
Smiting the heart and brain in space and time
A fragment here and there of each is caught
Whereon to sink—or climb?

But could we see Their Archetypes Beyond
That vision were the Ages' one Desire!
God's erring lovers in last Rapture fond
Would flamewise meet in Fire!¹

DAPHNE

¹ The idea on waking imaged Itself as Something Vast in Beauty and Power which flung Its (geometrical) Shape against the boundary of first one plane and then another, each time breaking into a greater number of fragments, and the human being beholding, taking in (as a rule) only one of these at a time, either hung on to it (if pleasurable) or else fled from its touch alarmed (if tragic to itself) and thus failed to perceive the Mighty Archetype behind, but the idea (gathered with some effort as one 'came back'), imaged That which, could It be held permanently and *applied* down here, would for once and all reveal everything dear (and dreamt of as lost) as still present, and all shrunk from as most desirable!



THE FERRYMAN

By DUNCAN GREENLEES

At last the Pilgrim King draws near the lotus stream or pool, worn out with his long journey through the western deserts. Beyond the silent waters of the stream he sees the glory of the Gods, far on the shores of the Field of Peace and shining with Their radiant beauty, while tethered to a tree upon the beach there floats the boat wherein he must travel to know Their Being and Their Power.

This is indeed a wondrous boat and full of every mystery, for every part of it has been endowed with separate and

conscious life; its rower is the Divine Ferryman of the Gods. His name is strange,—the “Looker Backward” is He called, or “He with Face behind Him,” because His eager eyes are always turned upon the scorching desert compassionately searching for some who fain would join the Gods within the realms celestial.

And long before the tired wanderer may see the waters gleaming in the Sun's bright rays, His keen eyes have viewed him toiling slowly through the wilderness of the world, and joyously but patiently He waits the coming to the shore. For the King of this heavenly land has wisely made a law that the Ferryman shall hold His anchorage until invoked with due authority by one who knows the Words of Power which give admittance to the Field of Peace. Who then may gauge this gracious Being's eagerness as He sits waiting for the pilgrim's advent and wonders if he knows the answers to the questions and if he bears that knowledge of his own divine ancestry which alone admits him to the company of the Gods? And as at last He sees the dawning of a happy smile upon the wanderer's face at the first glimpse of stream and glory and the boat for crossing to the further shore, what joy must fill His own most gracious heart who yielded up the heavenly glories thus to ferry others to the Realm Divine!

Now on the crystal air rings out the glad and confident appeal:

*He, Looker Backward with Face behind Him! Behold! I am coming and bringing to Thee the Eye of Hóre which was gathered in the Field of Confusion.*¹

And again:

*O Thou Ferryman of the Field of Reeds, bring that for me; it is I the King who run, it is I who come.*²

¹ Egyptian Pyramid Texts, 1227.

² *Ibid.*, 1193.

Adding to this words of praise and homage :

*Thou art a Flame which knoweth not its Father and Thou knowest not Thy Mother . . . ferry me swifter than running unto the land adjoining the Field of the Making of Gods wherein the Gods grow young again.*¹

Sometimes the comer adds that in his hand he bears the mystic pot or Graal which is the Ferryman's true home, and claims to be His worker in the world He left so long ago.

*I am Thy cowherd, the guardian of Thy birthplace.*²

For ever has the Master's service been the first and chief of titles for our entry to His world of truth.

Yet other tests await the candidate for a celestial destiny. Before his feet may touch the sacred boat he must be able to claim a "tongue of good report" upon the world he leaves behind him.

*I am just before Heaven and Earth . . . this indeed is what Thou hast heard in the houses and on the streets in the day of my summons.*³

*As He is pleased with Hôre because of His tongue, so shall He be pleased with me.*⁴

When asked from whence he came, he proudly answers :

*I have come forth from the city of wide gates. O, I am the serpent come forth from God, the Uraeus come forth from Rē.*⁵

His virtue and the knowledge of his divine origin avail him for the password. He is admitted to the Ferryman's boat and takes his seat toward the stern and so is safely carried to the further shore.

Sometimes the Ferryman's place may be taken by the Four Sons of Hôre, the curly-headed Ones of waving tresses ; and often the wanderer must threaten to reveal Their hidden

¹ *Egyptian Pyramid Texts*, 1186-7.

² *Ibid.*, 1183-5.

³ *Ibid.*, 1188-9.

⁴ *Ibid.*, 1088.

⁵ *Ibid.*, 1091.

Name to men, before These may be persuaded to bring the ferry over for him. Sometimes the Ferryman comes with His friend, Hegror, the "Hungry One," whose Name is drawn from His hunger for bringing souls safely over the waters. Sometimes the courage and faith of the candidate are tested by the apparent heedlessness of the Ferryman to his cry, and then it must be addressed to the oars themselves to bid them bring the boat across, and should they refuse this service the King would have to fly over the stream upon the wide wings of Thôt, unless perchance Rē^c, Himself, will come to fetch His son.

Thus is "the Kingdom of Heaven taken by storm," for the dauntless will of the King may not be impeded by any God or any Spirit, and nothing may avail to hold him from his heritage.

Safe arrived at last, the King lands in the Field of Reeds, wherein Rē^c, bathes daily, and takes his seat among the Gods. He is welcomed by Them on the beach—

*Standing wrapped in their cloaks, Their white sandals on Their feet . . . "Our heart prospered not until thy coming to shore," say They as he comes among Them.*¹

Then he shares Their divine immortal food and—
*drinks of the fountains within the Field of Peace*²
whereof They drink, and puts upon him Their robes of finest linen; his life with Theirs is derived from the Tree of Life over which the undying stars do hover.³

There he abides for ever among Them as Their Brother; in the holy presence of Rē^c, in the land where the Gods are born and are ever young, as one among Them a Shining Spirit for ever and ever.

Duncan Greenlees

¹ *Egyptian Pyramid Texts*, 1197-8.

² *Ibid.*, 1200.

³ *Ibid.*, 1216.

THE MASTERS :

FROM A CHRISTIAN POINT OF VIEW

By A SEEKER

CHRISTIAN people sometimes feel considerable difficulty with regard to the statements which Theosophists make about the Masters, Their place in the Divine Order, and Their work. The object of the following brief sketch is to suggest considerations which may lead to the removal of these difficulties. Logical proof of the Masters' existence, and of the truth of Their nature, is, of course, impossible. Proof lies not in the region of the intellect, still less in that of things which can be demonstrated physically. The men of His day who had frequent intercourse with the Lord Christ could not know Him and "see Him as He is," because they were not "like Him". (I. John, 3.2). Like can only be truly known by like. Even His disciples only came truly to know Him as a result of long experience and spiritual illumination.

Spiritual teaching and influence, moral excellence and works of power brought no conviction to the hostile or to those who demanded infallible proofs. They only misconstrued them and were confirmed in their hostility. So if the Masters openly and regularly walked amongst men, They would not be recognised as such, except by the few who are on the way to become "like Them". But it has been promised that earnest seekers shall find, and that promise has always in the end justified itself. The writer is one who, as to many of the

things asserted by Theosophists, has passed from scepticism and doubt to inner certainty and knowledge; and it is his hope that a brief statement of some of the principles which have guided him, and lines of thought which he has followed, will be of use to others who are seekers, and who are willing to welcome Truth from whatever quarter it is manifested. So perhaps they may be helped to find the Masters for themselves. He is conscious how much has been left unsaid on a vast subject and how many questions may be suggested by that which he has said; but it is his hope that that which follows may not be without its use in suggesting lines for further thought and study. It should be noted that most of the Scriptural quotations follow the Revised Version of the Bible, except in one or two instances where a still more literal rendering of the original has been given.¹

THE NATURE OF GOD

For the sake of clearness we must start with fundamentals and ask what we really believe about the Nature of God. Popular theology is often a form of idolatry. Idolatry is essentially the limitation of the object of worship to a form. Negatively it is the practical denial that He transcends the form which represents Him or through which He is manifested. Many people, and even some teachers, seem to think of God the Father as a great man, God the Son as another man, and God the Holy Ghost either in a vaguer way as still another man, or as a mere influence. This is Tritheism, and it is the result of an anthropomorphism which is unaware of its own limitations. A certain measure of anthropomorphism is, of course, inevitable. Knowledge is only possible because of an essential kinship between the knower and the known. Man's power to know is, and must

¹ These must be taken as references only; as quotations they are not accurate.—Ed.

always be, conditioned by the content of his consciousness and the measure of the development of his faculties. So man can only see in God that of which he is in some measure conscious in himself; and when he tries to represent to others that of which he is conscious, he is almost entirely limited to the use of terms which are strictly appropriate only to the description of sense-impressions and their objects.

It goes without saying that God must always be to man the Most High. To put it in another way, man's greatest, highest, purest and best ideals, thoughts, experiences and perceptions must always approximate most closely to the truth of God. Man himself is essentially infinite. This is proved by the fact that the concept of infinity is always part of the content of developed human consciousness. Man's mind cannot encompass infinity, but neither can he escape the conviction of its reality. The categories of time and space are forms by means of which he tries to make real to himself that which he is able to perceive of infinity, either as duration or extension. One need only try to imagine either an absolute maximum or minimum to realise the impossibility of postulating a limit in either direction to time or space. The Infinite must be One; therefore all that exists must exist in Him, not as a Self-limitation, as theologians sometimes say, but as a limited manifestation of the infinite wealth of His Being. Existence (that which stands out, from ἐξίστημι) is manifestation, and is necessarily limited. It is to Being as the relative to the absolute. Man's essential infinity is also to some extent indicated by his capacity for endless progress, by the fact that he never reaches a goal without at once beginning to aspire to something beyond it. His attainments are always starting points for the accomplishment of something greater. If it be asked: How can a concept within the consciousness of man, which itself is limited in so many directions, be taken as a

proof of infinity? it can only be said that it is in the nature, not in the measure, of the concept that the proof lies. Man perceives infinity much as a lens receives and focusses the rays of the sun; the nature of that which is perceived indicates the truth of that which lies beyond perception.

Man knows himself, so far as his manifested life is concerned, to be a derived and relative being. It follows logically that the source of his being, the Absolute to which he is related, must be at least equal to all that is in himself. God must be infinite. He must be in Himself all that man can conceive of in the way of consciousness, of truth, goodness, love, wisdom, and power, and infinitely more. Creation must necessarily consist in His self-manifestation, in the outpouring into the multitude of existences of the wealth of His Being. That is what we mean by love, the outpouring of self as a free gift to those to whom one is spiritually related. Therefore God is Infinite in every sense.

Here we may quote the first of the Thirty-nine Articles of Religion as set forth by the Church of England. It reads as follows:

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker (Lat. Creator) and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

Two things are to be noted here. In the first place there is no trace of the crude anthropomorphism of popular theology. Besides the explicit ascription of "infinite power, wisdom, and goodness" to the Godhead, terms are used to safeguard the faith of the believer from any limited conception—"without body, parts, or passions". The negation of "body" and "parts" implies infinity; that of passions, the denial of capricious changeableness, implies eternity. In the second place, the Three Persons are quite clearly regarded as relative

Existences or Manifestations, relative, that is, to the Godhead, the Absolute. The significance of this will appear later.

Compare with this the first two articles of the "Summary of Doctrine" set forth by the Liberal Catholic Church, which is frankly Theosophical in its teaching, and the entire agreement of the two Confessions will be noticed.

1. The existence of God, infinite, eternal, transcendent and immanent. He is the One Existence from which all other existences are derived. In Him we live and move and have our being.¹

The word "God" here seems to be used of the Manifested God, not of the Unmanifested Absolute.

2. The manifestation of God in the universe under a triplicity, called in the Christian religion Father, Son and Holy Spirit, three persons in One God, co-equal, co-eternal; the Son "alone-born" of the Father, the Spirit proceeding from the Father and the Son, the Father, the "Great Architect of the Universe"; the Son, "The Word Who was made flesh and dwelt among us"; the Holy Spirit, the Life-Giver, the Inspirer and Sanctifier.

Compare again these statements with that of S. Paul:

There is . . . one God and Father of all, who is over all, through all, and in all.²

And that of S. Bonaventura:

His Centre is everywhere, His circumference nowhere.

From the point of view of Christian philosophy these statements seem to be necessarily true.

A great deal of confusion exists in some minds owing to the different senses in which the word "person" is used. The word itself is of Latin origin, and is compounded of two words *per* and *sona*. It was applied to the mask which a Roman actor wore when he assumed a particular part on the stage. One man might assume a number of different parts and wear various masks. The word *persona* meant that through which the sound came when the actor spoke. In

¹ Acts 17-28.

² Ephesians, IV, 6 (R.V.).

popular language now it is used to denote the living being who speaks through his material embodiment, because most people are so materialistic in their ideas that they confuse the real man with his physical body. Philosophers, on the other hand, when they speak of a person, mean one who possesses personality, that is one who manifests self-consciousness, self-determination, and love. When Theosophists deny that God is a person, they mean that He is not a limited being to be confused with any form, however great and noble ; but they do not mean that He does not manifest personality in the sense in which the term is used by philosophers. They would subscribe whole-heartedly to the statement of Bishop Brent of Western New York, one of the foremost men in the American Episcopal Church, in *The Mount of Vision* :¹

The beginning and the end of everything is to be found in God, He is the Author of Life—From Him we came, in Him, consciously or unconsciously we live, to Him we go. A First Cause who is responsible for the existence of personality must and does include and contain in Himself, in addition perhaps to much else, all that personality means and connotes. Possibly it is quite legitimate to speak of God as Personality—not as a Personality—though it is more accurate to think of Him as being the source of personality.

They would also adopt some further words of the same Bishop.²

The real reason why Christendom, is divided is because of diverse and static conceptions of God. It has been rightly maintained—and this is the meaning of catholicity—that safety so far as fundamentals are concerned is to be found in the universal.

The force of this statement will be more fully seen when we come to the consideration of man's relationship to God.

CHRIST, THE ETERNAL SON OF GOD

The truth of God's infinity compels us to realise that Creation is necessarily God's Self-expression on the various

¹ P. 5.

² *Op. cit.* p. 7.

planes of manifested existence. To put it in another way. All things owe their existence to God's Self-Sacrifice, the outpouring of the essential Being of the One to become the many. There is, as Noyes phrases it in *The Answer*, "One Life in many lives". It is not at all true to say that in creation God "made all things of nothing," if by "nothing" is meant an absolute void; for there cannot be an absolute void in view of God's infinity. But the phrase really means that out of "no-thing," the undifferentiated all, He brought into existence "all things," the differentiated many. This is really the view of creation expressed in the Prologue to S. John's Gospel.

In the beginning was the Word (The Logos), and the Word was with God and the Word was God. The same was in the beginning with God. All things *became* through Him, and apart from Him did not even one thing become—(πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν).

See also Westcott,

The Word *became* flesh.

It should be noted that with different writers and schools of thought the word Logos has not always the same connotation. It is not necessary here to notice the different senses in which "the Word" is often used, but only to remark that S. John uses it of the Eternal Son, the Second Person in the Blessed Trinity, the Divine Agent in Creation or Manifestation, He who is spoken of in S. Paul's Epistles as Christ, simply, without the article or the personal name Jesus.

It necessarily follows from the foregoing that all creation is an embodiment or incarnation of the outpoured life of the Second Person of the Ever-blessed Trinity. God's work of creation through the Logos is, as it were, a dual process. First there is involution, the infolding of the Divine Essence in matter, then there is evolution, the unfolding of its potentialities, the manifestation and ministration through

myriads of forms, qualities and powers of "the manifold grace of God"¹.

In this connection the following passage taken from Dean Inge's *Personal Idealism and Mysticism*,² is both interesting and instructive; he says:

I wish to show, that S. Paul gives us a very complete and explicit Logos-theology, though he never uses the word. I wish to lay special stress on this point, because none of the commentators on S. Paul, so far as I know, do full justice to it. I am convinced that the conception of Christ as a cosmic principle—that conception which is enunciated in S. John's prologue—holds a *more* important place in S. Paul's theology than in that of S. John, and that it may be proved, not only from his later Epistles, which some critics, partly on this account, consider spurious, but from those which are not disputed. I will collect the chief passages which, taken together, comprise S. Paul's teaching on this subject, naming in each case the Epistle from which the words are taken.

In relation to God the Father, Christ is the Image (*εἰκὼν*) of God. (2 Cor., Col.). This is a Philonic term, with a well-defined connotation. An *εἰκὼν* is a copy, not only resembling but derived from its prototype. It *represents* its prototype, and is a *visible manifestation* of it. Christ is the *εἰκὼν* of the Invisible God (Col.). In Him dwells bodily (*σωματικῶς*) the Pleroma, the totality of the Divine Attributes (Col. Eph.) . . . In reference to the world, Christ is the Agent in creation; through Him are all things (1. Cor., VIII, 6) and we through Him. He pre-existed in the form of God (Phil., II, 6) from the beginning. He is "the first-born of all creation"; in Him and through Him and unto Him are all things. "He is before all things, and in Him all things hold together" (Col., I, 15, 17). All things are to be summed up in Him (Eph., I, 10) He is *all* and in *all* (Col., III, 11). His reign is co-extensive with the world's history. "He must reign till He hath put all His enemies under His feet. The last enemy that shall be abolished is death." Only "when all things have been subjected unto Him, shall the Son also Himself be subjected unto Him that did subject all things unto, Him, that God may be all in all" (1. Cor., 15, 24-28).

In reference to the human soul, "The Lord is the Spirit" (2. Cor., III, 17), He is "life-giving Spirit" (1. Cor., XV, 45). As such He is the possession of all true Christians, living in them (Gal., II, 20); forming Himself in them (Gal., IV, 19.); transforming them into His image (2 Cor., III, 18), enlightening their understandings, so that they

¹ 1. S. Pet., 4, 10.

It was the late Canon Body who somewhere remarked that "grace is the imparted life of God". As such, grace has its work even in the sub-human realms of Nature.

² Pp. 38 *et seq.*

can judge all things, even searching out "the hidden things" of God (I. Cor., III, 15), and uniting them in closest union with each other and with Himself.

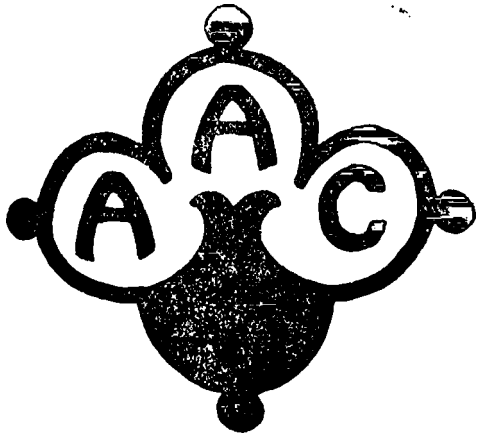
These quotations, which might easily be multiplied, seem to me to contain all the elements of a complete Logos—theology: and it is a constant source of surprise to me that critics continue to say that the Pauline Christ is only "the heavenly man," and that for a complete recognition of Christ as the Logos we must wait for the fourth Gospel.

A certain ambiguity will be noticed in some of the passages quoted by the Dean, and it is not always easy to say whether the primary thought in the Apostle's mind when he wrote them was that of Christ the Logos or of the Historic Christ in whom the Logos "became flesh". Probably both thoughts were struggling for expression in his mind, in a way not altogether unfamiliar to those who try to make that which they are able themselves to perceive of the manifold treasures of Divine Wisdom available for the instruction of others, including both wise and simple. A careful analysis of the passages in which S. Paul speaks of "Christ" will show that sometimes he speaks simply of *Χριστός* and sometimes of *ὁ Χριστός*. Unfortunately in the English Version the article is sometimes omitted in translation, and confusion results. Generally speaking, it will be found that when he speaks of "Christ" simply, the dominant thought is that of Christ the Logos, and when he speaks of "the Christ," it is that of the Historic Christ in whom the Logos "became flesh". Sometimes he speaks of "Jesus Christ". It may possibly be that he has in mind a distinction insisted on by some Theosophical writers, between the Christ the World-Teacher, the real Founder of religions, who claims that His sheep are not all of one *fold*, although they are to become one *flock* (S. John, X, 16.), and the disciple Jesus who was possessed by the Christ, and used as His vehicle for His appearance and work in Palestine. This, however, is a question which does not concern our present purpose, as it

relates not to the *fact* that the Logos "became flesh," but only to the *manner* of the Incarnation. The fact being admitted, the manner in which the body was prepared (Heb, X, 5) does not involve a vital question, but rather one of convenience or expediency; and only those who are more concerned with letter than with spirit, with form rather than life, will wish to excommunicate one another because of a difference of view upon the matter.

A Seeker

(To be continued)



AIM IN ART

By AN ARTIST¹

ART seems to be considered nowadays as a mere pleasure-giver, whereas it used to, and should still, exist only to help in spiritual evolution.

A work of art which is to be useful in that way requires to be sincere. For us, sincerity in art is a subjective representation of a human figure, landscape, or still life, or, in other words, an interpretative reproduction of these objects. As Taine says of Titian :

He had the talent to imitate objects closely enough to create in us a sense of reality, and to transform them deeply enough to awaken the immaterial in us.

Such works of art are subjective or interpretative because the artist has something to say. A purely objective image is not a work of art. It is of no use to humanity, for people see things objectively for themselves, and require the artist

¹This article is written by a living and practising painter who prefers to remain anonymous.

to draw their attention to what escapes their notice or what it is good for them to gaze upon for their spiritual progress. This is our sincerity in the West; the sincerity of oriental and Egyptian artists was of a different quality.

Art rises to a sublimity of expression, when conceived spiritually, which far surpasses the perfection of form attained, for instance, by the artists of the classical Greek epoch. The superior Gothic statues of the cathedrals of Amiens and Rheims show more artistic expression than an equally excellent example of classical Greek statuary, and they are deeply human as well. When a work of art representing subjectively a human being retains in the feature it desires to depict (grief, joy, serenity, etc.), its unexaggerated and natural appearance, with the intended character expressed to its fullest power in face, attitude, clothing or drapery, it reaches a summit of art not to be approached by a figure born from the love of material beauty alone. The latter may evoke thoughts of rhythm and form in an intellectual minority, ideas which, highly elevated as they may be, are not spiritual. A Gothic statue which represents a person such as we are accustomed to see around us, but breathing a feeling in so intense a spiritual manner that physical materiality is almost relegated to oblivion, appeals to our real selves. It is human, it is sincere.

Thus there is a material, an artificial or mental, and a spiritual art. The art of classical Greece is material. The art which Paris is to-day spreading over the world under the name of advanced art is mental.

One wonders how it is that artists no longer produce masterpieces as they did only a few centuries ago. The answer is that the artists of those times were employed to paint scenes and figures associated with their religion, their highest spiritual ideas. I have heard it said that art to-day has no aim, hence its decadence. But art has an aim which

only needs to be recognised for its productions to rise in quality: the *raison d'être* of art is to help humanity in its spiritual evolution. Let us consider how this can be done in our days when there is no longer the need for art to "illustrate" a religion.

Though art has always an aim, there is at present no exterior direction; artists are not at present shown by others the way in which their art can be of use to mankind. There is interior direction in art, as in all spiritual matters, for those who require and seek it. A heavy responsibility falls on the artists of talent: he must guide artists of lesser talent to that spiritual utility. The effect of the pictorial or other artistic creations of a master on the minor artists and on the generations which follow is remarkable. Masterpieces in themselves have to-day no direct influence on evolution: that is the province of the humbler works of art and even mere echoes of it.

The artist of value, whose efforts are concentrated on painting pictures which he hopes will go down to posterity, is on the wrong road, excellent as his productions may be. This does not, however, mean that he should go to the other extreme and be careless in the execution of his work, employing, for instance, media which he knows not to be lasting, though he is paid for his canvases. He must be sincere in the material part of his work as well as the spiritual. He ought to concentrate all his efforts on expressing what he feels he has to say. He must not consider whether his work will sell or not. No idea of material welfare should poison his inspiration. He must labour hard to acquire the craftsmanship without which he cannot attain freedom of expression. In the obtaining of this craftsmanship he will be inspired. Inspired? Yes, when an artist has discovered his natural and sincere mode of expression (and there are in Europe many different schools of

art, each sincere in itself) then his mind being desirous to receive the teachings of the masters of the school which he feels is his, will be uplifted, and, if the masters are no longer alive, he will be helped by their spiritual guidance and inspiration. Reynolds, in his "Second Discourse on Art" says :

Instead of treading in their (the masters') footsteps, endeavour only to keep the same road. Labour to invent on their general principles and way of thinking. Possess yourself with their spirit.

One day, in recommending a brother artist to study the great masters closely, I was told that to do so would have the effect of merely imitating them. That itself might not be so bad a matter. But there is no likelihood of such a standstill, as the great artists themselves know what is necessary for the evolution of an artist's generation, or for the influencing of minor artists by great artists ; and they will inspire him, their disciple, to a mode of expression different in aspect, and yet of the tradition of their school ; they will help him to paint such pictures as they would have painted if they were still here, making allowance for certain differences in individual temperaments which, though producing different kinds of pictures, are yet essentially of the same school.

The work of the artist of great talent has usually no *direct* influence on mankind because it is beyond the comprehension of those of the lesser degrees of spiritual evolution. Those to whom it is comprehensible do not, as a rule, require its aid. A sentimental chromo can have a direct, spiritual effect, but in order to have that effect it must be conceived in an order of spirit derived from the works of a master who himself, consciously or unconsciously, has been bent on an art useful to spiritual evolution.

A recent example of the influence of the work of a great landscape painter on the art of at least two nations, England and France, is that of John Constable, who took up the tradition

of landscape painting for landscape's sake where Hobbeman left off, historical landscapes having been the custom in the interim. He attained such a degree of truth in the perfection of his art, full of the divine beauty of landscapes, that he quite naturally took the place of guide to the following generation of landscape painters. So profound is the influence of sincere expression in art that when once an artist is given the means, he himself aiding, to achieve it, it strikes other artists so strongly as being the only logical way in which to interpret nature, that to the master falls the rôle of guide, and to the lesser artist the rôle of disciple.

A picture by Constable can be fully appreciated only by highly developed souls, artists of course excepted. Masterpieces are too austere to have any direct effect on the less evolved. What one commonly calls a daub, representing in a certain sentimental manner a landscape based on Constable's principles, can awaken in an ignorant person the desire for the more simple pleasures of country life in exchange for the artificial or perhaps immoral ones he is indulging in at the time. Thus a lower form of egotism may be destroyed by a higher one, and an individual may be helped a little in evolution, as Dr. Besant remarks in one of her lectures on *Dharma*. This of course is an extreme case mentioned to show that the lowest of art productions has its utility in spiritual evolution as well as the highest.

I am therefore convinced that a very important fact to be remembered is that every work of art, whatever its degree of quality, is of value to humanity, and when confronted with a work of art, even one that is of the lowest scale, it is wise not to judge it by its appearance only.

The occultist who knows the beneficial effect of thoughts of affection for a departed person will realise the importance of portrait painting which usually depicts a face at its best and so draws out thoughts of appreciation of the good points of the

sitter. In this branch of art a certain artificiality still adheres from another age when costume and other accessories were considered in good taste to give social importance to the person painted. When such is not in evidence the attention of the spectator is often attracted by the visible virtuosity of the artist in the execution of his work in imitation of Franz Hals' later productions. A great portrait painter is required to-day in order to give to that art the necessary reminder to subordinate the means to the end.

Chardin, with his pictures of home-life intense in its simplicity, and the magic of his still-life pictures, is probably the inspirer of to-day's *genre* picture, which is the branch of art that has the greatest effect on the largest number of people. Greuze, particularly in his large compositions, gave fresh impulse to the school of Chardin who was himself no doubt inspired by Le Nain frères and certain Dutch masters. Later, Millet continued the tradition. His "Angelus" is found in all kinds of reproductions in the humbler French homes. Its spiritual effect must be wonderfully powerful; and yet the original, from a purely artistic point of view, is one of the less happy efforts of an excellent artist.

This train of thought is applicable to all branches of art. In literature the influence of a great writer's work seems to be less on book-writing, however, than that of a master-painter on picture painting in general. This can be reasonably explained by the fact that ideas can be expounded by writing words without having to turn to a great author for the means of their employment, whereas the art of painting is more complicated, and one has to learn how to paint a tree, the sky or a face by methods mastered by the masters, and something of the nobility of the master's conception remains in each modest effort even if hardly perceptible.

The drama plays no longer the important rôle it used to have in the spiritual evolution of humanity since the ability to

read has become universal. Hence, no doubt, the fall of play-writing and acting in the West from what is noble to what amuses, and worse. Acting has, besides, something painful in it. A man's physical body, gestures and voice should be the visible means of transmitting his invisible thoughts. To employ them to express what one does not feel is a crime against sincerity.

With regard to what is usually termed black and white work—the execution of political cartoons, comic drawings and the illustrating of harmful reading matter—I cannot help considering it a mistaken application of the gift of drawing. Posters, however, can be very helpful in the diffusion of a useful idea.

House decoration, if conceived in simplicity, and, where children's rooms are concerned, in cheerfulness, will help to keep away an atmosphere of materialism from the home.

And now to the home itself. Here architecture has a double duty, for it must provide air, light and cleanliness for our bodies, and seek simplicity in appearance which should be harmonious in itself and in harmony with its environment. The wonderful architectural monuments of the Middle Ages in Europe have presumably played their part in spiritual evolution where the masses are concerned. The low materiality of to-day must be fought by reasoning; awe-inspiring methods are no longer spiritual weapons.

To conclude, we shall assume that there are four types of artists: First, he who is entirely dependent on the teaching of others, and who delights in loud colours and violent contrasts, the *Shūdra* painter; second, he who is strictly objective, who paints as he sees, neither adding nor omitting, who teaches the lesson of craftsmanship—the *Vaishya* painter; third, he who sacrifices all considerations to that of maintaining and proclaiming the truth and sincerity of his school, whose characteristics he will insist on to the neglect of other parts,

who shows imperfections but is eloquent—the *Kshatriya* painter; fourth, he who carries the lamp of artistic truth, which is the knowledge of the magic that permits the creation of what is spiritually beautiful, and the love that engenders that knowledge, he who is the guide—the *Brahmin* painter.

Certain nations can be seen to produce artists of one of the above classes according to the nation's spiritual development. More youthful nations delight in vivid colouring. A commercially inclined country like England produces artists of the *Vaishya* class with an occasional *Brahmin* painter to show the way. The *Kshatriya* painter appears in lands of intense artistic production. The mechanical objectivity of the *Shūdra* painter is different from the objectivity of the *Vaishya* painter, the latter having a good deal of unconscious subjectivity.

In being sincere an artist will paint in the class he is born in, and several generations are necessary to attain perfection. When the aim of artists is outside their proper class they cease to help the spiritual evolution of humanity, and chaos ensues. We have chaos to-day, and it is called "advanced art"!

An Artist

THE TEST BY FAITH

By HAROLD ROBERTS

STUDENTS of the Path know that one of the required attributes for the Chela is faith and confidence in the Master, simply because He knows what you do not. I heard the other day of a well known occult writer in the world, whose spiritual progress was considerably retarded because he believed that one whom he looked to as a Teacher, to what extent I do not know, was false in a certain episode. The length of retardation seemed altogether out of proportion to the incident, but it proves the power of subtle forces, which appear insignificant in comparison with more manifest facts, and yet are infinitely more important, just as a thought may alter the whole of one's life, by turning the course of evolution.

Since I first entered the Society in 1906, there have been several crises in the Theosophical Society, turning on the character and actions of leaders in the Society, and I believe I can say that these have had no effect of any importance upon me, and I should like to bring to others, something which they probably know in themselves, but perhaps have not concretely formulated in their own consciousness.

Why is there a serious result in the occult life, because of an apparently insignificant act in physical life? Because the trifling physical event showed the permanent, or rather the actual and definite stage the real Self stood at. For instance, to me it seems an elementary principle in occultism that we cannot believe what the senses tell us as a final and necessary fact, and yet we find all these divisions and crises occur because we believe what we see or hear, have been told, or read in print, what a certain somebody has done. Surely it is quite elementary occultism that occult powers can always create delusions that will deceive the closest of friends. We know enough also that a thing is not necessarily true because it is in print, and it also appears to be a stage on the Path where it is necessary that the aspirant should appear to be guilty, even of the most atrocious acts, so that it can be seen whether he can stand the scorn and contempt of the whole world, and even of his nearest friends. Knowing these things and knowing also that the majority of us are not in a position to have first hand knowledge of most of these things that cause these crises in the Society, and therefore cannot judge, it seems the right thing to do is to abstain from forming any opinion on the matter, and certainly not to judge or condemn. If one is giving his life to serve Humanity, that should be sufficient for us, and in any case, the criterion of a teaching is not the Teacher, but the teaching itself, *per se*.

Harold Roberts

I AM

AND the picture of the Passion was before me.

Man on the cross—in the centre, Man on the cross—agony on the right.

Man on the cross—torture on the left.

Man crucified—Man—Man—Man.

One left behind—he on the left goes on higher and the Passion lifts them on

And the story unfolds before me.

Humanity on the cross—alone—unwept.

The Looker-on wise in His unweeping.

Humanity tortured but on a cross of his own making.

On the right he who robs it of its inheritance, greed—who knows Plenty only by seeing Want.

On the left he whom we repent on, the unfailing physician of Failures, Self-respect, Self-praise, Vindication—"I did my best".

And the high gift of the Truth is gone

And the thief is none the richer and mankind hangs on in Despair

Having not Plenty nor Tranquillity.

When the hour has struck, together they go, on, higher—and Humanity, Agony lifts it on again—One thief dies and the other goes on.

And I hung on space in Agony

And the Spirit within me rebelled. Peace. Is there no peace?
Let us hence!

And "I Am" repeated within me—bell-like and dim and real and the Thief on my right was dumb—the Spirit of dependence on Things—and like things he was void of expression.

But he on my left would not die,

The Spirit of Dependence on Teachings—Help from Him who Helps

And I was as another—re-born and re-made and new.

And the Cross of Spiritual Darkness was the greatest boon
I knew.

"I Am" stood in the centre (of all things, not of a few)

And the thief of my strength died fading—died into nothingness.

And the thief of my soul went with me—died into helpfulness.

And "I Am" became the essence of all that I do and achieve ;

Dependence alone could rob me, who has gone out for aye ;

And the other great Thief is in me—the power to Help when
I may.

Face the great awakening,

Know that the twain are these,

One the traitor of matter and

T'other the traitor of Prayer.

He who can help is within you,

He who can say "I Am."

Nought else really in being

But what in you doth say "I Am" !

A. F. KNUDSEN

SEEDS OF INTERNATIONALITY

A HISTORIC MUSICAL EVENT

By M. E. COUSINS, B. MUS.

INTERNATIONALISM is a state of the mind of humanity that has to be developed in many different ways. The League of Nations has quite remarkably recognised this along the lines of Political, Labour, and Social Reform activity. It has also formed the International Committee of Intellectual Co-operation, but the title itself shows its limitations, for there is a region of human nature deeper and wider than the intellect, namely, the emotional, which expresses itself in the arts.

We have not yet heard, for instance, of anything that the League has done for Painting, Sculpture, the Drama, etc., and yet without some comparative study and understanding of these and allied areas of national self-expression, the springs of many lamentable effects in world history will remain unexplored and misunderstood.

Music is particularly the language of the emotions, and as so much action of the world springs from emotion rather than from intellect, music will be one of the subjects which will receive attention from the Committee of Artist Co-operation which must be organised by the League of Nations in the near future to complete its sphere of international service to the world as one joint family system.

In India the honour belongs to an advanced Indian State, the State of Mysore, of having recognised that a master artist is a World Citizen, and of having honoured him as such through giving a wide publicity to his best work. On March 26, 1827, one of the very greatest musicians in the world's history died. His name, Beethoven, is for Western musicians what Thyagaraja is for South Indians or Tansen for North Indians. He was born in Cologne on the Rhine, but achieved fame and spent most of his life in Vienna, the metropolis of Austria.

At first sight, one wonders what possible connexion this German creator of noble music can have with India. That the Mysore Ruler, his Band Conductor, and the music loving public of Mysore and Bangalore saw the centenary date as an occasion on which they should do public honour to Beethoven shows how far ahead in culture, in broad-mindedness, in musical appreciation Mysore actually is, for it seems to be the only part of India which has, in this way, organised a regular Beethoven Festival lasting practically a week and including a concert for school pupils, an evening Grand Symphony concert, and a Chamber Concert. This State has spontaneously and naturally made an authentic gesture of deep international significance.

In Bangalore art circles, West and East meet on terms of equality and enjoy the specialities of each. His Highness the Mahārājāh became Patron of the Festival in conjunction with the Resident and the General of the British Army commanding Madras Presidency. His Highness willingly lent his Palace Orchestra for the Festival and it was supplemented by players from the Bangalore Branch of the British Music Society. There were forty Indian bandsmen, several Britishers, an Irish solo pianist, a German conductor, all sharing in the happiness of recreating the great compositions of the master-musician Beethoven. Music became the medium for an Eastern League of Nations, a Committee on Artistic Co-operation of the kind one longs to see repeated constantly during the future. There were 50 players in the Orchestra and 16 different kinds of instruments.

A very valuable educational use was made of the Festival for school children. About 400 pupils were brought to the final rehearsal.

of the Symphony Concert and before the programme began a melody was played by each kind of instrument to demonstrate to the boys and girls its special quality of tone-colour.

Months ago, when the suggestion was put before His Highness the Mahārājāh that such a festival should be held, he saw how increased its effect would be by some representation of Beethoven himself, the man, and he placed an order for the sculpturing of a bust of the composer. This has been cleverly executed by Mrs. Alderton of Mysore almost double life size. It stood on a pedestal by the piano, draped with the Mysore State colours, and crowned by the conductor's daughter with a wreath of laurels. That strong worn face with the noble brow and the atmosphere of victory over deafness, ill-health, loneliness, poverty, and the ingratitude of his loved nephew, was an inspiration to the work of the festival. It was a dramatic touch and seemed almost a ghostly visitor, grown to super-human size by virtue of his greatness and his hundred years' sojourn in the higher world. What a noble action was the Mahārājāh's in thus honouring the Mahārājāh of Western musicians and introducing his human appearance to the thousand people who attended the three concerts of the festival!

"Wisdom is wisdom only to the wise,
Thou art thyself the royal thou hast crowned,
In beauty thine own beauty thou hast found,
And thou hast looked on God with God's own eyes."

Beethoven would have been surprised to hear a band of Indians playing his great and difficult symphony so worthily. For these men to have conquered the technique and spirit of a system of music, utterly different from their native Carnatic music, is a proof that music can indeed become a universal language, if only there is the fostering patronage of educational authorities big enough to include all kinds of musical culture in their musical training. His Highness also supports an entirely Carnatic band, and a Hindustani band, and his Music Director, Mr. Otto Schmidt, has studied and appreciates also these systems of musical expression. Months of hard work had been given by the Palace Orchestra to the practice of the Egmont Overture, the Piano Concerto, the Romance and the 5th Symphony. The latter is one of the noblest classics of musical literature and brilliantly conducted by memory, as it was by Mr. Schmidt, its nobility, its varieties, its gamut of emotional expression, its beauty, genius and power, were given forth in conditions of race, climate, novelty, and achievement over difficulties that truly made it "an historic event".

From *The Madras Mail*

THE THEOSOPHICAL FIELD

THE following report of a lecture by Sir Oliver Lodge needs no comment; but we may well remind ourselves of how this distinguished and real scientist has progressed, step by step, to his present views.

THE ENLARGING UNIVERSE

"As far as I can judge," said Sir Oliver Lodge, delivering the fourth Halley-Stewart lecture in the Memorial Hall, Farringdon-street, London, "the progress of science is tending towards a strengthening of theology in all its really vital aspects; that certain occurrences which have been doubted—shall I say the direct voice at the Baptism, the Presences at the Transfiguration, the vision on the road to Damascus?—were true happenings.

"True, that is, not merely because of historical evidence, about which many are better judges than I, but because things like them can happen.

"I look to the time when the Incarnation can be rationally recognised as both a Divine and a human fact. The Divine and the human are truly interrelated; they do interact; the spiritual world is a reality."

... His subject was "The Human Quest for Truth". Tracing the history of scientific development, he said that in this revolutionary age new ideas were everywhere dominant.

"The permanence of the everlasting stars is questioned; the birth and death of worlds, their ages, and the processes by which they have come into being, are being calculated and critically examined," he proceeded. "The process of evolution is being studied throughout thousands of millions of years. More is known about the interior of a star than about the interior of the earth. The constitution of the atom of matter is unravelled. The nature of energy and of the ether—if indeed there be an ether—is becoming the supreme question."

The result, so far as we had gone at present, was, first, an enlargement of the universe beyond all previous conception; and, next, a

detection of law and order running through the whole—the same laws ruling in the furthest star as in this little solar system; a constant flux and activity, constant and inexorable; change and development, with a possible recurrence and perpetuity of an unexpected kind.

"There is no impiety in the proceedings," he declared, "Humanity is stretching its powers to the uttermost, and is, I believe, preparing the way for a perception of spiritual truth which has not yet fully dawned on the scientific horizon, but of which I catch the glimmerings that precede dawn."

In these revolutionary times, he counselled, we must be scrupulously careful about what we denied. Let no generation think that they were coming to an end of discovery, that their facts were final and unassailable, that their theories were complete. Infallibility was not for men.

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A HEADMASTER'S VIEW ON SPIRITUAL DEVELOPMENT

Mr. P. F. Calow, acting headmaster of Barker College, Hornsby, N. S. W., in his annual report, delivered at the prize distribution yesterday afternoon, referred to the spiritual development of the school.

"I now wish to refer," he said, "to that which for every schoolmaster must constitute the greatest glory, if it is also the hardest part of his profession, the development of the spiritual tendency . . . I feel that parents could do more to deepen and strengthen the essentials of the boy's character if they would join hands with us in stimulating the boys' spiritual life through reading, and the avoidance of distraction . . . There is a constant stream of invitations to picture shows, to concerts, to exhibitions, and performances of every possible kind, to anything and everything that can distract and divert the pupil from his legitimate business of slow development. It is futile and disastrous to seek to engraft upon a boy of fifteen all the worldly experience of a grown man. Such things can come later. I am convinced that the essentials of character must be slow in growth if they are to be strong. It can do the average boy no good to attend the cheaply sentimental entertainments incessantly thrust before him. There is a store of spiritual strength in mere spaciousness, and silence and beauty."

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An organisation, called "The Fellowship" has been formed in Calcutta, India, to fight the increasing communal and racial conflict in the country and promote harmony and goodwill among all the communities. At the inaugural meeting, presided over by Mr. Hirendra Nath Datta, a prominent member of the Theosophical Society, messages from Lord Lytton, the Governor of Bengal and Dr. Rabindranath Tagore were read. The former wrote:

"The surest way of removing communal tension was of ensuring a sympathetic study and understanding of the contributions which various religions and cultures had made to the progress of civilisation." Dr. Tagore's message was: "The time has come when we must cultivate world-wide spiritual comradeship by training ourselves to realise the inner core of Truth in all religions, feeling glad when we discover spiritual wisdom which we find in our creed expressed in those of others with special characteristic idiom, accent and emphasis."

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SCHOOL FORESTRY ENDOWMENT SCHEME

The love of gardens and nature study generally are interesting features of Australian State Schools, and the scholars are also encouraged in the planting and care of trees. A large number of schools throughout Victoria are now working under the School Forestry Endowment Scheme. Plantations have been made and are reported to be in a healthy condition.

The object of the Scheme, says a recent report in the "Age," "is to instil into the minds of the children a love of trees. At present these plantations vary in size from one to seventy acres. The first was planted in 1923, and many of the trees are now eight feet high. When the planting of the first area had been completed, a second area was secured in 1925, and 1,400 trees have been planted. A nursery has been established and sufficient seedlings are being raised for next season's planting. The Frankston High School has secured 10 acres. It is intended to fence the area and do any necessary clearing so that planting can be done next season. It is likely that pine trees will be planted. In commenting upon the scheme the W.A. Forest Department in *The Parents and Citizens Broadcaster* quotes:

"A people without children would face a hopeless future. A country without trees is almost as helpless; forests which are so used that they cannot renew themselves will soon vanish and with them all their benefits. If you help to preserve our forests or plant new ones you are acting the part of good citizens.

"Wise forest protection does not mean the withdrawal of forest resources, whether of wood, water or grass, from contributing their full share to the welfare of the people, but, on the contrary, gives the assurance of larger and more certain supplies. The fundamental idea of forestry is the perpetuation of forests by use. Forest protection is not an end of itself; it is a means to increase and sustain the resources of our country and the industries which depend upon them."—THEODORE ROOSEVELT.

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SPAIN

Dr. Manuel de Brioude has been elected as General Secretary of this Section, in which is an indication, not only of a general sympathy towards him, but of the trust his fellow-members have in his qualification and ability as a leader. We wish him sincerely the best for his work, the understanding and co-operation of every member of the Section in his difficult work. As a result of the experiences gathered in the passed trials we hope that the Spanish Section will have a more peaceful and fruitful future than ever before. The Presidential Address delivered by Dr. de Brioude in the General Council was a fine message of understanding and of love.

CUBA

Our brethren in Cuba are making more and more use of the daily papers, reaching thus the remotest places, where otherwise it would be difficult to spread the Theosophical ideas and teachings. Some of the Cuban newspapers publish a Theosophical article every week; there are two in Manzanillo which publish daily one article on Theosophical topics. In the April number we said that in Cuba during the last six months eight new Lodges and nine new Centres had been established. Since then two more new Lodges were established. We do not know how many new Centres were formed, but it seems to matter very little, because we will find them very soon in the list of Lodges. The February number of the *Revista Teosofica* gives the list of 32 Lodges and 9 Centres in Cuba. There are other 11 Lodges outside of Cuba, belonging to this Section. We think anybody sufficiently advanced in mathematics, may follow the connection between the effort and work done, and results obtained in this Section.

BRAZIL

We have received the first number of a new monthly Theosophical magazine which bears the title: *Lucifer*. The articles

published in the first 16 pages of *Lucifer*—so far as that is possible in such a small space—give something of almost every field of the main Theosophical activities. We hope that in time we shall find more news in it concerning the work in the different Lodges of Brazil.

CHILE

We are glad to announce that the Theosophical Centre "Loto Blanco" as a result of the zealous work of its members has grown to the stage when it can be transformed into a Lodge. We see at the head of the list of the Lodges of Chile "Loto Blanco". Warmest good wishes to the new Lodge!

PORTO RICO

The "J. Nityananda" Lodge is organising a League against "alphabetism" which in co-operation with the Mayor, Inspector of Schools and other officials of Aibonito, where this Lodge is working, wants to put an end to this anomaly. We think it is an excellent contribution in the education of future Theosophists. In the list of lectures given by the Lodges in the capital of Porto Rico, we see that in addition to the lecture they deliver the first Wednesday of every month in the Anti-Tubercolotic Sanatorium we have written about some time ago, they are giving two lectures per month on Theosophy for the inhabitants of the penitentiary, and a class for those among them who are more interested in Theosophical teachings. Here we have a beautiful example of true and good work which eventually must become the method of future in dealing with delinquents—instead of merely punishing them—to teach and improve them and thereby making useful citizens of our younger brothers.

SOUTH AMERICAN THEOSOPHICAL CONFEDERATION

In order to give some information about one special and interesting movement in the countries of South America I send this short account of what is being done. The movement aims at creating a Confederation among the Spanish and Portuguese speaking Sections of South America.

We understand that the idea of a Federation of all the Latin-American Sections which, was dealt with in 1922 by brothers Adrian A. Madril, Argentine, Raimundo P. Seidl, Brazil, and Armando Zanelli, Chile, is taking fresh vigour. It was formulated in 1922 as a project

and referendum for the respective Councils of the then existing three Sections of South America (Brazil, Argentine and Chile). To-day the Uruguay Section must be taken into consideration. We have not the slightest doubt that Uruguay will join this Confederation.

The idea, due to the growing feeling of the necessity and usefulness of such a Confederation among the Spanish and Portuguese speaking Sections of South America, is now ripe for realisation. Those who are at the head of this particular movement postponed the actual formation of this Confederation till the possible visit of the Vice-President, Mr. C. Jinarājadāsa to South America, so that it may be inaugurated in his presence and under his advice. Whilst writing this we do not know, whether his manifold activities will allow Mr. Jinarājadāsa to satisfy the wish of the South American Sections and permit him to make a tour in those countries and be present at the formation of this Confederation, we hope so.

Mr. A. de la Pena Gil (Mexico) suggested the idea to form a Hispano-American Confederation in order to bring together all the Spanish and Portuguese speaking Sections of America. We are in favour of this wider form of the Confederation. Should the Portuguese speaking Brazil have any objection to this name, we would suggest "Latin American Theosophical Confederation". This would probably satisfy the Spanish as well as the Portuguese Sections. Anyhow names are of little importance and make no difference to those who can see the idea behind them.

Unity and co-operation among the different Sections of Latin America, and within the Theosophical Society, can also be the aim of such a Confederation. Then the dispersed forces of to-day will be co-ordinated and the result will better show the importance of these Sections. . . .

We have just received from brother Edelmerio A. Felix, General Secretary of the Cuban Section, a letter proposing its formation, and informing us that the same has the complete approval of our beloved President, Mrs. Annie Besant, with whom he had the privilege to treat this point in New Orleans, where he went to visit her last November when she was making her tour in the United States.

Conscious of its importance, our Section will give this idea her most decided assistance.

ARTHUR GLUCKLICH FELIZ

HOW URUGUAY RECEIVED THEOSOPHY

REPORT OF AN ADDRESS BY SEÑOR RADAELLI, CONSUL OF
URUGUAY IN CAPE TOWN

I AM afraid that my little talk about persons and places, far away, none of which are familiar to you, may not be very interesting. However that may be, we have to look upon the Theosophical Society as a *unity*, a great whole, which is the same in all countries much as though it were a human being, with a nervous system as wide as the world. An abnormal being shall we say, having in all parts of its vast body both heart and brain. For this reason, to speak to the Members of the T.S. in Cape Town, of the Members of the T.S. in Montevideo, is much like telling an ear or a nose, what is happening to the feet.

We have to-day, in the Uruguayan Republic, the thirty-eighth Section of the T.S., with eleven Lodges and more than two hundred *active* members, although when our present General Secretary, Mrs. A. M. Gowland, came to Montevideo for the first time, we had only one Lodge with about ten passive members. That Lodge had been founded 20 years previously and after a brief success during its early days, fell into decadence, the result of selfish intellectuality, and after stormy interludes, continued in a cataleptic condition, existing, in name only, for many years thanks to the untiring perseverance of its perpetual and unique President Juan Geis, who, during this long interim was almost its only member.

Two years before the arrival of Mrs. Gowland, a few of the old members, and some new ones, came together to form a centre for Theosophical study, which they called "Vidyā," and of which I was a member, drawn for the first time in my life to join with others, in the study of subjects which for years I had been studying in secret, never expecting to meet any others who would enjoy this study as I had done.

I was Secretary of this centre, which broke up when winter came. At that time our Theosophy seemed to melt with the coming of the hot weather. We were Theosophists only in the winter. When the heat came, no one cared to attend the meetings, and it was necessary for the winter to come for us to resume our Theosophy with our overcoats.

All these details, which appear unimportant, I am enumerating, that you may be able to follow easily as I tell you of the strange, slow, persistent fashion in which the threads of Karma were weaving in advance the circumstances, which would make possible those future events, undoubtedly fore-known in the vast Plan (that we do not know), which we can dimly visualise here and there amidst the apparent confusion of this world.

When I look back over those past days, I am astonished at the apparent lack of *motive* which originated all that early activity, and I cannot help wondering *why* it was, that we commenced so suddenly, and finished as suddenly, when the work, corresponding to the "first chapter" in these events was concluded.

Out of the twenty-six people who constituted the study group, to-day only 4 remain within the luminous circle of Theosophy, all the others have fallen back into the shadow.

Why were we all so impulsively enthusiastic, if only to revert into apathy? What was it that lifted us up, and why should those others have fallen by the wayside? I do not know.

But evidently those others served their purpose in order perhaps, that we four might learn our first lesson. We four, who were later to be used in greater work, which we could never have undertaken, had we not previously received this primary instruction. How marvellously unseen forces work in the delicate, complicated, and strong interweaving of events!

The "Vidyā" did not meet again. Evidently, its work was done. I felt the lack of it deeply. For the first time in my life I had found something which, evidently, I had loved profoundly in past lives, because, with its disappearance, I felt suddenly as though my life had lost all its interest. During the next few months I visited several of the old members, and lent books to other people, who seemed likely to be interested, and had many talks and discussions with them, and finally succeeded in forming a group of "Free Students of Theosophy".

We met in a room belonging to the Press Club of Montevideo, which cost us nothing, and placed us in a position to interest the Press, and secure propaganda for our meetings. In this way we secured fresh members, such as Luis Vigil Francisco Diaz Falp, the two Casinelli brothers and Enrique Dieste—all names well known in Uruguay—and they were the ones who with myself, later on, were to constitute the *Committee and General Council* of the great leader, whom destiny was bringing to us.

This Free Centre of Students of Theosophy, was a school which taught us all many hard lessons. We had no guide except our books, and we were all men, the majority being writers, journalists, painters: all intellectuals, that is to say, approachable only on the mental side, with active *brains*, and cold *hearts*.

I am astounded as I look back, at the tenacity and the ardent enthusiasm with which the three or four of us who were directing this Centre, preserved for months, the unity of this nucleus of individualists, always impelling them forward by the force of our words towards something that we could feel, though unable to explain—because of the dark night of our ignorance of the Masters, or of the true laws of Life—towards the impossible dawn of a sun, which to our *reasoning faculties* appeared non-existent.

And when the day came (which at a later date we realised was the best day in all our lives), when she, for whom all these forces were preparing, came among us, we were *ready* to receive her, although we did not realise it. She was the hope, the light, for which we had been looking, but we were not then aware of it.

What a wonderful light illumines things when we are able to look back on them, and can piece together the details which appeared so separate, and succeed in discovering, under the ordinary surface of our days, the essential lines of force . . . like the skeleton of the world, beneath whose surface lie the muscles, nerves and veins of different and varying deeds! There we have the marvellous network of *form*.

The world did not thrill on the day that Napoleon the First was born, nor did any of the days which gave birth to heroes or tyrants, appear different from any others, yet in reality, they *were* different. In the World of Causes, the event was coming on that very day, foreseen and transcendental, which was destined to give a new impulse to humanity.

So, *she* came among us, with her tranquil smile, her intrepid courage, destined to conquer our hearts for the Theosophical Society and the good of humanity. If we had even one single virtue then, it was surely that of having been able to recognise and welcome her. Just consider, what was our real situation. We had never known any of the outstanding figures of the T.S., and Theosophy itself was to us, no more than an intellectual conception.

The teachings of our books were not understood by us as anything more than an interesting science, absolutely unconnected with everyday life. Our meetings, in the "Free Centre," were always characterised by violent discussions which led nowhere, but which *we* considered useful to shake up, and keep awake our less active members.

Thinking over these things, it is difficult to imagine, how we came to recognise her, as we did from the very first, as a true messenger from the White Brotherhood, for she came amongst us so simply, without implying that she was anything of a teacher, or even that she came to teach us, only offering her teaching to us with a friendly smile, that left us free to accept or reject it as we wished.

But it was not only her *spoken* teachings which revealed to us her quality, it was her behaviour, all the time. For in her we have the living and present realisation of our ideal of future perfection.

Ah! What brilliant days were those of her first arrival. When we recall, in Uruguay, in all their solemnity the birthdays of our Section, the open air picnics we had in the spring-time, and all the homely, loving talks she gave to us in that sweet intimacy, they seem as hymns or verses of music. There we felt that the exalted days that gave birth to Christianity could not have been more beautiful than those days in which she illumined the darkness of our night, giving to us, in a new sense of things, a fresh concept of life, of Theosophy; making those studies that we loved, not merely an agreeable science, but something so intimately connected with life that, *it is now for us life itself*, so clear, so direct, so well balanced, so full of hope and healthy gladness, as never had appeared to us before.

When after a stay of only five days amongst us, that first time, she returned to Buenos Aires, we all met together on the wharf, (united in a general regret at her departure)—that is to say, all the few members of the only Theosophical Lodge existing then, and all the members of the Study Group, and all the members of the Free Centre—and, as we watched the steamer disappearing in the darkness of the night, all rancour, all disagreement, all estrangement between us disappeared, and we felt that a new brotherhood had come into being amongst us. *For the first time we were all united*, with our eyes directed towards the same ideals.

She had come into our hearts like a benediction, from that moment she was our living ideal, a height *we* might attain to, a real example to follow, a perfection possible for us since she had reached it.

The theoretical Theosophy which we had extracted from books, now appeared to our vision as the enchanting panorama of a practical, living Theosophy.

On our return from the wharf to the city, Luis Vigil and I stopped at a street corner, under a street lamp, to discuss seriously, the great change that had taken place, and the new concept of Theosophy that we had acquired in such a short time; and of the new day that we all felt was dawning for Uruguay.

We agreed that it was necessary no longer to remain isolated but to join the Theosophical Society at once and to found a new Lodge, which would stand for the New Age and new ideas, and be a beacon for the scattered elements, a sure instrument for our new teacher, and as we looked at each other we both pronounced together the same name—"Besant"!

And so, the "Besant Lodge" was founded.

The value of what Mrs. Gowland gave us, is of such magnitude that it is impossible to put it into words.

You here in S. Africa who already have a conception of Theosophy, balanced, scientific and devotional at the same time, must make a great effort to imagine the state of our ideas, when we only knew *one* side of it, the most arid and the most dangerous, the cold scientific, mental side. Try to imagine a man thinking, until he is tired of thinking. It is possible that he receives some light on the subject of his thought, but his life is arid, cold and solitary, closed within a circle essentially sad and empty. Suppose then, that sweet music penetrates his solitude, soothes his sadness, exalts his feelings, and this man is stirred to the depths of his heart and enthused. All his life will be changed, there will be no more sadness nor solitude.

This then, was the change, the transformation that she wrought within us, since she awakened in us the feelings of Human Brotherhood, of belief in the Masters, of belief in ourselves. She taught us that the power of Love is infinite, and that which appears unattainable, the height most unapproachable, can be ours here and now, by the power of Love alone, if we are capable of loving sufficiently.

And this was our battle cry: "The world is full of science but empty of love". We do not want Theosophy as another science. Already we know many more things than we are able to apply. It is time that we began to show the fruits of what we know. Let us realise Love. Let us act so that around us Brotherhood may be a Light to the world.

Knowledge is nothing less than a danger when it lacks love, but with love, Karma and Reincarnation are sufficient to change the whole world. *We theosophise life by impregnating it with love.*

Let Theosophy not be a dead word on our lips. Theosophy lived, is *Love in Action*. If we love, we understand. We only understand that which we love. We may know all things, but only that we may be capable of loving all things. Love is Union. Love is the union of all things, and Unity is the essential and the Divine. To love is to make divine. To be loved, is to *be* divine since the essence of God is Love.

And this love, that *gives* all, is the *only* love that *conquers* all without making any effort to do so, since it is the law of spiritual life.

That is what she taught us, and aided us in realising it in our hearts. That is what has changed the world for us. Love and Purity.

And she moved among us as a perfect example of this realisation, because she passes through the world like a flame of fire, and where she has passed, one feels a reflection of God.

For that, every member of the Uruguayan Section of the Theosophical Society, in whatever part of the world, they may be carried by Destiny, bears witness of the immense debt of gratitude which we owe to her. To her in the first place, and to her husband also, because, owing to his good nature and the height of his noble sentiments, the Uruguayans have had this great opportunity of receiving the Light that his wife brought them, and co-operated always to such extent as he could, in making the Uruguayan Section a strong and accomplished fact.

You, who for many years have had your established Section, and have known your leaders, and could love them with the tranquil love borne by sons to the mother who nursed them, you who have not suffered as we have, the violent shakings up, the easy enthusiasm followed by depths of depression, nor have you been the credulous victims of false "Masters" animated only by self-interest, you will find it difficult to understand me, when I try to give you a slight idea of the immense revolution in our ideas and of what all this signified for the future of Theosophy in Uruguay, this complete change of mental attitude, of feeling, this unification of the ideal, this binding together of elements which had been antagonistic and hostile, into a complete and harmonious whole, serving under one banner.

In America, in Uruguay, in Paraguay, in the Argentine Republic, in Chile, wherever she has travelled, the spiritual life has received a fresh awakening, a new impulse has been given, a clearer, more simple view of life has been acquired.

It was thus that the waking up of Uruguay commenced, it was thus that a new era was initiated in our land, and thanks to her, the Theosophical Society finds its most enthusiastic supporters amongst those who before were its bitterest enemies. It seemed to us a miracle. Every time that she came over to Uruguay, to stay for a week or ten days, dozens of new members entered the Society, and new Lodges were founded. At one Initiation ceremony, during one of her visits, no less than 48 new members received their diplomas.

The original and first Lodge, the "Hiranya" sprang into new life and the "Sofia" which had been moribund for many years, awoke from its long sleep and recovered some of its former adherents, who had remained for years in complete forgetfulness.

This progress has been continuous. Shortly before I left Uruguay, the Lodge "Surya" in Melo (on the frontiers of Brazil), was formed and I have since heard of the founding of another, the "Blavatsky" Lodge, besides other groups in Mercedes, Pysandu, Salto, Durazno, cities of Uruguay which will soon blossom into new Lodges.

The world is a very useful test. It shows us that the work of God grows in multiplying forms, and *unifying* the spirit. "Many Lodges, with a single ideal" should be our slogan.

Our Council is in constant communication with the members of the neighbouring T. S. in the Republic of Argentine, where our General Secretary formerly held the same office, and with Chile, the Republic which lies between the Pacific Ocean and the chain of the Andes; and between the three Sections there exists a very sympathetic feeling, fostered by our General Secretary in her constant journeys from one side of South America to the other, and our greatest hope now is that she will return to visit us as soon as possible.

The "Ariel" Lodge, which has thirty-five members, and of which I was founder and President until a week before my departure, is, like the "Besant" Lodge, the direct outcome of Mrs. Gowland's influence, and has several members whose relative liberty will make a visit to South Africa possible for them, and they hope to accompany Mrs. Gowland on her return journey here at the end of 1927.

This will allow of their meeting you all and knowing you personally, forming a new link of love between two far off continents, and the earth will be happy in being girdled with a new symbolical garland of flowers across the seas.

Although through my scanty knowledge of your language I cannot understand all you say, I heard, that it was suggested by some of your members, that our General Secretary, Mrs. Gowland, be a future General Secretary of the Theosophical Society in South Africa.

That suggestion is very natural. Wherever she has gone there have been many who have desired to keep her, but she is General Secretary of the *Uruguayan Section*, elected for three years, and her resignation has been unanimously rejected; all the members at the Annual Convention rising to their feet as a token of their homage.

We therefore, are not disposed to let her go. We wish her to be at our Annual Convention in Uruguay in August, 1927 when her term of office expires, and it is certain that she will be re-elected unanimously, for another three years.

We do not know the future of the seeds we sow to-day, but we do know that there is no chance, and everything in the patient progress of time is subject to plan, maturing through the centuries race by race, illuminating one continent after another with the light of wisdom, and perhaps some day, not far distant, we may be able to see, how, in these apparently ordinary days, there was a great seed-sowing for the realisation of the highest ideals of humanity.

Blessed are they who now have eyes to see and ears to hear.

RADAELLI

SUGGESTIONS FOR LODGE ACTIVITIES¹

By NAGENDRA KUMAR BOSE

THERE are four types of Members in each Lodge, viz.

- (a) Practical,
- (b) Intellectual,
- (c) Devotional,
- (d) Undifferentiated, members who do not show forth any particular quality.

The first three classes should be utilised for Lodge work. The undifferentiated should be associated in either of the three former groups according to their choice. In each group there should be one or two leaders. The President and the Secretary should be in touch with all the groups.

Practical Group. Members of this group, Karmis, should take up social service. They should join municipal administration, school committees for girls and boys. They should try to open a night school. They may give helping hands to other humanitarian activities in the town (such as Bandhab Samiti and Murshidabad Club). They should build up the form side of the Lodge such as building, library and garden. Their further duty will be to collect subscriptions and donations for the Lodge. They will arrange meetings if a lecturer comes from outside. They will also try to evoke interest and enthusiasm amongst undifferentiated members attached to their group. The members of this group should meet together and plan out ways and means to carry on the work of the Lodge. When a definite plan is worked out it will be put before the Business meeting of the Lodge for approval and sanction.

Intellectual Group. The members of this group should study Theosophical books and book of different religions, books on philosophy and science, so that the members of other groups may share the result of their study. For this purpose they should take up translation work. Each member of this group should take first Theosophical pamphlets for translation. One of their chief duties will be to explain Hindū rites and ceremonies in the light of Theosophy.

¹Though these suggestions are for Lodge work in India, other countries will find ideas in them useful for their local conditions.—Ed.

In this group there should be a leader to regulate the activity of other members of this group. The members of this group should also try to meet members of other groups so that they may be able to pass on their ideals in friendly talks. They will also help the President in selecting books or subjects for study in Lodge meetings. They should also take up propaganda work in conjunction with members of other groups.

Devotional Group. The members of this group should primarily by their love and devotion be cementing links between different groups. Theirs will be the duty to evoke enthusiasm amongst other members by their life and meditation. They will be the heart of the T.S., while the second group, the intellectual, will be the head, and the first, the practical, the hand of the T.S. The members of this group should by meditation try to create an invisible link between all members. As they will have to remain in touch with two other groups they will have to offer a helping hand in the work of those groups. For this purpose they will meet the members of other groups as often as possible.

General. With a view to provide against the flagging enthusiasm of members and to attract outsiders and sympathisers to the Lodge, chief festivals such as Dipāwali, Saraswati Pūjā, Sivarātri, Doljatra, Rāmanavami, Janmāstami, should be observed besides White Lotus Day, the birth-day of the President, and the Anniversary of the starting of the local Lodge. Arrangements for refreshments should be made if possible. With a view to cultivate the spirit of Brotherhood amongst the members, ladies of the household of the members should meet each other as often as practicable. Translation of Theosophical pamphlets may be circulated to the ladies of the town with a view to attract their sympathy.

Nagendra Kumar Bose

BOOKS RECEIVED

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

Theosophy Explained in Questions and Answers, 2nd Edition, by P. Pavri, B.Sc., L.C.E.; *Indian Tales of Love and Beauty*, by Josephine Ransom, 2nd Edition; *The Chakras, A Monograph*, by the Rt. Rev. C. W. Leadbeater (T.P.H., Adyar, Madras); *First Steps in Yoga*, by Swami S. D. Ramayandas, D.Sc., LL.B. (L. N. Fowler, London);

A Congregational Pooja for the Hindus, The Indian Bookshop, Theosophical Society, Benares City, India); *My Master*, by T. L. Vaswani (Ganesh, Madras).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophisches Streben (November, December, January, February), *El Loto Blanco* (February, March), *Revista Teosofica Chilena* (December, January, February), *The World's Children* (February, March), *League of Nations Information Section, International Economic Conference*, *The Australian Theosophist* (February, March), *Theosophie in Ned.-Indie* (March, April), *Revista Teosofica Isis* (November, December), *News and Notes* (March), *Modern Astrology* (March), *The Theosophical Review* (February), *Bulletin Theosophique* (March), *Light* (March), *The Indian Review* (March), *Kirjath Sepher*, *The Canadian Theosophist* (February), *The Messenger* (February), *Theosophy in New Zealand* (March, April), *The Servant of India* (March), *The Herald of the Star* (March), *The Calcutta Review* (March), *Teosofia* (February).

We have also received with many thanks:

Espero Teozofia (October, December), *Theosophy in India* (January, February, March), *Der Herold* (January, February), *Teosofi* (February), *Pewartia Theosophie* (March), *The Young Theosophist* (February), *Theosophesch Maandblad* (March, April), *Satya Vakta* (March), *Brothers of the Star* (January, February), *The Occult Review* (March, April), *Influenza*, *The New Treatment*, *Vivir* (January), *Revue Theosophique* (February), *Rural India* (February), *El Mensaje* (January), *Blavatsky Press Bulletin* (March, April), *Vaccination Enquirer* (February, March), *Lucifer* (January), *The Ved̄ic Magazine* (March), *Gnosi* (January, February), *Teosofia en Yucatan* (January, February), *The Dragoman* (March), *Theosophia Jaargang* (March), *Prohibition* (April), *The Eastern Freemason* (March), *The Ved̄ānta Kesari* (March), *Revista Teosofica* (February), *New Health* (February), *De Theosofische Beweging* (March), *Australian Star News* (March), *Toronto Theosophical News* (January, February, March), *Revue Orphee*, *Heraldo Teosofico* (February).

REVIEWS

Talks on the Path of Occultism, by Annie Besant, D.L. and the Rt. Rev. C. W. Leadbeater. (T.P.H., Adyar. Price Rs. 10.)

The sub-title of the book reads "A Commentary on *At the Feet of the Master*, *Voice of the Silence* and *Light on the Path*," and the contents rigidly follow these three little books. For these three little books are the most helpful and far-reaching guides to the future evolution of humanity that we have.

Section 1, dealing with *At the Feet of the Master* contains some of the addresses that were once issued as a book by Bishop Leadbeater, entitled *Talks on At the Feet of the Master*. The introductory chapters cover 37 pages and are exceedingly valuable when taken together with the prefaces or introduction to both of the other sections, which one will find in their proper places. The book has to be taken in order and at the same time taken piece by piece, for these three great books cover more or less the same ground and yet expand gradually from Initiation to Mastership, from Mastership to Chohanship. It is impossible to give here the titles of all these wonderful and illuminating talks, expanding step by step the key words that the little books contain. In the first little book there are 316 pages of commentary, reminding one of the *Bhashyas* that one finds in India, giving volumes of comments on a few lines of the Upanishads and yet there is not a word that you will not remember and if you try to act upon would follow THE PATH.

The comments on *The Voice of the Silence* cover 270 pages; here we have Dr. Besant covering all three fragments of *The Voice of the Silence*, giving us most intimate insight into its origin and the past lives of its authors and editors. One has to read these pages carefully before one realises the immense thought and value of each word contained in *The Voice of the Silence*.

Section 3, deals with *Light on the Path*, taking all the rules and the notes upon them through 310 pages of charming and simple comment, showing us how the lines and rules subdivide, giving us the method of their arrangement, both of which are keys to the meanings of the words themselves. There is much here to extend the knowledge

we have already of this wonderful little book in the introduction that appears under the name of Mr. Jinarājadāsa in several editions. Here we have the charming interlacing of the thoughts of our two great teachers, for they have each their own set of notes on these rules, and so as they appear apposite to the subject matter they are inserted with the initials at the head to show the author. One of the lesser important, but nevertheless interesting studies is to put the mind of Dr. Besant thus alongside of the mind of Bishop Leadbeater and see how they compliment and expand each other's meaning.

The careful analysis, the great amount of thought that can be spent on these rules is shown in the fact that on rule 1, alone, 38 pages of comment are given and so on through to the end of this wonderful little "light bringer" that has brought assurance to many a groping soul and sanity where otherwise there would have been bewilderment.

And yet, the subject is in no way exhausted, these comments only stimulate the students to better thinking, nay, to realisation of these truths and then to the living of them. The book has been very carefully edited, one searches in vain for duplications, the matter has been thoroughly thought out, which makes even for the casual reader, a delight and to some it may bring a brighter light on THE PATH. It is interesting to find these three commentaries bound in one volume. It is well that they are so for it draws together the study of the three great little books which belong together and are not complete separately. In studying for the Path, one must not take one of these to the exclusion of the other two and this volume shows us more clearly than ever their inter-relationship. The Volume is a great addition to the books that are dedicated, like *The Secret Doctrine*, "To the Few".

A. F. KNUDSEN

Theosophy Explained (Second edition), by P. Pavri, B.Sc., L.C.E. (Theosophical Publishing House, Adyar, Madras. Cloth and gilt Rs. 4-8, Boards Rs. 2-12.)

This book, in the form of questions and answers on the broad teachings of Theosophy, both in their fundamental principles and their application in life, was first published in 1921. Since then there has been a large volume of new ideas on the subject given out to the world, chiefly by Dr. Besant and the Right Rev. C. W. Leadbeater, and in the revised edition of his book Mr. Pavri has embodied them in appropriate places. Other literature also, not specifically Theosophical in form, explaining and supporting the various truths of Theosophy, especially illustrating their rationality and efficacy in

practice, has rapidly increased during the interval and the author has made full use of it in the book. Consequently the volume has become nearly double its original in size and up-to-date in its contents. The book is sure to continue its usefulness to Theosophical students and others who wish to understand what Theosophy stands for.

M.

The Twelve Houses of the Zodiac. In their Relation to the Twelve Organic Structures of the Human Constitution. By the Rev. Holden Edward Sampson. (Ek-klesia Press. Tanners Green, Birmingham.)

The Rev. H. E. Sampson is a prolific writer. He has written about twenty volumes on Progressive Creation; Progressive Redemption; Scientific Mysticism; The Scala of the Mystic Way, for Seekers of the Path of the Divine Mysteries; three volumes of *Theou-Sophia*; Lessons in the Wisdom of the Divine Mysteries; and he is editing a Monthly Magazine of Instruction in the Sacred Principles of the Path of the Divine Mysteries, "KOINONIA".

His latest book is *The Twelve Houses of the Zodiac*. Not being initiated in the Divine Mysteries as propounded by the Rev. H. E. Sampson, it is difficult to understand his exposition of the relationship of the Zodiac, the Constellatory and the Planetary Spheres in conjunction with the Twelve Organic Structures and the Seven Natures of the Human Constitution. The more so as he scornfully repudiates any connection with "what in these modern days is called Astrology". He says:

I have no belief in "horoscopes"; zodiacal and planetary "influences"; "nativities"; or the calculations and readings of Modern Astrology. It is a perversion of the ancient system. In modern times the world has gone astray on these so-called "Occult" ideas. My desire is to bring before you some conception of the true Astrological Science as it was understood by the ancient philosophers. In order to do that, I have to drive a wedge into "Occultism," "Astrology" and the current teachings of Spiritualistic, Hermetic, Theosophical, Rosicrucian, "Anthroposophical" and other present-day systems which gain so many adherents to-day. All these systems of philosophy are absolutely abjured by Disciples of the Path of the Divine Mysteries.

Not being versed in the vocabulary of the "Ek-klesia" his explanation of the parallelism of the seven planetary circles and the seven natures of the human constitution is rather hazy for us. It is no doubt due to the "demoniacal, astral forces that prompt human thoughts" as "on this earth-plane, under present abnormal, unregenerate and astral-controlled conditions (of the Fall), we are energised wholly by the same actuating and dominating rule of demons". His delusion and our delusion is obviously not the same delusion, so we do not understand each other. He speaks of the soul nature of

Mercury, the vehicle of spiritual thought or illumination emanating from the Spiritual Body (the Sun); of the psychical body of Venus, producing in its marriage with Mercury illumination; of the mind nature of Luna, in which inspiration produces impulsion, the progeny of the mind nature, and its effects shown in action, through the physical body. All this may be crystal clear to his disciples but are not so to outsiders.

Add to this his topsy-turvy view of the Zodiacal Houses ("Signs" for the modern astrologers) where only Aries (Head) and Leo (Heart) remain in their normal places, while the other signs are wandering about in an erratic way; Scorpio gets the lungs instead of Gemini; Virgo the generative organs, instead of Scorpio; Pisces the breasts instead of Cancer; then the reader will understand the confusion wrought in the mind of the student of modern astrology. He says:

I am quite aware that the following order of the Houses of the Zodiac and the Twelve Organic Structures correlated with them in the human constitution differs from that given by modern astrologers. But this does not concern me or you, my disciples, for I know that the chart given describes the accurate identification of each of the Organic Structures in their right corporate relationship with their counterparts in the Houses of the Zodiac, viz., Aries—Head; Taurus—Nervous System; Gemini—Arterial or Vascular System; Cancer—Muscular System; Leo—Heart; Virgo—Generative Organs; Libra—Intestinal Organs; Scorpio—Valvular System or Lungs; Sagittarius—Kidneys; Capricorn—Executive Organs, the Arms; Aquarius—Motory Powers, the Legs; Pisces—Breasts.

Just as the artist looks, head down, between his legs, to see the landscape in just proportion, so we have to stand on our heads to understand his conception of the Twelve Houses of the Zodiac. His "Astrological Science of the Ancients" may be right, but we certainly cannot reconcile it with Modern Astrology. It is not astrology he wants to teach but the Path of the Divine Mysteries. He says:

We, who are disciples of the Path of the Divine Mysteries, living in the Ek-klesia of Jesus Christ have no need to resort to material "tabernacles" and "temples" and "chapels," ceremonies and rites, sacraments and devotions and all the complex of ecclesiastical institutions. It is the purpose of the Path of the Divine Mysteries to bring you back to your Spiritual Centre by the Teaching of the *Theosophia* that we give in the Ek-klesia. The Lord Jesus Christ himself incarnated and restored to human comprehension the same æonial Path of the Divine Mysteries that lead to redemption, regeneration, and perfection. Now, once more, other ancient teachers of the Divine Mysteries are incarnated on earth and are promulgating in quiet corners the same sacred principles. The "little flock" of disciples who are following the sacred principles of the Path of Divine Mysteries, under the instruction of their Teachers, are already realising the exact fulfilment of the sacred conditions. They have entered the state of "bliss" in the midst of toils and labours and sufferings appertaining to this earth. They are demonstrating that under the principles of the Path of the Divine Mysteries it is possible for all brethren to live in unity, peace and harmony. Not only so but many of the brethren are becoming so highly purified and sensitised in the mortal flesh that the Spirit within is enabled once more to function through the three bodies. They have reached the fringe of that most wondrous of all experiences, the Universal Synthesis.

M. G.

Rabindranath Tagore, Poet and Dramatist, by E. J. Thompson. (Oxford University Press. Price 10s. 6d.)

Dr. Thompson's previous small book on Tagore brought much criticism on the author's head because of its all-pervading sense of superiority. This extension of his study into a thesis for a university degree thins out this sense to some extent—but not completely. Reference such as that to "the pitiless completeness of his Bengali text or the haphazard mutilation of his English one" manages to convey a sense of Tagore's imperfection both in his originals and his translations. Versions by Dr. Thompson, given as examples of how much better Tagore could be, also indicate how much better critical exposition could be. Yet, for all the dyspeptic touch that so frequently annoys the reader of this book, it is a most valuable survey of the poet's literary output. It becomes in effect a Tagore anthology of choice extracts from his poetry and drama, and an account of his development from the precocity of youth into world accomplishment. From the point of view of literary study it is well worth a place in a literary library. The author's knowledge of Bengali gives him an authority in textual matters. It is a question, however, whether the reader who enjoys the now famous prose-poetry in English is helped by the information that the "Tajmahal" poem in "Lover's Gift" is a truncated version of the original. He may not be at all impressed by the exclamation mark at the end of the sentence: "Its first sixteen lines are represented by three in the English!" He may even regard the poet's judgment to be above the critic's, especially when in the same paragraph the critic dismisses as "a bad conceit" Tagore's exquisite simile of the white marble Taj as "a solitary tear-drop on the cheek of Time". Most readers will agree with Dr. Thompson's conclusion that "the assessment of final values cannot be done in this generation; but already it is clear that his ultimate place will be not simply among India's poets, but among those of the world". The usefulness of the book is enhanced by its bibliography. Its get-up is worthy of the high reputation of its publishers.

H. S.

Polarisation, by Paul Tyner. (L. N. Fowler & Co., London. Price 4s.)

Dr. Tyner here puts before his readers, in most reasonable and attractive argument, a spiritual aspect of the law of polarity, showing how by an intelligent understanding of the working of the law and a steady practice of the same in daily life man may become the master of his fate.

Polarisation appears as another aspect of unity with God, through obedience to the Divine will, and in a chapter devoted to the power of thought Dr. Tyner reminds his readers of the emphasis which has always been laid upon this latent force in man, by all great teachers of both East and West; how with development of power of thought such polarisation can take place, evil is transmuted, blended to harmony with good, while the enemy of yesterday appears as the greatest ally of to-day.

The author points out the great need of this polarisation in national and international life, a condition which he shows can only come about when men have such clear thought and vision that they realise the meaning of true brotherhood; and, ceasing to fear the new and strange, know that the unity of life is such that nothing can be counted true prosperity for any which is not found to be prosperity for all.

Dr. Tyner's own spirit of brotherhood, so alive in every argument expressed; his knowledge of Eastern and Western Scriptures, and illuminating rendering of the latter should go a long way towards bringing about a polarisation between East and West, lead on by the sympathy which comes of understanding to the spirit of brotherhood so much needed there.

U.

The Philosopher's Den and Other Tales, by Edgar J. Saxon. (The C. W. Daniel Co. Price 6s.)

When the hidden spring of the human heart is touched deeply enough, pleasure-pain unite and (given the right brain-stuff) after escaping to the surface, manifest themselves as wit-humour. In adjustment to life and living beings, the play and interplay between the two opposites, pleasure-pain, cause often acute tension, which can best be relieved by joy. For laughter can hide a deeper sense of pain than can tears, and is more helpful.

'Tis a rare balance, that of heart and intellect, and not to be comprehended of all, but it is to be found in these Saxon tales, "though they are written with a light and humorous touch, there is throughout an undercurrent of serious thought, and into them have been woven ideas concerning health, education, games, clothing, gardens, fairy-tales, music, peace, liberty, Immortality and Religion".

More and yet more of these tales is what we would like.

JOY

The Ark of Refuge, A Way of Escape, by Ion. (J. M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C. 2. Price 1s.)

The following sentence to be found in this very helpful book sums up the book's nature and purpose: "The way to acquire the power to recognise Truth, and to be able to avoid Error or deliberate deception, is to set ourselves to arise in state"; and to the accomplishment of that there is and ever has been, but one way, the "perfect way, *living the life*".

There are many very useful passages, simply put, passages to keep in mind, such as the following: "The time must shortly come . . . when definite action will have to be taken . . . there is a grave responsibility upon everyone . . . to endeavour to prepare public opinion both for coming disasters and to a willingness to submit to such measures of self-discipline, purification and restraint in every walk of life as alone can safeguard them from danger, and eventually lead them to the gates of the New Jerusalem which is even now 'descending through the Heavens'".

This is in many ways a book that shows a great deal of insight in the present happenings of the world, to be read by those who can read between the lines.

G. H.

Woodrow Wilson's Message for Eastern Nations. (Association Press, Calcutta.)

The origin of this book is to be traced to a meeting of prominent Moslems which took place in Cairo in the winter of 1922, for a request was then put forward that a selection of Mr. Woodrow Wilson's writings should be published in the East. It was felt that the Ex-President of the U.S.A. had a message for the world and that it would be valued equally by all nations.

Arrangements were then made that the selection chosen should be translated into Arabic, Persian and some of the languages of India.

The book is divided in three distinct parts; the first contains the memorial address, delivered in 1924, which gives a very clear insight to the high principles and ideals which were the motive power of Mr. Wilson's ministry, leading to one of the highest conceptions ever put before the world.

Theodore Roosevelt said, some eight years previously "It would be a masterstroke if those great Powers honestly bent on peace would form a league of peace, not only to keep the peace among themselves but to prevent, by force if necessary, its being broken by others. The man or statesman who should bring about such a condition would have earned his place in history for all time, and his title to the gratitude of all mankind." And though it has been said that the historic rank of Woodrow Wilson depends on the destiny of the Covenant, all thinking people are surely bound to recognise the fact, that the greatness of the mind that offered to the world so magnificent an ideal can never be belittled, because the frailty of humanity delays the consummation of the plan.

The second part of the book consists of extracts from addresses delivered after the declaration of war by the United States and on conditions of Peace—culminating in Part III, The Covenant of the League of Nations.

All who have, as yet, taken no part, given no share of the interest which each one must give if world peace is to reign, would be well advised to seek for inspiration in these pages.

He who deplores the frailties of the machinery which then was set in motion, will be reminded anew of the loftiness of his ideal, remembering that very loftiness entails a greater striving and a greater patience to attain.

U. C.

Our Debt to Greece and Rome, by E. B. Osborn. (Price 3s. 6d.)

Buddhism and Christianity, by J. Estlin Carpenter, D.D. (Hodder & Stoughton. Price 2s. 6d.)

These two books, belonging respectively to the publishers' very moderately priced *People's Library* and *Library of Philosophy and Religion*, may be treated together as companion volumes. They are, indeed, unique of their sort, and both written by scholars of universality. Mr. Osborn's grasp of things Hellenic and his sympathetic insight into the Greek character and view of life, have enabled him to put into some 200 pages the substance that generally runs into a very large volume. One feels that he says just the right thing about

each topic, whether in art, philosophy or history. He leaves out the unessentials and draws our attention to what really matters, so that we have a series of living pictures before us of Æschylus and Sophocles, Socrates and Plato, Aristotle and Thucydides. The contrast drawn between the Greek and Roman character is striking and true. The youthful and fresh nature of the Greeks, 'ever children' as Solon was told by the Egyptians, and the *gravitas* of the Romans, law-givers and makers of roads, are here shown up as the two sides of the coin which is still the best currency of the Europeans. Few writers could have said and suggested so much in so few pages. A brief but valuable bibliography for students is at the end.

Turning to Dr. Carpenter's volume we may first note that he is one of the ripest scholars, both in things Buddhistic and Christian. He was associated some forty years ago with Dr. Rhys Davids in his Pāli researches and knows what he is talking about when he speaks of Buddhism, while in Christian theology he is listened to with respect and admiration. This book is undoubtedly the only one we have read in which the two religions are impartially handled, and with equally distributed admiration for their several characteristics. These two greatest of religions, perhaps we may say, have extraordinary similarities and yet in some respects none could offer greater contrasts. "Their roots," says Dr. Carpenter, "go down into common soil of human thought and experience . . . each claims explicitly or implicitly some kind of finality, some secret of Absolute truth."

It may be said that the researches of the last thirty years have brought about a better understanding between the supporters of these two religions. Earlier writers have sought to 'score off' each other by showing up their opponent's weak points. Dr. Carpenter speaks of the Buddha in terms of generous appreciation such as even Buddhists might envy, while at the same time, as a Christian, he expresses his admiration of his own Master's method in no uncertain terms. Followers of both systems will do well to give close study to this remarkably concise and lucid exposition, which is at the same time a treasure of literary art.

F. L. W.

The World of Dreams, by Havelock Ellis. (Constable, London. Price 6s.)

Books on dreams must either tell of the experiences of the author or they are entirely borrowed from someone else, they cannot be both. We are satisfied that this book from the pen of this well known author will be widely read and be a help to many if they have not had experiences of their own to guide them in the world of dreams. To the reviewer it appears that the author does not take a serious and *real* view of dreams but looks upon them as something outside himself and to a certain extent of little account; yet he has taken an infinite amount of trouble in writing this volume, so we are inclined to think that he has hidden his thought, and possibly his convictions in many cases, with reference to this subject, in other words, he has not "let himself go" in this book and we wish that he had, for between the lines we read that there is more that he could tell if he had had the mind to do so.

We are however indebted to him for much therein contained and hope that the book will be received well as it should be received, for it has a value.

D.

The Psychology of Your Name, by Nellie Viola Dewey. (Published by the Theosophical Press, Chicago, Ill., U.S.A.)

This little book of 106 pages, is a real contribution to the Science of Numbers. It is a summary of knowledge gained through thirty years of study and practical application of the principles which relate letters, colours, numbers and traits of character. The treatment is scientific, though naturally, very incomplete, the purpose is to throw light on the complex subject of human psychology, and to aid in quickening self-unfoldment by indicating the lines along which, for each individual, self-conscious effort should be applied in the building of character. Mrs. Dewey believes that we do not receive our names by chance any more than we receive our parents, our nationality, our sex by chance.

It is part of our karmic heritage, we must accept it and not change it as is suggested by some exponents of numerology; study it and learn what weaknesses we have to overcome and what capacities are indicated. It is a companion to the Science of Astrology as Mrs. Dewey has worked it out.

M. S. R.

Old Lamps for New, by Claude Bragdon. (New York, Alfred A. Knopf. Price \$3.00.)

A series of Essays, deftly strung together on the thread of "The Ancient Wisdom in the Modern World" as the sub-title puts it. It is always a pleasure to welcome a book from Claude Bragdon, for he does not start out to be an author, and so his books are the records of working, thinking, achieving, in the world of competitive living; thus they are real.

These twenty-five chapters deal with a variety of aspects of Theosophy as they impinge on the drabness and sophistry of our present gluttony for things. They range from *The Gift of Asia*, and *The Message of the Buddha*, to *Time is a Dream*, and *The Ritual of Play*. Mr. Bragdon touches boldly, and at the same time artistically and tactfully on the subjects of femininity, the sublimation of love, and closes with a neat but too short a chapter on "The Divine Androgyne".

The book is beautified with several full-page reproductions of pen and ink designs, reminding one of his previous book, *Projective Ornament*, a pathfinder for the new psychological mood in art.

The book closes with "The Golden Person in the Heart," Claude Bragdon's didactic poem, long out of print.

A. F. K.

Man the Master, by Eugene Del Mar. (L. N. Fowler, London. Price 4s. 6d.)

The legend on the wrapper says: "This new Philosophy points a way to the solution of the World problems," granted, but it is not new. The book is for that ever growing class of readers who hover between the New Thought Movement and the Theosophic Movement. The book is very clear, even while avoiding the technical terms of The New Psychology; but new terms, like "self-dissection," do not add to clarity for the idea of severance is impossible on the mental body, as it is on the physical even if the subject is to live. But the book deals very ably with the thought world, self-analysis, the causal world, karma, etc. The section on the Coming Race closes the book with a chapter on Man the Master, exhorting us to be more divine, but it hardly touches on the difficulties nor the methods. Perhaps it is just as well for their name is Legion. The Author quotes generously from Dr. Besant on karma.

A. F. 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

Edited by ANNIE BESANT, P.T.S.

CONTENTS

	PAGE
On the Watch-Tower	265
The Happy Valley Foundation Fund	272
The Racial and Personal Field for Monadic Evolution. M. R. ST. JOHN	273
Educative Ritual: The World Religion in Practice. AGUSTUS F. KNUDSEN	278
The Direction of Interest. E. MARION LAVENDER, M.A.	292
The Idealism of Theosophy. C. JINARAJADASA	297
Druidic Symbolism and Philosophy. D. JEFFREY WILLIAMS	307
Pôjâ (Poem). E. S. C. H.	316
The Masters: From a Christian Point of View. A SEEKER	317
The Castes. D. E. O.	328
Peace. E. M. AMERY	333
The Re-union. NIBARAN CHANDRA BASU	338
Man's Cry to Womankind (Poem). ANON	342
The Art Section:	
Advanced Art. AN ARTIST	343
Christ and the Individual. E. C. LAUDER	352
Reason and Common-Sense. ELIZABETH LOURENSZ	354
Seeds of Internationality. H.	359
A Successful Attempt at Community Life at Indore. A. L. H.	361
The Theosophical Field. H. V.	365
The Adyar Art Centre. J. H. COUSINS	366
Books Received. Our Exchanges	367
Reviews	367
Supplement	ix



THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement page xiii

THE THEOSOPHIST

ON THE WATCH-TOWER

WE have just received the news that Bishop Arundale is about to arrive in London so as to be present at the English and Scottish Conventions, side by side with the President and the Vice-President.

No other news of our leaders is forthcoming. We announced in our last issue that in June, on each successive Sunday, the President will once more speak in the Queen's Hall; but by the time this issue reaches England those lectures will be nearly over and the wonderful news of the New Civilisation spread still further and further.

* * *

We are delighted to have Mr. Schwarz again in our midst. We look upon him as a rock of safety in many different ways. It is true that he is the Treasurer of the Society but within his treasurership he possesses many treasures, and not the least among them are his readiness to help everyone over stiles and his ability to extend hearty welcome to all the travellers who come to Adyar; travellers of all sorts of travail.

He himself has just finished a tour round the world, where he has visited old friends and made many new ones; he has seen many countries and comes back to Adyar with renewed zeal and further realisation of the magnitude of the work of the Society and its world-reach. One rarely grasps that until one goes from continent to continent.

We welcome him back with full heart.

*
* *

I received the following account of a unique event for India which was on the eve of taking place:

A Masonic Service will be held in St. Thomas' Cathedral, Bombay, on April 26. It is intended primarily for Christian Freemasons, but a general invitation has been issued to Masons of all religions who may care to attend. We understand that the necessary dispensations have been obtained and in consequence masonic regalia will be worn. Members of the general public will be admitted to the seats not reserved for those for whom the service is being held. Such services as these are fairly common in England but very rare in this country, where religious differences are so clearly defined that anything like common worship is very difficult. But it ought not to be impossible, and the Cathedral authorities have acted wisely in giving facilities for the service.

I have since heard, from a Mason who attended, that it was a wonderful sight, hundreds present but very few Indians which seems a great pity. "It is the first attempt of a Masonic Service in India—I hope more services of a similar kind may take place and I hope more Indian Masons will attend. Will a Hindū Temple invite a similar gathering?" says my friend Mr. L. Arathoon. This meeting took place on St. George's day.

*
* *

Bath is proverbially a sleepy place, but apparently Community singing is partly answerable for waking up Bath, and I give extracts from an account which I have just received and which is a very good advertisement for the spirit

that is aroused by a "burst into song" whether by bird or human or both.

BATH SINGS

Mr. Gibson Young, who has taught England to sing, paid a return visit to the Pump Room on Saturday night. One of the first community singing experiments he ever undertook was in the same hall. Then he despaired if ever Bath would learn to sing. His next visit, however, was to the Bath Rotary Club. There he changed his tune. Bath Aldermen, Bath J. P.'s, Bath Councillors, and others told him what *they* would do in no uncertain voice. So he returned to the Pump Room, and had revealed to him with even greater emphasis that Bath can jolly well sing.

Judged by the evening's performance, a Pump Room audience can hum an air with the best. Humming, one doubts not, is going to be popular. It dispenses with words. After all, in the majority of these Community songs the tune's the thing. The humming *tour de force* was "De Old Folks at Home". All sorts of charming pieces were sung. Mr. Gibson Young seems to get his own enthusiasm over to his audience. One cannot help singing. It would be a slight to so agreeable and exuberant a mentor.

One of his plans is to cut the audience up, bloodlessly of course, into several groups, and invite each to sing in turn. The orchestra constituted one group. We have always known how the band can play. Now we have heard how they can sing. It was a joy unalloyed. One doubts if there is anybody in the world but Gibson Young who could induce them to repeat the performance.

"Drink to me only," "London Burning," "Pack up your troubles," "Tipperary," "The animals went in," "Billy Boy," "Shenandoah," "John Brown's Body," and "Tom's gone to Hilo" were among the items that proved vastly entertaining. There was a packed house, and everyone came away hoarse but happy. Community singing has caught on in Bath, and more will, one hopes, be arranged. An evening concert in the Park would be an admirable medium.

But it is not only Bath that has burst into song but, what perhaps is more wonderful is that, at the Cup Final (Football) at Wembley 92,000, people had been singing with extraordinary enthusiasm, before the match began. They had 30 to 40 minutes of it. One of the songs was

a very beautiful Easter Hymn, and during that time, so it is reported "a great calmness and restraint that was unknown" fell upon all and some even felt that to be "depressing".

It is the more remarkable, to those who know the make-up of a London football crowd, that a stillness and a calm was effected there, through this burst of song, is well worthy of note and much consideration as to the power of Community singing and the use that may be made of it in the near future.

* * *

We have reprinted below a very helpful and inspiring article taken from *The Server* which otherwise might not reach the many and we have added a quotation from *Man: Whence, How and Whither* to help some to throw their mind both forward and backward. Backward, to review the foretold event, and forward to catch a glimpse of what will be. It is difficult, again for some of us, to keep our minds fixed on the panorama of events that seem flashing across our eyes and to gauge the importance of every one, be they, to our limited vision, small or great. At this time no movement can be small in the sense of unimportant, and it is for this reason that we have given another opportunity for those who might miss this short article.

That which seems important to one is sometimes overlooked by another but one has learnt to know that nothing that our leaders say or do at this great juncture of wonderful happenings can be passed over nor can any of us afford to take little account of them. We must examine them, test them, prove them if so be that we are capable of so doing, and then make our decision or decisions never forgetting that in this decision we may be deciding that which will affect a long future to each one.

THE GREAT WORK¹

By ANNIE BESANT

As we have been living here together, Krishnaji and I, a Great Vision has dawned upon us, a Vision the splendour and the reach of which are almost blinding.

Already, on our arrival, we found that some land had been partly bought in the Ojai Valley, on the initiative of Mr. Fritz Kunz, for a Star Centre and Camp. The school will be built in due course, but it will be part of the Happy Valley Foundation, with which the public is already beginning to be acquainted. The scheme was sketched by myself in *The Server*, and I stated frankly that I was acting on the wish of my Master in buying a large amount of additional land, on which could be raised a model in miniature of the Coming Civilisation, for the helping and training of the new human type, the sixth sub-race, now multiplying in California. The Chohan Maurya is the Manu of the great Mother-Race that will spring from this, the sixth in our humanity. The Happy Valley is dedicated to that work, protected and guided by that Manu, the Inspirer of the whole undertaking.

But this would be incomplete by itself: with the new type comes the Bodhisattva, the World-Teacher, to shape the religious side of the Civilisation, as the Manu shapes the physical, and this is the department of the new departure in the religious thought of the world. The two have ever come together, and the two Mighty Brothers in the Hierarchy, charged with each, have ever worked in perfect unity in the dual evolution of the world. The starting of the work of the Manu suggested the immediate starting of the work of the Bodhisattva, the Christ.

Hence the dawning of the Vision Splendid which opened before Krishnaji and myself. The natural conditions of the

¹ From *The Server*, March, 1927.

Happy Valley, eminently fitted for the cradle of the New Civilisation, precluded its use as a place devoted especially to the teaching of the Message to be given by the Teacher for some three months annually, and to be the centre for the spreading of that Message over the Americas during the remaining nine. There are other centres in the world demanding His presence and His teaching, the inspiration of the spreading of His Message over other parts of the world. For this work of the Teacher is a world-work, and He comes to all. The work of the Manu in the gradual elaboration of a new type is specially directed to the building of that type, and is slow and continuous. The work of the Teacher is intensive and non-continuous, given at each place for a period, when thousands will gather to learn from Him, and return to their homes, spreading His teaching over their own part of the globe.

So our Vision was that of two great departments of human life, working in closest co-operation, in basic harmony, in the Service of Man, but necessarily different in the conditions demanded for the special work of each. Both are here in this wonderful Ojai Valley, within sight of each other across the intervening vale. The two Great Ones who founded the Theosophical Society are the Ruler and the Teacher of the next Mother-Race, knit together in closest unity, co-operating in a Oneness that we can but dimly image, though we see its splendour, "dark by excess of Light". We, Their servants, also work hand-in-hand, and we invite all who love us to help in building up this Great Work.

In our world of separateness, of material things, helpers can help either department or both, as they please. The money already given to Mr. Fritz Kunz for buying land for the Star in the Happy Valley will be handed over by me to the Star Board for the land now being purchased near Krotona for the Star Centre, so that it may go to the purpose for which

SHRĪ KR̥ṢHṆA AND KRISHNAJI

THE Plymouth *Evening Herald* had an interesting report of an interview with Krishnaji on his arrival at that port. I quote some portions specially interesting for Indian readers :

Asked if he described himself as the "new Messiah" Krishnaji said that was not the proper term to apply to him. "I think it is the wrong word," he added, after a moment's reflection. "I am a messenger of religion. It is utterly wrong that I claim to be the second Messiah, but I claim however that my aim in life is to uplift. . . . I feel I have the spirit of Kṛṣṇa. I have always kept before me Shrī Kṛṣṇa as my ideal. He has been my Christ, and in keeping that ideal I have studied Him closely, keeping everything else out of my thoughts. . . . My whole thoughts are concerned with religion. I have no time for anything else. . . . I feel that I have found happiness which is really lasting, permanent, eternal, which does not depend on any person or any thing. Hence I want everybody to share it."

The peculiar joyousness, which has characterised him since his preliminary training was finished, continually recalls the Shrī Kṛṣṇa of the flute, for it radiates from him and evokes a similar feeling in those who are near him.

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Shrī Kṛṣṇa and the Lord Christ were and are manifestations of the same Great Being, and our Krishnaji is a manifestation once more of that same Being. To the East he will be Shrī Kṛṣṇa; to the West he will be the Lord Christ in the future, even if He be despised and rejected now as in Palestine. What matters the superficial judgment of the day? The future justifies the children of the Wisdom, and they who abide in the ETERNAL do not trouble themselves as to the judgments of the moment.

ANNIE BESANT

it was given. The School money remains as a fund for the School to be built in the settlement. The leading workers for each department work in closest unity. One builds a glorious Temple, the other builds up the future congregation. Above the Valley, to us, are enthroned the majestic Figures of the Coming Manu and the Coming Christ—the Manu as yet hidden, the Christ rapidly revealing Himself. Happy are we who are living at such a time, and have a share in the laying of the foundations of the one Great Work.

THE SPIRIT OF THE NEW RACE¹

For the one dominant fact about this community is the spirit which pervades it. Every member of it knows that he is there for a definite purpose, of which he never for one moment loses sight. All have vowed themselves to the service of the Manu for the promotion of the progress of the new Race. All of them definitely mean business; every man has the fullest possible confidence in the wisdom of the Manu, and would never dream of disputing any regulation which He made. We must remember that these people are a selection of a selection. During the intervening centuries many thousands have been attracted by Theosophy, and out of these the most earnest and the most thoroughly permeated by these ideas have been chosen. Most of them have recently taken a number of rapid incarnations, bringing through to a large extent their memory, and in all of those incarnations they have known that their lives in the new Race would have to be entirely lives of self-sacrifice for the sake of that Race. They have therefore trained themselves in the putting aside of all personal desires, and there is consequently an exceedingly strong public opinion among them in favour of unselfishness, so that anything like even the slightest manifestation of personality would be considered as a shame and a disgrace.

The idea is strongly engrained that in this selection a glorious opportunity has been offered to them, and that to prove themselves unworthy of it, and in consequence to leave the community for the outer world, would be an indelible stain upon their honour. In addition, the praise of the Manu goes to those who make advancement, who can suggest anything new and useful and assist in the development of the community, and not to anyone who does anything in the

¹Man: *Whence, How and Whither*, p. 293.

least personal. The existence among them of this great force of public opinion practically obviates the necessity of laws in the ordinary sense of the word. The whole community may not inaptly be compared to an army going into battle; if there are any private differences between individual soldiers, for the moment all these are lost in the one thought of perfect co-operation for the purpose of defeating the enemy. If any sort of difference of opinion arises between two members of the community, it is immediately submitted either to the Manu, or to the nearest member of His Council, and no one thinks of disputing the decision which is given.

W.

THE HAPPY VALLEY FOUNDATION FUND

A SUM of Rs. 20,443-8-0 has been received at Adyar up to this day from some T. S. members in INDIA towards the Happy Valley Foundation Fund, Ojai, California.

J. R. ARIA,

10th May, 1927

Hon. Treasurer.

WE must again refer our contributors to the Supplement, printed in each issue of THE THEOSOPHIST, where we say: "no anonymous documents will be accepted for insertion." We have lately received several that are presumably intended for "Correspondence" which are unsigned and therefore useless.—ED.

The following Cable has just been received:

Loving Greetings dear Adyarrians wish we could look in upon you as we travel to Europe Rukmini George Arundale.

19-5-1927

OUR Editor writes ¹:

"And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him: 'Hearest thou not how many things they witness against thee?' And He answered him to never a word; insomuch that the governor marvelled greatly." Such was the example of the Christ when He was falsely accused. Is there then any reason why one of the humblest of His servants should answer the repeated accusations made against her as to things that did not occur in 1891? Besides I am quite willing to share in the accusations of deception and fraud so lavishly hurled at my great Teacher, H. P. B., and to be regarded as an impostor in her company. I am content that H. P. B. loves and trusts me now as she did in 1891, and that she sees of the travail of her soul and is content. Every occultist is stoned in his lifetime. Few are as fortunate as I am, in having many who know and trust me. I leave my reputation in Hands stronger than my own. To those who "causelessly injure me, I will return the shelter of my ungrudging love: the more evil comes from them, the more good shall flow from me". With such examples of perfection before me, why should not I, imperfect, follow where They have led the way?

* * *

Our party has reached England, and among the letters awaiting me is a very interesting one from Miss Isabelle M. Pagan of Edinburgh, telling me of the very successful performance of Rabindranath Tagore's play, *Sacrifice*. The work was organised by Mr. P. Chatterji, an old pupil of Dr. Arundale, and he was aided by Hindūs, Musulmāns and Europeans—a truly international company. The play was preceded by two tableaux from the work of the same great Indian poet, and the Lord Provost of Edinburgh presided.

* * *

¹ Through delay in the post we are unable to insert these pages in their right place.—ACTING EDITOR.

A very busy time lies in front of me. During June I lecture in London on the four Sunday evenings, and hold a class on the preceding evenings, and give a short address at S. Mary's, the Liberal Catholic Church. From June 28 to July 7 I lecture in Liverpool, Leeds, Edinburgh, Glasgow, Nottingham and Bristol.

*
* *

The idea of the Fellowship of Faiths is spreading far and wide. At Urbana, a town in Illinois, U.S.A., a Hebrew Rabbi, a priest of S. John's Catholic Church, and a priest of the Trinity Methodist Episcopal Church, all residents in Urbana, met and drew up a prayer for use by members of any religion; the prayer is as follows:

All mighty God! We who are members of different races and faiths desire together Thy fatherhood and our kinship with each other. In our difference we find that many of our hopes, our fears, our aspirations, are one. Thou art our Father and we are Thy children.

We are heartily sorry for the mists of fear, envy, hatred, suspicion and greed which have blinded our eyes and thrust us asunder. May the light that comes from Thee scatter these mists, cleanse our hearts and give health to our spirits, teach us to put away all bitterness and walk together in the ways of human friendship.

Open our eyes to see that as nature abounds in variation, so differences in human beings make for richness in the common life. May we give honour where honour is due—regardless of race, colour or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight and co-operation may we transcend our differences. May we gladly share with each other our best gifts and together seek for a human world fashioned in good under Thy guidance. Amen.

The sentiments are unexceptional, but, as a prayer, it seems to me over long and verbose, more a declaration than a prayer. The stately measures of the old rituals of the great religions give a sense of dignity and beauty which seem to be lost in modern prayers, and many of the former could be used by people of any faith if special names were omitted. The recognition of the fact that differences enrich instead of causing discord is valuable.

*
* *

The response to my appeal for money to meet the cash payments required to secure the land in the Upper Ojai Valley that we named "the Happy Valley" has been most generous, and the thing that was most satisfactory was that almost all the contributions, numbering at the time of writing 566, have been small. They represent real sacrifices made by the donors, gifts of poor people, given with such joy and gratitude for "the privilege" of taking part in a great enterprise. Such love and such sacrifice are the only sure foundations for success in such an Adventure as that on which we have entered. For we seek to build a model of a true—the only true—civilisation, a civilisation of Universal Brotherhood; we are to make the cradle of the new human type, which shall give birth to the ancestors of the next Mother-Race.

* * *

A Co-Masonic Lodge was founded here in Ojai a few weeks ago, consisting of Masons well versed in the Craft, and the Deputy of the Supreme Council, who was visiting Southern California, consecrated it in due and ancient form. A Brother well known in Adyar, a dear friend of our President-Founder, Mrs. Russak Hotchener, holds high rank in Masonry, and assisted by the older Masons who joined the new Lodge, trained the junior members for the consecration ceremony. I have had the pleasure of visiting a number of the Co-Masonic Lodges in the United States, and have found them very efficiently worked. After the new Lodge, which meets temporarily at Krotona, was duly consecrated, I was affiliated to it by the Deputy. I suppose it is not often that the Deputy of the Supreme Council in one Jurisdiction is affiliated in another Jurisdiction by its Deputy in a Lodge belonging to it. But it was a pleasant sign of the Brotherhood of Co-Masons in different countries, for the Obedience to which Co-Masons belong is international.

* * *

I am very glad to hear that the Indian National Congress is to meet in Madras this year, and the Theosophical Society

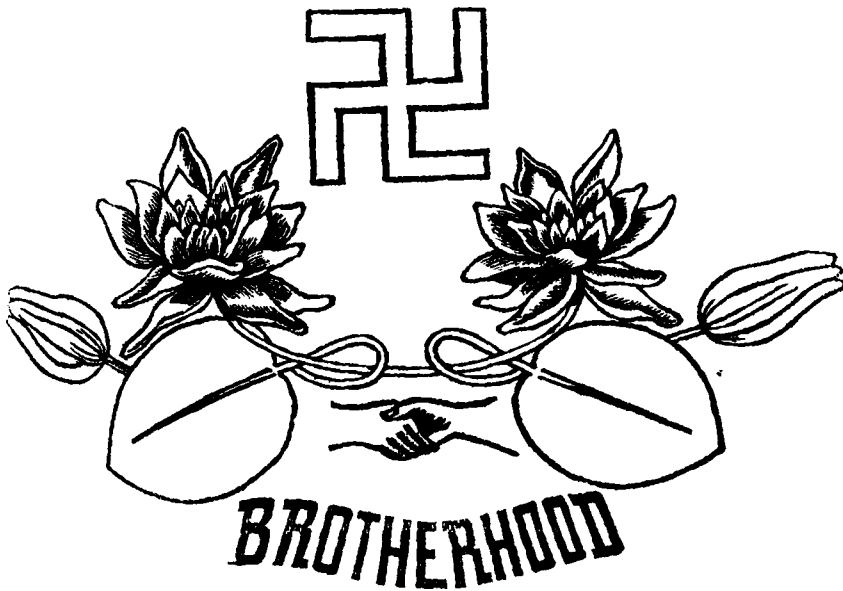
also holds there its Annual Convention. Many years have passed since the two bodies met at almost the same time in the capital of the Southern Presidency.

* * *

I am also glad to hear from Mrs. Gowland—who is largely responsible for the spread of Theosophy in South and Central America and who is now in South Africa—that a South Africa-India League has been formed there, with the Rt. Hon. V. S. Srinivasa Sastri as its Representative in India. Its objects are:

1. The drawing of the East and the West into harmonious co-operation.
2. To help to guarantee the Peace of the world.
 - (a) By promoting mutual understanding and by striving to remove causes of discord.
 - (b) By disseminating accurate information regarding matters of mutual interest.
 - (c) By arranging lectures and study groups, etc., on Indian affairs.

The membership of the League is open to everyone interested in its objects. The annual subscription is 1s. only. The circular announcing its formation, on January 6th, says of Mr. Sastri, P.C., in electing him as the Representative of the League in India, that the suggestion of the League came from him, and that his acceptance of the office is "an honour of which the League is justly proud, for he has done much to clear away difficulties which existed, and to draw India and South Africa into close relationship". India can have no better representative in foreign countries than this noble son of hers, who shows out in his stately courtesy, in his exquisite choice of words, in his combined gentleness and courage what the much maligned Brāhmaṇa really is.



THE RACIAL AND PERSONAL FIELD FOR MONADIC EVOLUTION

By M. R. ST. JOHN

It is generally thought that there are no dogmas connected with membership of the Theosophical Society, but this supposition is hardly justifiable because, while people join the Society from various motives, they are supposed to conform to the belief in Universal Brotherhood without distinction of class, creed, sex or colour, which, being either a principle, a maxim or a tenet, is *ipso facto* a dogma.

But quite apart from the interpretation we place upon this, there should be added yet another dogma and that an abstract one, for have we amongst us any who would not admit the existence of a Plan, a purpose or a design in all

manifestation although we may differ in respect to what that purpose exactly may be ?

Failing such a belief, it would seem that the *raison d'être* of the T. S. ceases, for a negative outlook and attitude would discount the utility of any Movement as distinguished from Societies and Clubs formed solely for social and materialistic purposes.

From an ethical and moral standpoint it is possible to postulate with some degree of probability the nature of the Divine ideation, but, as regards Races and peoples, the mighty work of the great Manu is so faintly indicated, that a surmise only is permitted to us.

Nevertheless, we have been given information as to what has taken place in the past, and that may serve to help us in any attempt we may make to form some notion, vague though it may be, as to the future development of races and nations.

Now we know that what is termed Humanity constitutes a field for monadic evolution by means of the egoic vehicles, that not only have races arisen physically suited to geographical areas, tropical, torrid, temperate and frigid, but that different characteristics and psychological divergencies are associated with the various people who inhabit this little planet.

If this were not so, the field for egoic experience would be a limited one and therefore unsuitable for the acquisition of all knowledge and power in respect of this plane of physical manifestation.

It is only by means of numerous incarnations in different bodies belonging to different races that the Ego can acquire all possible capacities and characteristics enabling it to proceed further in super-human evolution.

A recapitulation, even in a condensed form, of what has been written about the Lemurian and Atlantean civilisations with the seven sub-races of the latter is unnecessary as also

what we know concerning the fifth or Āryan Root Race with its first five sub-races to which most of us respectively belong. The subject is a most absorbing one but helps us very little to estimate the possibilities appertaining to the sixth and subsequently the Seventh Root Race, and the sub-races belonging to each which are to come into being and serve as classes for further education in the great school of physical existence.

If we consider the fifth great Race, or Āryan, and endeavour to understand what are its special teachings, noticeably in its fourth and fifth sub-races, it will assist us to realise the old and the new.

Broadly, the old world may be stated to comprise Europe and Asia, in contradistinction to the new world consisting of America, Canada, Australasia and the mixed white population of South Africa, for it is mainly in America and Australia that the physical characteristics for the sixth sub-race of the Āryan are being prepared for the more advanced Egos, who must find it increasingly difficult to obtain suitable vehicles in the older nations, which have undoubtedly degenerated physically though in other respects retaining pre-eminence. Briefly the new world is mainly concerned with the formation of more perfect bodies, including brain and nervous systems, while the old world still remains the main field for the most advanced in Egoic evolution.

This is borne out by the fact that in the new world, notably in America, physical existence is most intense, amounting to a general speeding up, the ability to perform and to do things quickly and accurately with the capacity to realise what is essential and what is not; this is noticeable in all the new races and marks a definite development of brain capacity and senses, which latter are outward turned, observant and alert, whereas in the old world we find the consciousness more inward turned and somewhat less observant of externals.

Yet, the fifth sub-race, which will overlap the sixth and seventh, has not reached its zenith and, from present indications, it might be justifiable to expect that the Nordic and Scandinavian peoples will carry on its dominant characteristics of mental development and power of thought.

If we take India, it is obvious that the finest physique and more virile qualities are to be found in the northern part of that great country, while the inhabitants of Southern India are lacking in these respects, which is mainly attributable to the climate.

We may say that the most highly advanced egos are to be found in Indian bodies, irrespective of the fact that the average stage of evolution is below that of the West; advanced egos in large numbers are also incarnated in the western branch of the old world, but only a limited number of the most highly evolved, in spite of the average evolutionary stage being in advance of that of the East.

These two great Āryan peoples comprise the old world, a world that in the future is only capable of supplying in diminishing numbers bodies suitable for the ever increasing and more advanced spiritual entities, because these races are organically somewhat worn.

It is to America and those other countries comprising the new world that we look to provide the more efficient bodies.

It is evident to the keen observer that America is producing quick and incisive brains, coupled with a highly strung nervous equipment; Americans think and act quickly aided by a clarity of vision and the ability to seize upon not only the fundamental but the salient points in everything that comes under their observation. The Indian and European brain and nervous system is by comparison somewhat lethargic.

There have been and still are big egos functioning in the great American nation, forerunners of what is to be; and that country, as it progresses, will absorb more and more.

Canada is following in the footsteps of its great neighbour, but what of Australia and New Zealand the latest offshoots of the British race?

Here we find the anthropological standard of the highest average and it would seem as if the present purpose of the great island continent and its smaller neighbour is the perpetuation of this physically fine type, a type that will endure and become characteristic of these future nations to be, and in which will incarnate those egos who will make them two of the most important units in the new sub-race and later on of the sixth Root-Race.

Australia and New Zealand are at present young, very young, baby nations, but already they both are of high average and possess much promise, and, in course of time will form a field for egos of a high order.

There should be no antagonism or superiority complex between the old and the new; both are doing magnificent work, work which will bring into being flowers of the sixth sub-race, the older world evolving the great Egos through stress, trouble and difficulties of every description which are calculated to stimulate and accentuate mental and emotional qualities of a very high order, thus accelerating the evolution of those advanced souls who will be all the better fitted for carrying on the obligations that they will be called upon to face in those far better conditions which are potential in the great new world.

M. R. St. John

EDUCATIVE RITUAL : THE WORLD RELIGION IN PRACTICE

By AGUSTUS F. KNUDSEN

THE idea contained in the words "World Religion" tempts one to much speculation, for it cannot be merely a super-theology; though it may touch on the idea at the back of a superior type of pantheism, it cannot include the fiction that is in so many of the creeds. The attitude of mind that demands the World Religion is more that of Pragmatism. It wants to find that which tends to uplift, the impersonal and scientific use of ritual, such rituals as actually aid development, or bring about improvement of man's faculty—progress as distinct from consolation. The attitude is thus that of the naturalist with a great respect for the laws of Nature. This recognises occultism as Nature bringing out perhaps a higher meaning in the idea of natural law in the spiritual world, or rather, reversing it and finding a spiritual law in the physical world, which to many people is the only natural world. This absolute subserviency to Cosmic law as natural law, as God's ordinance, sets one free to subjugate Nature by means of Nature, and thus be the naturalist, the scientist, in its fullest sense. It makes man master of his destiny.

Man has many faculties. These play upon one another and re-act one upon the other. Definite culture or repetition develops even subtle faculties such as memory and concentration, whose growth is purely the result of exercise. But each

belongs to its own plane, like concentration of sense, of feeling, of mind, of will. As one passes from the concentration of mind to the higher concentration there is practically a rebirth from one plane to another. In a certain sense it is a minor Initiation. There are also immense changes as when an animal individualises. Having been an animal for æons, with the consciousness of the two-fold Deity, it suddenly has added to it the consciousness of the First Person of the Trinity. From animal it becomes human and then come all the great Initiations on the human path to God. From stage to stage there are the developments within the plane and then the surmounting of the plane, and some rituals only give consolation within the plane and from day to day. In fact every religion is more or less a particular training for a particular sub-race.

One does find however, certain rituals that augment one's power to bridge over from one plane of activity to another. Educative Rituals let us call them. It is these that are of particular interest to the educator, for they are the guarantee of faculties, especially among the higher races of men. It is not that they build the bridge from the lower state of consciousness to the higher but they seem to protect it and guard it and repair it for the man who has built the bridge already and cannot use it often enough, nor find it when he needs it, in the turmoil of life. Those that we will discuss in this paper are particularly the rituals given once in the life-time of the recipient. It is very interesting how these ceremonies are expected to have a permanent effect. Take for instance the gap between abstract and concrete thinking, between the mental and the causal bodies. Man establishes that link as evidence of his leaving the animal kingdom. After many millions of years he reaches the point where he desires principle to govern his life, and yet in the world of affairs he is tempted to abandon it and fall back on opportunism, forgetting his fundamentals. If a ritual can be performed that binds the man to that use of principle,

that in some way links him continually with it, that strengthens that wish into an actuality, then surely that ritual should be performed by all human beings who recognise the moral law as effective, who recognise motive as the key to moral interpretation.

If one claims that such a ritual exists, let us experiment with it. If it does develop, if one gets results, if it is effective, then let us advertise it, let the world know of it and let those use it who wish it. It cannot do harm even to the most trivial-minded. It will certainly help all those who are serious-minded and there will be no harm in giving it to the few on the Path who transcend it and achieve the great Initiations. The two great gaps for ordinary men, after birth, are the gaps between the vital and the emotional bodies and between the lower mind and the higher. All peoples have some sort of a religious ceremony to guard the life of the infant, which means to bring its will to live into more effective touch with the little instrument that will some day be the vehicle carrying the brain of an adult human being. While it is still a tiny babe we do not know exactly what its future is, we only know that it is the most precious thing alive, and priceless as measured against wealth or any other mundane standard. Probably the ceremonies of the non-Āryan aborigines of America, Africa and other places, are effective enough for those primitive peoples. Let us confine ourselves to the Āryan race and the rituals of the great religions.

These rituals that react thus on the various vehicles of man's consciousness do not really depend on faith or creed or allegiance to any one teacher or name or book. They are as natural as it is natural for the child to draw its first breath and for the parents to protect their child. Having drawn a breath from a higher plane, those who know have created a ritual to protect that in much the same way that parents protect their offspring. These ceremonials do not seem to open

up faculty but keep it open for spiritual poise, spiritual aim, motive and ideals. The machinery of it all seems to be the power to use, and the willingness of the great Deva Kingdom to be used, for man's benefit. In other words it brings in the theory of Guardian Angels and special watchers who take charge over the person who has received the benefit of the ritual. Having decided then that a particular ritual is effective, let us turn to a second point.

These rituals, while permanent as far as they go, are actually part of a contract. If the recipient continues to perform them, he will find the effect awaiting him as an adjunct to the whole, but it is essential that he do his part, even if only as a half-believer, as an experimenter who has yet to believe in the full efficacy of what he has gone through. In fact, the ritual binds one to a particular form of life as a bridge over a river binds you to the road leading to that bridge. As one cannot blame the bridge if one does not use the road to it, so one cannot blame the ritual if one does not live the particular life that binds one by implication if one has accepted the ritual.

The third point of these rituals that we are considering is that they do not depend on repetition. If once effective they are effective for life, operative when that life is consistent, and every time they are consistently approached to make the link they were intended to make, verily the patience of our Deva kingdom is appalling, if not inspiring. Our fourth point is that these rituals are effective by themselves, no matter who the recipient is. They work with anyone of any religion or race or sex or creed or caste or colour. It is science and not whim. It is all a question of the ritual being properly performed, the individual living the life, doing the sequential acts, fulfilling his chain of events, depending on nature in the spiritual realm which is just as dependable for uplift as fire is for warmth or water for drink.

These rituals, herein mentioned, are perhaps not the only ones that might help but they are the ones that so far completely come up to the above-mentioned requirements. There is one in Shintoism that perhaps should be included, but that requires further investigation. Other religions may have them. We shall hear from them in due time, but these mentioned are simple, available and effective beyond words.

I. Baptism; according to the rite of the Liberal Catholic Church. All the other Christian creeds have left out something from century to century, beginning almost invariably with the chief essential, until now, as in Protestantism, it is hardly effective for more than a few weeks. Having nothing at the back of it but the thought-power of a priest who does not even know he has thought-power, it fades, for Protestantism has entirely abandoned the idea of co-operation with angelic hosts. In some of the others there is a feeble call and an equally feeble response. The recipient too does not expect anything, does not ask for anything from the angel helper, and so practically all co-operation is lost.

The value of Baptism is that it is so impersonal. It does not depend on the faith of the recipient in any way whatever, it can therefore be given the day the baby is born. It is equally effective at any time in life. Properly linked with the angelic hosts through the language of ritual, it is not only effective on the physical plane in etheric matter, but on the whole personality. The astral and mental bodies gain something without doubt, but it is difficult to analyse it, as it seems to vary with temperaments fundamentally and with egoic status in evolution also. In other words, it seems to be graded automatically by the ego's power to contain and use it. It thus fits any of our people on the planet to-day. This gives one a good start in life. It is a guarantee to a certain extent of health on the three planes of the personality. It does not seem to increase or strengthen the link between the

ego and the personality, but such force as the ego pours down is tremendously effective because of this protection. All religions have something of this sort. That for the Buddhist child and that for the Brāhmaṇa child are both remarkably good, but the Christian ritual seems to reach out more distinctly to all sorts and conditions of men. It might therefore be of more world-wide use when we find priests who can administer it and not at the same time add a load of credal bondage.

II. For the link between the ego and the personality there seems to be one rite in Hindūism which no other religion can quite duplicate; it is the Brāhmaṇical rite of investiture with the sacred thread, called the *Upanayanam* ceremony. This is effective because the Brāhmaṇas have always known just where the boundary lay between the permanent ego and temporary personality. This rite bridges the gap between higher and lower mind. If one has achieved the Āryan state of evolution sufficiently far up the ladder of lives to be conscientious as to thinking, as to responsibility, as to honour, righteousness, etc., then one is ready for this rite. The chief reason that it is chosen is that one is permitted to use, in fact one should use it, particularly just before adolescence. It should be partaken of between eight and twelve years of age, for then it is a tremendous protection against the breaking of the link which so often comes with premature sex activity, but it is also effective at any age and with either sex. This gives a life-long, unseen, eightfold and very effective protection to the bridge between the vehicles and the ego itself. The full extent of its influence has not yet been followed out. It seems to be operative through the anchorage of the permanent mental atom on the one hand, drawing a number of threads through the substance of the causal body, focussing on the mental unit on the other side of the gulf and from there ramifying through all the threads of intellectual activity, such as philosophy, religion, the various sciences, the various arts

and crafts, in short all such as have been brought to something of a synthetic completion by the ego concerned. This makes the bridge between the faculty of analysis, through the faculty of synthesis, and the faculty of abstract understanding or Buddhi. One might almost believe that this rite is meant particularly for those who are beginning to use intuition, not that it starts intuition but protects it from interruption while the ego is incomplete.

For humanity in the intellectual stage this is a tremendous help and seems to be so effective as to put an ego, enjoying the operation, on a par with one who has spent three or four more lives in unassisted growth in the rough and tumble life of experience. Take for instance the self-made man so typical of the United States—clever, capable, effective, honourable and, rightly, rather proud of himself and his achievements. He lacks culture in the arts; he lacks the self-analysis that religion brings; he has not yet got the consciousness that the contemplative life might be valuable. For such a one it is only by chance that he lights upon a principle or falls back on it for argument. The culture that goes with this ritual, the life of the higher mind that it implies, the culture of faculty, will lift a much less energetic ego on a par with the other. The touch with the inner life, the link consciously and avowedly with the Deva kingdom, gives to the ego, while immersed in its personality, an extra power to hark back to realities. This shows itself at once in a greater facility for self-education and “self-control as to the mind”. This of course strengthens the faculty of recollection, in fact one is always “collected” intellectually. It augments for the recipient every faculty that he has, or that he cares to use, especially mental endurance and poise. It gives added power to the astral body and is a marvellous help in the control of the desire elemental because of the wonderful link that the Deva kingdom has anyhow with the

Elemental Essence. That poise and endurance is immediately effective in giving stamina to the etheric double, giving that wonderful health that makes the Brāhmaṇa notable in any society he may enter. Yet this ritual is never harmful even if given to the immature ego. The recipient alone is responsible for its use or neglect. It is an open door, held open for his benefit without any compulsion that he go in and out. While this ritual demands, as an implied contract, a life of principle, it does not necessarily mean that one must be a chanter of the Vedas. It simply means that one applies the highest that one knows to all that one has to do. When one begins to realise the moral responsibility that each has with regard to the power, the creative fire that is applied by thought, when one therefore discriminates as to what one thinks, then this ritual becomes a most precious gift. Let us hope to see it available soon in Europe and America.

III. There are many investitures or ordinations reserved for adults that makes of one a priest. There is only one that is open to both men and women "of good report" in their community, and that is the three-fold initiation of the Master Mason. Others bar women or load one with creeds and limitations, barriers against their fellow-men at every turn; but in the Master Mason of either sex you have the priest whom all men, women and children need. There you have the human principle rising above limitations of sex, reaching back to a fundamental principle and yet human with humanity; which knows how to raise MAN with the fivefold appeal to man's own inner, innate, character which all know they have already. This is the invoking of self-reliance, self-respect. It sweeps away conflicts and "complexes" by showing man how magnificent it is to be MAN, pointing out the endless goal of his own individuality, and showing that that power is *he himself*; there is no other uplift so complete as that of human solidarity. Would that all Master Masons knew and practised to the full

the power they have to awaken, even in low, dull, hopeless humanity, the fire of spiritual aspiration, the knowledge that they can be greater even than the best they dream of, yes, even unto Kingship over their own faculties. Masons are servitors rather than priests.

These are the three equipments that one would ask for all men capable of maintaining civilisation, in all the Āryan Race.

IV. The image of God! How do men visualise in their minds "Being" or "Existence"? Must we always use symbols and then write books on them? If the books are too much respected they become fetters; if one does not contemplate Existence at all one becomes the flabby-minded Atheist arguing in a vicious circle. How can one visualise "space" to say nothing of "cause" or "origin".

"God made man in His own image." "God made man in the image of his own eternity." "Be ye therefore perfect even as your Father in Heaven is perfect."

All religions teach the perfecting of man for union with God, all without exception depend on a divine Man who is always the revealer of the Godhead. No religion has any other evidence of God than the Man made perfect and for most of them he is the God and the symbol. From primitive systems like that of the Tabu, up to Vedāntism and Theosophy, Man represents the Second Person of the Trinity: Be ye one with Me and in Me one with the Father. Theosophy thus puts man in his place, not too high, not too low, but with perfect proportion shows the way to perfection and all the stations on the Path. This gives man honour, future relationship of the most exalted kind, showing only man's shortcomings, unfitness, incompleteness as a part of the great scheme, no stage of which is derogatory, or unclean. In this way we honour God's Temple down to its last foundation stone and up to its crowning glory of beauty and decoration. No man need cavil

at that and no man should allow a theory to possess him that minimises his value, deprecates his efforts and frustrates his aspiration. The best is none too good for those whose future is eternity. The development of man, then, is the aim and object of our existence. The men we have had amongst us are divine; why then refuse to accept as the ultimate Divinity the ultimate expression of all perfected men? With that as a goal, let us turn to the immediate need.

V. Man is looking for guidance. Is guidance obtainable? Do we not know God? Surely, some have worked it out in detail and we speak of it as the Inner Government of the World. Some can only see Providence and some can only see fate. Some can see cause and some only speak of energy. Some can see "God's plan for the Universe," others can only see evolution. In some way or another all men know outwardly the power that "Shapes our ends, rough-hew them as we will". All men know the inner power, "the power that makes for righteousness." Thus, no one really denies the great truth of existence as spirit, for even the atheist is compelled to talk of his own existence and perhaps it is not his fault that he has not yet seen his own immortality, as the rest of us have.

What is the Sun? What is this realm of life? We have begun to realise that matter is vibration, that all is vibration. We are discovering that each man sets up his own vibrations and in truth we trace it all back to the sun. In the sun-light we live and move and have our being on the physical plane and when we reach the cosmic consciousness it is still the Sun in which we live and move and have our being. Use the Sun, then, actually. Be sunshine, be sunny, be warm, be light, or use it as a symbol, the ultimate end is all one. The light of day purifies in every way. Let that be your daily ritual, to bathe in the sun. The sun is food. The sun is more essential than food, is a more adequate nourishment than any other nutrition

we take in. Air is our next most necessary food and water too is more important than solid food. One can fast very much longer without solid food than without drink.

VI. Daily Ritual; the pause before action. All men of action know the virtue of a moment's recollection before taking hold. The will-power has time to act. The resolve has time to go from the mind through impulse into the brain and the muscle. It is essential for the assembling or co-ordination of their power, whether muscular, motive, mental or moral. Resolve! What a power to amass power it is! All effort must go out from that and the more subtle the achievement the more subtle and one-pointed must the will be. There Nature gives us a natural basis for a world-wide recognition of man's linking with his best self, with his higher self. That also gives us the basis on which we can build a world-wide unity of action for muscular power, for emotional poise, for mental unity, for motive above that unity. From this we get a co-ordination, for those having cosmic consciousness, for the repeating of a resolve to work together. This could be divided into three or five points in the day for its repetition and for a deeper recollection on the part of those who know of deeper things. Even animals know and use this assembling of strength and effort. Let us therefore start it, for those who know, "for the few" as H. P. B. said. Let this be the affirmation of Unity.

VII. What is prayer? It is a reaching out for strength that we have not. When one has got so far as the cosmic consciousness, when one knows what a marvellous future evolution will bring to man, then man no longer prays for forgiveness. He no longer crushes himself with his own grief and paralyses his mind by concentrating on his own inferiority; he knows that he has power if he will use it, and he will look for that power. The key to that power is character. No one is trusted with power anywhere unless he

has character. Even the most common physical plane energy, like steam or electricity, requires a man of considerable character to handle it without damage in some direction or another. How then shall we pray, we who know that we are "heirs to the ages' gain"? Let us turn to the Sun. Know the value of sunshine, use the Sun. Worship it, use it as a symbol or a substitute. It is our greatest light. We are the products of the Sun, we use it automatically. Let us begin to acknowledge it and use it consciously. Let us distinguish between the body of the Sun and the light of the Sun and the Energy of the Sun. Let us then worship the Source of the Sun. No temple is required. The Solar system is its own temple. Go therefore with reverence among its details of which you are one. If you have reverence for anything have reverence for yourself. Reverence is one of your powers. Go with truth and you will find it all Truth. One who thus goes has no regrets, no losses, no privations, for then there is no fiction, no illusion, no disappointment.

To stand in the sunlight is to pray and get the answer to prayer. To enjoy it is homage. To go out to seek it is ritual. Let us carry light into the dark places. Let us shun darkness, shun secretiveness, keep Nature's secrets in our hearts. Let publicity help to clean up the cesspools of slavery, the slavery of vice, of wages, of prejudice, of ignorance, of belief.

Let us confess these vices to ourselves. Let us confess them to those who naturally draw our confidence. Let us be men and women, but priests also of this purely scientific confessional. A sin is so very much greater as a secret than it is after it is told. Let us all rise up and be priests to whom the weaker can confess. Let us be strong enough to be impersonal with sin as we are impersonal with the weakness of childhood. A confessor cannot condemn. Let us be so above gossip that everyone can come to us and relieve himself, for each priest must also confess. Let us thus confess,

one to another. It is a relief to be among comrades where no secret is misunderstood. This relief is necessary but it must be absolutely voluntary. Let us then be priests because of our deep understanding of the difficulties of the way to perfection. Let us remember that one cannot practise this path, one experiences it but once. When we thus understand men we can be sure that we can begin to understand God. Only deep can speak unto deep, beginning to be God-like we begin to carry the burden of the Solar system, we begin to prove Christ's theory "That ye are sons of the living God".

VIII. Utterance. What shall we say? What shall we recite? Let us sing in Community Singing; sing of the magnificence of the crystal, the tree and the flower, of the animal, the song, the bird, and of the man, the woman and the child. Let us sing of the magnificence of night and of day and of the twilight. Let all men, women and children learn the Gāyātri in their own tongue and say it when they need peace. Let them learn the Gorsedd prayer, and then when we get together let us repeat the prayer of that Master Mason, Annie Besant:

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

IX. Conclusion. This use of innate and natural ordination is quite unreligious, that is, it does not demand a creed from the postulant, nor a vow, nor a fee. It does not require the high priest nor the priest to be ordained, nor wear a garb different from that which he wears in any other part of his daily service. It is natural. The man has to be priestly before he is used as such. There is no fiction, no assumption, arrogance or imposition. If one consoles a fellow-being or inspires him, or if the consolation comes from a flower or a

star, it is done, and the why and the wherefore is of no immediate importance to either. It is as scientific as a bath is, it is as wise as daily exercise or regular sleeping, it is as natural as birth or death. It is the power of fellowship. It is the defence of comradeship. It is the refuge of friendship. It is the use of Nature's unseen laws to sustain Nature's visible masterpiece—Man.

We have here taken only from the mystic science of four of the Rays. Maybe it will be necessary to take something from the three others, but these four points complement each other as the sides of the square. Brāhmaṇism, the will to purity, is on the first Ray. Masonry, with its sociology, solidarity and brotherhood, is of the third Ray. Christianity, sacrifice, forgetting of self, is of the sixth Ray. Science, the Sun-worship, the practical, the nature-study, is of the fifth Ray.

Will some wiser brother help out and suggest the way these or something better, can be taken into the self-preparation work, self-educational work, that all are doing who know something of the meaning of "World Religion"? The future will probably give us a League of the Great Religions, but if we are to believe the Teacher whose teachings are in the little book, *At the Feet of the Master*, there are some of us who get beyond complex ritual. Let us remain aloof from it. Go out into Nature. It is enough for the thinker. This helps him to be in touch with all men. This contains no barrier.

Agustus F. Knudsen

THE DIRECTION OF INTEREST

By E. MARION LAVENDER, M.A.

THEOSOPHY has much to say on the subject of the value of psycho-analysis, and what is needed is that Theosophists should apply their knowledge. When the delicate process of the unfoldment of the soul is submitted to a mind that is verily alien, results may ensue that lead to some type of disaster. A trained psycho-analyst may not mishandle the matter, but unfortunately they have too often no clearly stated idea of the purpose of universal evolution. Further, the works of analysts are open to a public, as a whole lacking that same knowledge of the end and aim of man, yet eagerly alert for developments or fads in psychology, or some form of mind training. Practical applications of various theories become for a time the vogue.

The dangers of partial knowledge are proverbial. Realising this, individuals here and there in the worlds of psychology, medicine and religion are concerning themselves with this modern problem. It concerns all three, for lack of ease in mind and soul produces disease that finally attacks the body.

Dr. Harry Fosdick has conducted his own Protestant confessional for six years in New York, working with a leading analyst. He believes it to be the duty of the Church to get back to individual treatment, and that theological students should be trained in psychological methods. There is confusion here. The methods of the mind scientist should be

obtained from the scientist of the soul, the psychologist follow the theosophical, if not the theological, student—that is, one who is an ardent worker. The natural process has been in part reversed.

Theosophists can give to these practitioners worthy guidance, and each should study and apply himself to this end. It is that very application that is necessary; the knowledge is at hand; the Wisdom is available. But the urge in us to supply the needs and wants of others is emphasised. If we read papers and magazines with mind keenly questioning the demands of others in this realm, their volume insists on an affirmative answer. Aid must be given.

Glance briefly at two of the many applications of theosophical knowledge. Foremost stands the need for the direction of man's interest. This term interest is already in use, and has a fuller content to Western minds than either libido, life-urge, or equivalent terms. Schools of analytical psychology may stress either the herd instinct, the power-impulse or the sex-interest, as being dominant in man. No attempt is made here to use the phrase "sex-interest" literally, but in the wider sense that includes so much of family relations and affections. But man's interest is fundamentally one, and the intimations or revelations of it show that they spring from only one source. Why not, since all life is one? Unity is inherent in the urge to life-manifestation. Metaphysics show that from the one there appears the two, and then, with the relating factor, the three become.

Apparently this holds good at all levels. Watch the result that follows in analysing man's being at its basis. The primary emergence of interest in man, as in the universe, might be called the will to live. "It willed: may I become many, may I be born forth;" says an Eastern scripture. That is the root factor in man-manifestation. He must emphasise himself, increasing the patent evidence of his own

powers, identifying himself with object after object, or with emotions and thoughts until their field is exhausted, they hold naught for him. Then a yet greater expanse is glimpsed when it is known that the firmly centred individual may unite himself with others, and that course is followed until he feels himself as one with every other, when at last the will to live is fully satisfied.

That unitary will appears at one stage as the instinct for self-propagation, yet it is the manifestation of but one member of a trinity; though it includes much, for it is the cause of all at its level, comparing with the primary will to live. Thus, following here below that which was seen in the realm of metaphysics above, it becomes the middle term between its own separated parts, separated so that that which IS ONE may be KNOWN to be so. When that desire for self-propagation shows itself as the will to increase the entity by exerting strength of body or mind, it becomes active self-expression. At its other pole it is the instinct for self-preservation, that ensures attention to the needs of the personality, as well as to danger, need for food, shelter, or work and recreation.

These three are related to the Divine Trinity, for the aspects of the Logos shine out on the physical plane as electricity or chemical energy, vitality and that serpent-fire which preserves the true self in man. Vitality is the middle term and is related to the original will to live, that becomes in this case the desire for self-propagation. Chemical energy, the creative activity, corresponds to the impetus to self-expression, and the instinct towards self-preservation is analogous to the working of the serpent-fire.

These appearances in man's life of the Divine Trinity are so united that each seems to be the other. It is no wonder then that analysts studying the same "case" can equally state its cause to be due either to sex or to power,

according to the instinct they personally think to be basic. False emphasis has been laid on these two as root causes of human activity. There is one cause, but it appears as "one in three and three in one".

In the close interweaving of these ground forces lies man's opportunity. For if the means of satisfying one of his ordinary outlets is blocked, the same force can be turned to another allied channel, and there will be expression, not repression. A way to self-realisation, the real goal of all three, will be found through some other aspect of the one only force. In war the instinct for self-preservation finds consummation for example in apparently contradictory fashion, for the personal self will be sacrificed, that the national self may be preserved, and the individual even thus attains greater self-expression than ordinarily. Or again, self-preservation, in itself an exhibition of power, may show itself in the creative artist at early stages as an egoistic tendency, but that is sublimated later when there is self-surrender to the work, yet the artist's self is more fully expressed.

Man's interest can be determined in any direction. Knowledge of this as of other matters gives power, and so removes any sense of futility or frustration, and thus the final reevaluation will show no loss, but gain.

The second advantage gained from applied Theosophy is in the idea that all cyclic progress does involve a form of repression which is not merely an inhibition of the lower impulses, but a translation of them, so that this type of repression is after all a natural process. There is no need for an analyst to enjoin one to "allow more value to primitive instincts," for they are seen as just the first part of man's voyage of discovery. He explores their field as all others, and then from the vantage point reached he beholds new reaches of territory yet to be conquered.

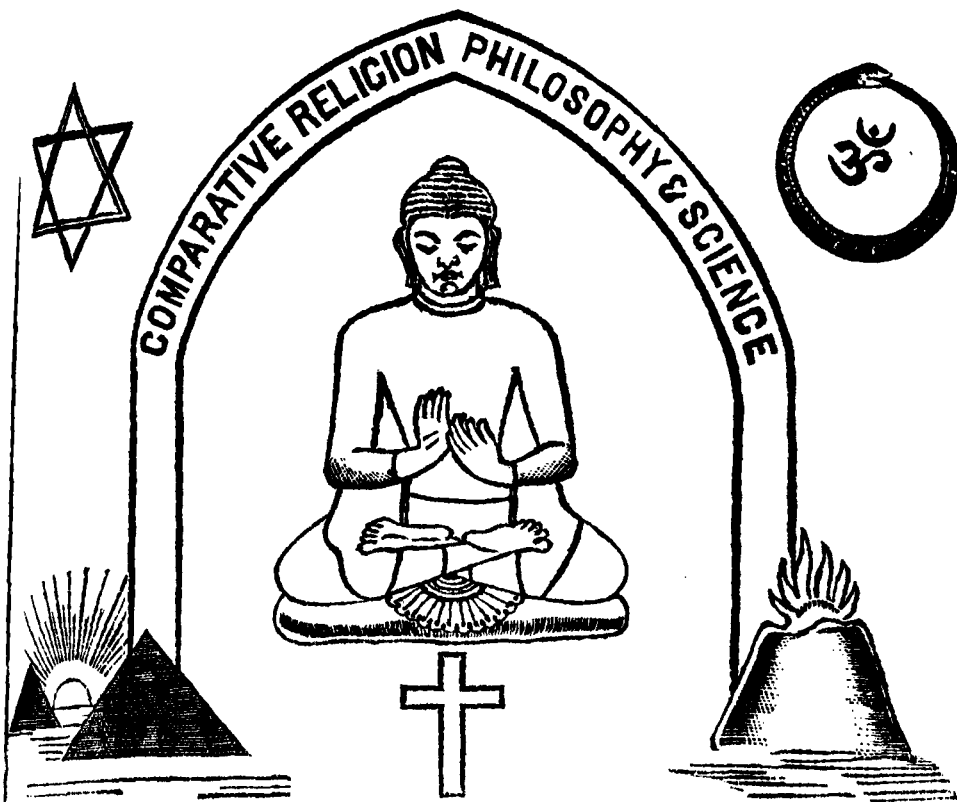
The search he has made in the past is the work that enables him to unfold the future. His immediate discovery is placed in the subconscious, and thence he steps out to investigate stretches not yet made conscious. Sublimation is the ordinary method and means of progress from the animal level to man's true estate. So it is written in *Light on the Path* :

The vices of men become steps in the ladder, one by one, as they are surmounted The whole nature of man must be used wisely by the one who desires to enter the way.

In his travels he has become aware of his riches, and he is now an enlightened voyager, conscious of his gains. As an example of his change of attitude as he evolves, contrast the easy, simple abandon of the street child as she dances, with the heavy rigidity of the average school dancing class where movements are self-conscious, and contrast that again with the height reached when the fruits of these stages have been reaped, where an intellectual and directed appreciation of rhythm results in a studied abandon and relaxation, and produces the graceful artistry of some modern expression dances. It is the ascent of the evolutionary force towards full conscious use of its powers; it is the upward arc of the cycle that has sprung from the downward arc, utilising the earlier stages rather than repressing them. They have their place, but it is not necessary to go backwards in evolution to them. They are employed as is the lowly clay, to make bricks from which noble structures are reared.

The analyst may help to point out obstacles on the track, but he does not know where it leads, and therefore cannot plan the route. His work must be guided by a wide philosophy such as Theosophy can present.

E. Marion Lavender



THE IDEALISM OF THEOSOPHY

By C. JINARĀJADĀSA

THERE is a deep truth in the sarcastic statement attributed to a western philosopher, that if there is no God, then man would have to invent God. At first sight, the statement seems like mere scoffing, and only a resentment against the element of superstition in the human mind. But there is a truth underlying it, which is that men and women, if they are to be effective in life, must have in their minds some conception of order and method regarding their place among the

world's events. If there is one thing which distinguishes us from the brute, it is an instinctive craving for some kind of mental framework, so that we can plan from day to day, and not merely live from moment to moment. In addition to this desire for some method and order in the events around us, there is also a craving in us to look up to some dominating power. It does not matter whether this dominating power be a theological God, or only an abstract ideal. What is important is that man should consciously place before himself some conception, to which he gives reverence and which he recognises as having a right to dictate his conduct.

It is a common experience with us all that our life is more effective if, instead of drifting with no faith or philosophy at all, we profess something. We feel somewhat as the figures on a canvas might feel when the picture is in a frame; the frame gives a stability. Similarly, if our minds, instead of being vague and hesitating, give adherence to some kind of a creed, life is more satisfactory.

The fundamental fact that we are happier when we profess some kind of faith is not proved false, because bit by bit we may find that our philosophy is based on error, and not on truth. It is not necessary, so far as our effectiveness in life is concerned, that our philosophy should be fundamentally and unchangeably true. What is important is that the philosophy we profess should be true for us here and now. I mean by this, that the individual who believes in certain things must feel, at least for the time, that they are true and good. It is this feeling of conviction about their truth and goodness which has for him the value that his faith brings order into his life. What is regarded as an ideal may be proved quite false later; but during the time it is worshipped as an ideal, a sense of inspiration is the result. How often is it not the case that a mother idealises her child and believes many things about him which are not fundamentally

true? So far as her sense of contentment and happiness is concerned, it is her ideal belief in the child which is useful to her, and not the judgments of those who see more correctly. It is this fact about ourselves which was developed by William James, when he asserted that a philosophy was to be judged not by its fundamental truth, but rather by its pragmatic value. A philosophy that "works" is just as good as any other philosophy, which may be more correct in theory, but has no effect upon the character of the believer.

It is this pragmatic value in certain of our beliefs which makes many people profoundly religious, though they know quite well that they cannot prove what they profess. In spite of a lack of scientific proof, they find a value in what they believe. But why does their belief make them happy? Because the belief gives a method and order to their life. They gain a sense of certainty about the world, and their conviction helps them. That is why many people refuse to challenge their religious beliefs, lest they lose a certainty which helps them.

I do not think it is a fundamental defect in any religion or philosophy if, after our first enthusiastic faith, we find it is faulty. It is obvious that, with our limited powers of understanding, we cannot come to ultimate truth; there is surely no need to despair if any belief we cling to slowly seems to melt away. For if we are sufficiently vital, we shall simply look for other beliefs to take the place of those which have vanished.

With many people, this transition from one belief to another is very gradual, and there is no mental or moral shock involved in the process. There are, however, some cases where some sudden event will, as it were, evaporate the whole faith, and leave a man stranded high and dry, as when the tide recedes and the sea under a boat has slipped away.

It is fairly common in our modern world for many people to come to this transition stage, where they lose trust in their old faith, and do not quite know to what new one to give credence. Many people find themselves in a period of hesitation, and sometimes this period gives much mental suffering. During such a period of transition the individual is on a voyage of discovery. He feels impelled to move forward, though he is not quite clear in what direction to turn after the first few steps.

This state of seeking new truth is very characteristic of large numbers of men and women to-day. In many ways our civilisation is in a state of transition, discarding old values and seeking to establish new ones. This is most markedly the case with regard to religious and philosophical beliefs. Among the many groups of men and women who are seeking the truth, there are three main causes of dissatisfaction.

1. They cannot reconcile their theological ideas with the evolutionary ideas of modern science. This is a common event with all those whose education has put them in touch with scientific theories. They find that many elements in religion are based upon unscientific and primitive ideas concerning the world process, and so their faith gets shattered, when the mind becomes illumined with the facts which science has accumulated during a century and a half. There may be somewhere a bridge between science and religion, but, at the first opening of the mind to science, the contradictions between religion and science are more obvious than the agreements between them.

2. Many people have a sense of rebellion against the principles of social and economic organisation which are accepted by the majority of mankind as necessary for the stability of civilisation. The peoples of the world accept without question that a nation must be divided into those who

have property and those who have not, into the high-born and the low-born, into the cultured and the uncultured. There are many postulates concerning our economic life which millions accept without challenge. But a certain number feel a profound dissatisfaction, because a deep sense of humanity within them rebels against any social or moral order which buttresses inequality and privilege. The wave of democracy which is sweeping throughout the world is only a sign of the deep sense of unrest, not only in the masses, but also in many of the cultured, who feel that life is impossible so long as there is not a fundamental change in value as to what makes a good or a bad citizen.

3. There is a small group, but increasing every year, who feel the narrow limitations with which they are surrounded by the ideals of nationalism, which have come to them by the cultural tradition into which they are born. It goes without saying that each people takes it for granted that its own cultural tradition is the best. The sense of nationalism proclaims that a man cannot be a good patriot, unless he continually feels a sense of superiority over those who represent other cultural traditions. That American patriot who said, "My country, right or wrong" has millions in every nation to applaud him. But there are thousands to-day, however, who feel a new sense of humanity, and to them no true culture is possible, unless they accept the cultures of other peoples on a basis of equality with their own. They cannot separate themselves from a growing sense of World Brotherhood, and they feel that there is such a thing as a World-Conscience and a World-Purpose, which must override the National Conscience and the National Purpose.

These three main elements of intellectual dissatisfaction are steadily growing, and they are creating an intellectual situation very painful for large numbers of people.

In contrast to the accepted ideas of religion, we find to-day certain positive statements of science, which we are told are based on ascertained facts. But there are large numbers of intellectual people who feel unable to accept the conclusions of scientists. No one challenges any ascertained fact; but modern science is not merely an accumulation of ascertained facts, but also many and far-reaching conclusions. Many of these conclusions are too premature, for they are not based upon a sufficient number of facts. It is because of this prematureness of scientific conclusion, that many people feel a sense of repugnance to accept whole-heartedly the conclusions offered them from scientific platforms.

I would only mention three main reasons why many thoughtful people refuse to accept all the conclusions of science. One is the obvious bias which scientists have against the problem of Spirituality. An honest scepticism is always legitimate. But the actual scientific attitude is more a bitter hostility than a judicial scepticism. It evinces a hostility not different from the hostility which those who believe in the literal inspiration of the Bible show when they are confronted with the evolutionary theories of science. There is a dogmatism in many scientists, which is the very negation of the spirit of true science. Thus, for instance, we find a refusal on their part to investigate with true dispassion new phenomena outside the range of those with which they are familiar. When called upon to examine the phenomena of spiritism, they insist on conditions of experimentation, which show a narrow understanding of the problem of the search for truth. It is the business of the scientist to study the conditions under which phenomena will manifest, but not impose his own conditions *ex cathedra*. To insist on conditions of his own for the manifestation of phenomena is scarcely scientific. This is what constantly happens when scientists insist that spiritistic phenomena must take place under this and the other conditions

of control. While a scientific scepticism is necessary before all spiritistic phenomena, yet it is the business of the scientist not to force the phenomena of spiritism to conform to his preconceived laws of how those phenomena should manifest. It is this bias towards the materialistic hypothesis which many of us feel is unworthy of science. Therefore we are unable whole-heartedly to accept the scientific conclusions which are vitiated by this bias.

A second reason is that science to-day asks us to be different in our human nature from what we are, and does not give adequate reasons why we should change. For instance, we are asked by science to believe that death ends all, and scientists ridicule all facts which to us normally intelligent people appear to be contradictory. Now, most of us have an innate sense for immortality; a deep-rooted fact of our nature is the instinct for the continuance of our self. When we rely upon that instinct, we are called by scientists ignorant and superstitious, and they ask us to reconstruct ourselves. But by what authority can scientists ask us to change our fundamental human nature? The authority of science is not old; in many things it is not sure. Science has not as yet an unchanging tradition with regard to her declarations. The Newtonian hypothesis, the Darwinian hypothesis, the Atomic hypothesis of Prout, these and many other gospel truths of science of fifty years ago have undergone radical modifications. If in half a century scientific conclusions undergo reconstruction, why must we rely so utterly on the conclusions of science of to-day with regard to the structure of our nature?

But a third reason why many of us are suspicious of the conclusions of science is that we are not quite so certain that our reasoning faculty is the final judge as to what constitutes truth. It is quite true that, for certain categories of facts, the process of ratiocination is final. But our experiences in

daily life show us that it is not possible to state all the facts of life for examination by the mind. There are myriads of unseen factors in each large problem which do not reveal themselves to the mind, and yet they must in some way be sensed by an instinct or an intuition, in order that our judgment may not be faulty. Very briefly put, the daily life we live proves to us that the mind is indeed an avenue for the discovery of facts; but it is not the only avenue. For the man or woman gifted with intuition knows how necessary it is to supplement mental facts by the exercise of faculties other than that of reason. The experiences of daily life show us that, if we restrict ourselves to only what the mind sees, we fall woefully short of true judgment. Why must we presume, with regard to the problem of nature and her laws, that an examination merely by the mind, as in modern science, gives us the full truth concerning nature?

We know by experience—and I know no reason why science should exclude our emotional and intuitive experiences as unworthy of examination—that facts are not completely true, merely because we see them by the mind. To come to the final truth about things, we need in addition the satisfaction of a sense of fitness in the facts. The more we cultivate our mental and æsthetic nature, the more we feel that a sense of harmony and beauty is inseparable from the true meaning of life for us. Therefore, more and more we require a sense of fitness as a factor in the problem of truth. It is difficult to describe this sense of fitness. But it is something subtle in our nature, as if we had within ourselves in germ those truths which we are trying to grasp by mental processes. As facts present themselves to our gaze, when we find that they are, as it were, foursquare to the truth which is within us, then we have a certainty that the facts do indeed embody a fundamental truth.

Not less important than the sense of fitness is the sense for unity, which characterises those who cultivate themselves in the arts and sciences. If our mentality is not restricted to one narrow department of facts, but surveys all the great ranges of facts in science, art, literature, philosophy and philanthropy, we find an indescribable craving within us to make a synthesis. Life loses its inspiration if we merely live in the mind in departments. We feel we must all the time sense a synthesis and unity underlying the diversity around us.

It is because to many of us the mind is not the only pair of scales in which to weigh facts, that much of modern science is incomplete. We do feel profoundly grateful to the work of scientists; they have given us new horizons. But we want a new type of scientist, the super-scientist, who, in addition to the criterion of the mind, will also use as criteria that inner fitness, and that sense for unity which ever grows in us the more we not only develop the mind but also purify the emotions.

To men and women to-day who are dissatisfied with what their minds and hearts find in life, Theosophy comes with a very striking message. Let me point out very briefly why the Theosophical philosophy is worthy of examination by all. The synthetic philosophy of Theosophy is the oldest that exists, for in one form or another, Theosophy is found throughout the ages. It is not to be found in any single religion or in any science as a cut and dried philosophy, for Theosophy is far more a synthetic attitude to life shown by philosophers and religious teachers. It has never been written down as a philosophy, nor do I think that it ever can be so written down, even though in the literature of the Theosophical Society there are many expositions of Theosophy. But a truly synthetic philosophy can never be completely worked out in systems of philosophy, as the synthesis must

grow and change as more and more facts are revealed by the universe in the process of its self-unfoldment. While Theosophy to-day is short of the final and supreme synthetic philosophy which is in the course of self-creation, nevertheless there are certain principles of that synthesis which are already clear. These are being expounded by the leading Theosophists of the world.

C. Jinarājadāsa

(To be continued)

DRUIDIC SYMBOLISM AND PHILOSOPHY

By D. JEFFREY WILLIAMS

THE Druidic Circle of unhewn stones enclosing a hallowed portion of green earth was both a symbol and representation of the Circle of the Heavens, the Zodiac, the apparent path of the Sun during the year. A sixth-century Welsh poet, *Taliesin*, refers to *Caer Sidi*, the Revolving Castle of Arthur, the Sun-God. *Caer Sidi* is a Welsh name for the Zodiac. It is the Sun-God's prison. "Beyond the Castle of Glass they saw not the prowess of Arthur," says *Taliesin's* poem. In the Cubical Castle, "four times revolving," we have a reference to the Keltic lower world into which the Gods had to descend and conquer. "Perfect is my chair in *Caer Sidi*," said another poem. Hence some of the traditions which regard the Druidic Circle as the "Sacred Circle," "Ceridwen's Cauldron," "Prison of Arianrod" (Prison of Space or Matter), "Arthur's Court" and the "Court of the Round Table".

Once a year the Druids held a great National Assembly or *Gorsedd*. At the four cardinal "points" of the apparent year-course of the sun, four lesser Assemblies or Chairs, were held. These four "high, holy days" were the winter solstice, the vernal equinox, the summer solstice, and the autumnal equinox. At every quarter day of the moon, minor Chairs or "Circles" were held for divine worship and the provision of "godly instruction and wisdom, and the due exercise of right and good principles". These weekly

gatherings took place on the day of the new moon, its half increase, full moon, and waning quarter.¹

The chief Assemblies, the Gorsedd² and the Chair, of the British Bards, could only be held in a place that was conspicuous, "in the face of the sun, in the eye of light, and under the expansive freedom of the sky". It was unlawful to hold any such meetings under cover, at night, or at any time when the sun was not visible in the heavens.

Following "institutional usage" it was necessary to form "a conventional circle of stones" enclosing a green sward of requisite area. The stones were to be so placed that a man could stand or pass between

each two of them, except that the two stones of the circle which directly face the eastern sun should be sufficiently apart to allow ample space for three men between them, thus affording an easy ingress to the circle.

This larger space is called the entrance or portal, in front of which, at the distance of three fathoms, or three times three fathoms, a stone called the Station Stone (stationary stone?) should be so placed as to indicate the eastern cardinal point; to the north of which another stone should be placed, so as to face the eye of the rising sun at the longest summer's day; and to the south of it, another stone, pointing to the position of the rising sun at the shortest winter's day. These three are called Station Stones. In the centre of the circle, a stone, larger than the others, should be so placed that diverging lines, drawn from its middle to the three Station Stones, may point severally and directly to the three particular positions of the rising sun which they indicate.

The dial of a watch with its numeral XII towards the north, and with three minute hands pointing respectively to II, III, and IV, may serve to illustrate the Circle and its diverging lines pointing east; the correct positions of the three Station Stones can easily be filled in.

The stone in the centre of the Circle has been called the Stone of Presidency, the Stone of Preparation, the *Maen Llog*

¹ In this second paragraph and throughout the article, I am following the Welsh manuscripts published under the name of *Jolo MSS.* and the Rev. J. Ap Ithel Williams' *The Traditional Annals of the Cymry.*—D. J. W.

² *Gorsedd*, literally translated, is "Throne".

or the Stone of Compact or Covenant. Probably the name *llag* gave rise to the now fairly general name of Logan Stone. On the central stone the Bard of Presidency voiced his proclamation of peace.

Within the Circle and around the Gorsedd (central) Stone shall the chairs be placed, namely stones, but where stones cannot be found, then sods; and upon and by the chairs shall be the chaired teachers, and around them the disciples, noviciates and licentiates.

Before giving a very interesting description of a Gorsedd ceremony, it may be well to indicate the symbolic nature of the three lines issuing from the centre of the Circle. As above, so below. Just as the Logos of the Cosmic or of the Solar System is Triple in His Manifestation in Theosophical language, so God, in the Druidic conception, "rushed out of His infinitude" and uttered His Holy Name in Three Rays of Light, Λ , and with the vocalisation of the Word,

all worlds and animations sprang co-instantaneously into being and life from their non-existence, shouting in ecstasy of joy Λ , thus repeating the Name of the Deity. Still and small was that melodiously-sounding Voice, which will never be equalled again until God shall renovate every existence from the mortality entailed on it by sin . . . God spake and it was done.

From the centre of His future Universe God "dilates Himself to generation," said Thomas Vaughan.¹

This poetic account of the Triple Manifestation and of the bodying forth of all created things from no-thing confines itself to what takes place on the plane of the Archetypal Ideas, the "Plane of the Divine Mind". The Three Rays of Light are the foundation of all things; as the articulation of the Word they are in all things; by the Word "all things were made". These Three Aspects of the Logos are called the Creator, Preserver, and Destroyer, or Father, Son, and Holy Ghost, in Eastern and Western religions. The Name of God was regarded as secret and unutterable by the Druids, and it could only be symbolised by the Three Rays. That

¹ *Lumen de Lumine*—THOMAS VAUGHAN.

the Name of God was forever secret and sacred was the "First Truth" of Druidism.

Three Circles of Existence were conceived by the ancient Bards. These were :

1. The Circle of Ceugant, the Absolute or ALL, the Circle of Infinity, of No-Thing, "where God alone dwells";
2. The Circle of Gwynfyd, the Circle of Light, the Circle of the Sun, the World of Bliss, the Cosmic Circle; and
3. The Circle of Abred, or the Circle of Necessity, the world of material evolution with its four stages culminating in humanity.

It was the Circle of Light that sprang into existence on the Triple Utterance of the Divine Name, thought the Rev. J. Ap Ithel Williams. We have to think of the Circle of Light as the plane of Divine Ideation. In this Circle of Light and Bliss the blessed ones who have attained to its spiritual heights can see the Creator,

in one communion of glory, without secrecy, without number, and without species that can be ascertained, save essential Light, essential Love, and essential Power, for the good of all existences and living things. Hence the maxim, *God and enough*, became established on the basis of truth and tradition.

This maxim was the "Second Truth" of Druidism.

From this World or Circle of Light all beings descended to the World of Matter, the Circle of Necessity. To this Realm of Light, however, all beings are destined to return after passing through the four-staged course of Abred.¹ While in bondage to matter the Light of the higher realm is shut out. In the Circle of Necessity men learn the "Third Truth," namely, *Without God, without everything*; for knowledge of God, or Bliss, is not found in Abred, the world of sorrow and suffering. The state of Abred

is privation, whence originated every evil and suffering . . . But God, out of His infinite love, advanced the denizens of Abred in

¹ The word *Abred* itself means "to traverse a course".

progression through all its stages of evil (degrees of bondage?) incident to them, that they may come (eventually) to perceive their primal state, and, through that attainment, learn to avoid a recurrence of those evils; so that, on attaining the state of (complete) humanity, they may supplicate God, and thus obtain a recollection and knowledge of Goodness, Justice and Love.

A "re-perception of the primal truths" might thus be obtained, and by "adhering to them," man may transcend the limitations of his material self, and find again the "primal felicity" that once was his ere he set forth from the world of bliss to journey through the material world of Adfyd (sorrow).

Returning for a moment to the creation of the Universe and "all that in it is," we may find something of interest in a passage like the following:

What material did God use in the formation of the world, namely, the heaven and the earth, and other things known and conceived?

The *manred*, that is, the smallest of the small, so that a smaller could not be, which flowed in one sea through all Infinity—God being its life, and pervading each atom—and God moving in it, and changing the condition of it, without undergoing a change in Himself. For life is unchangeable in all its motions, but the condition of that which is moved is not one and the same.

In *The Ancient Wisdom*, Dr. Besant has the following passage¹ which may serve as a comparison:

The energy of the Logos, as whirling motion of inconceivable rapidity, 'digs holes in space' in this root of matter (*Mūlaprakṛti*), and this vortex of life encased in a film of the root of matter is the primary atom; these and their aggregations, spread throughout the universe, form all the subdivisions of spirit-matter of (its) highest or seventh plane.

The Druidic catechism goes on:

He (God) collected the separate particles from the infinite extent of *Cylch y Ceugant* (*Circle of Infinity*), and collated them methodically and in proper order within the Circle of the Universe, as worlds, lives and natures, without number, weight or measure, that could be conceived or understood by any save Himself.

We are now in a better position, I think, to be able to appreciate the symbolism of the Gorsedd Assembly held

¹ Page 42.

within the Circle. The following is the description of the ceremony within the Circle referred to earlier.

The Bards assemble in convention within this circle; and it accords neither with usage nor decency for any other person to enter it, unless desired to do so by a Bard. It is enjoined by primitive usage, that one of the Presidential Bards should bear a sheathed sword—holding it by the point; a Bard not being permitted to hold it by the hilt; for when taken by the point, whether naked or sheathed, it is not supposed to be either held, borne, or bared against a human being, or any other object, whether animate or inanimate, throughout the world. When the sword, thus held, is carried to the conventional circle, it must be pressed out by the hand, in a contrary direction to its point, until quite unsheathed, then being taken up by the point, it must be laid on the Gorsedd Stone, and the Proclamation shall ensue; but when the voice shall come to the part which says: "where no naked weapon will be presented against them," every Bard must move onward to the Gorsedd Stone, and lay his hand on either the sword or its sheath, while the presiding Bard shall take its point and put it just within the sheath, upon which it shall be driven quite in by all the assistant Bards, with concurrent hand and purpose. This usage is observed to testify that the Bards of the Isle of Britain are men of peace and heavenly tranquillity; and that, consequently, they bear no naked weapon against anyone. At the termination of this Proclamation, the objects of the convention must be successively effected; for which purpose it will be necessary to recite and explain the three ancient vehicles and voices of Gorsedd; to recite an ancient poem; to produce new poems presented for judgment, and to repeat them audibly to the meeting; to announce application by greeting, claim and efficiency; to confer degrees on desiring merit; and to hear, do, and speak all requisite things, according to rights and usages, and consistent with reason, inherence and necessity. The business of the Chair or Gorsedd being thus accomplished, the terminating proclamation shall be made, the Gorsedd closed, and every one return to his home.

Usage enjoins that every Bard shall stand uncovered, head and feet, in Gorsedd, to evince his reverence and submission to God.

A few words on the symbolism of the sheathed sword may be permitted. I strongly feel that it is intended to convey the idea of the complete submission of the warring, separated self of man to the rule of peace and harmony of the Spiritual Self. The law of love has triumphed over the law of hate in the Bard's nature; the lower nature has become the servant of the higher. The Bard is a man of "love and peace," one who is vowed to a harmless life, one who serves

truth and justice, one who is pledged to secrecy as regards the Mysteries, and one who is inspired by the Muse of God within him. "Truth against the world," is the Bard's ideal. The truth of oneness against separateness, of light against darkness, of knowledge against ignorance, of life against death. The return to the consciousness of the Universal meant a return to a conscious unity with all that lives, to a "love of all beings and existences," says one of the Triads. Hence a true Bard will not hurt or injure any living thing. Traditions aver that the Druids were vegetarians. The sword point was turned towards himself always, and in matters of personal criticism as well as in many other things, it must also be kept in that direction.

The unsheathing of the sword, "pressed by the hand, in a contrary direction to its point," and laid on the Gorsedd Stone, seems to me to have a very profound and beautiful significance. It is a symbolic action denoting renunciation and surrender of the separated life to the Solar Deity, the One Life. It will be noticed that the unsheathing and dedication of the sword takes place before the voicing of the Proclamation from the Stone. The holding of it in such a way that it will inflict no hurt seems to express in simple action the profound truth mentioned in *Light on the Path*: "Before the voice can speak in the presence of the Masters, it must have lost its power to wound." In other words, man must have destroyed self. "But this conquering of self," it is said in *Light on the Path*,

implies a destruction of qualities most men regard as not only indestructible but desirable. The "power to wound" includes much that men value, not only in themselves but in others. The instinct of self-defence and of self-preservation is part of it; the idea that one has any right or rights, either as a citizen, or man, or individual, the pleasant consciousness of self-respect or virtue . . .

When a man is able to regard his own life as part of the whole . . . he will no longer struggle to obtain anything for himself . . . All weapons of defence and offence are given up;

all weapons of mind and heart and brain and spirit. Never again can another man be regarded as a person who can be criticised or condemned; never again can the Neophyte raise his voice in self-defence or excuse.

A Bard was not permitted to hold the sword by the hilt.

When the Voice speaks the sword is again sheathed; union with the Self follows renunciation. When Peace is proclaimed, there is an end to war. Henceforth harmony and co-operation must be seen in action; the law of the kinship of all kind, of the unity of all life, must be obeyed by hand as well as by heart and mind.

Perhaps very little of the inner meaning of the ceremony of the Druidic Circle is known and appreciated in these days. Very likely I shall be told I am "reading into these things" that which I am not justified in doing. It depends! The reader's intuition will answer the question for him. I should like, before I conclude this article, to mention the three "general insignia" of the Druids, namely, the Robe, the Wand and the Collar. They had also three "insignia of privilege": the Chair, the Axe and the Golden Ball. The Ball represented the "fullness and completeness" of the authority of the Gorsedd or Assembly of the Bards. The Axe was a symbol of knowledge and science, and the Chair that of "judgment by privilege" granted by Gorsedd. The Wand seemed to be the equivalent of the sceptre.

Where there is a sitting in judgment, it is not right to bear any insignia except the Wand, because no one is entitled to authority more than another where law and judgment are concerned . . . No one can be higher than another in law, and judgment by law.

With regard to the Ball and the Wand, it will be of interest to quote two sentences from Mr. Jinarājadāsa's *First Principles of Theosophy*,¹

When the crown of England is set upon the head of her King, a far-off reminiscence of the tradition as to the Great King of the World is seen in the little globe which is placed in the King's left hand, and

¹ P. 208.

in the sceptre, or Rod of Power, which is placed in his right. For of a truth, this earth of ours, large though it be to us, does lie in the hollow of His Hand, and verily not a sparrow falls but He Knows.

It also appears that

the disciple of privilege, or he who knows the science, but knows not the Mystery, shall wear his bracelet on his left arm; but when it is seen proper to divulge to him the Mystery, he shall wear it on his right arm, and a chair shall be given him.

Three things were improper for a Bard to practise, namely, mechanics, war and commerce. The respective reasons for this prohibition were: First, that a Bard should be a man of learning and deal only with learning: Second, that he is a man of peace: Third, that he is a man of justice and morality. Evidently, the Druids knew that commerce and morality were "strangers" to each other!

A Triad giving the three essentials of wisdom may be quoted to close this paper:

Obedience to the laws of God, effort for the welfare of mankind, and suffering with fortitude all that befalls in life.

D. Jeffrey Williams

PŪJĀ

IN the gentle morning freshness at Thy shrine,
Purged through Thy sacred Fire,
Cleansed with Thy holy Water,
Illumined by Thy divine Light—
I offer Thee salutation,
O Radiant One!

“OM!

That adorable radiance of the divine Savitar we meditate
upon.

May He energise our highest intuitions.”

Fresh, as rain-swept uplands,
Resonant, as heavens' resounding,
With rhythm, like swell of ocean,
And flow as of broad deep streams
Thy manṭra enter my being,
Enfold, and bless.

With the beauty of the dancing flame-flower glows the heart
purified by Thy fire.

Limpid as Thy clear living waters, the mind, stainless from
thy cleansing,

Fresh and strong as the breeze springing from seaward, the
soul by Thy Light illumined.

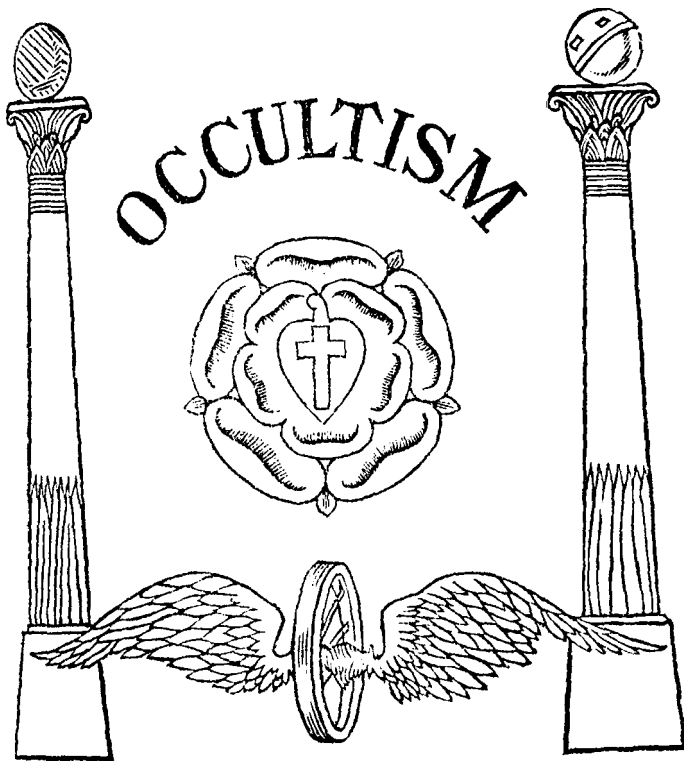
At ease, one-pointed, in light sustained,
I rest in glad contemplation.

One with these my brothers, Thy sons, in devotion,
At the threshold of Thy holy Shrine,
I gently offer
The blossom of this day's dawning,
My flower.

“My self be in Brahman for immortality.

Eternal weal for men.

OM! Peace, peace, peace.



THE MASTERS:

FROM A CHRISTIAN POINT OF VIEW

By A SEEKER

(Continued from p. 224)

THE LOGOS AND JESUS CHRIST

THE question has been asked: Do Theosophists regard Jesus Christ as identical with the Second Person of the Blessed Trinity or do they believe that He is simply a man

like other men, save only that He has attained to the summit of human evolution, and has been entrusted by God with the greatest revelation of Himself and His will for men? In answer to this it may at once be said that the suggested antithesis is only apparent, and in no sense real. From what has been already said it will be seen that, as God the Father expresses Himself in the Eternal Son (The Logos of S. John and Christ of S. Paul) by an eternal begetting, so the Eternal Son expresses Himself in Creation, which includes man. "All things became through Him . . . the Word became flesh."

This "becoming" reveals itself as a process within the time order, and in that order is necessarily included the manifestation of the Eternal Son in the person of Jesus Christ. Again the process reveals itself as universal, including "all things"—the whole of humanity and the "lower creation", to say nothing of the vast orders of celestial beings. It should be noted that the reality of the Divine Incarnation in Jesus Christ stands out the more clearly when it is seen as a manifestation of God's ideal and purpose for all, when it is realised that we shall be "like Him,"¹ and that even the members of the lower creation

shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.²

Logically the reality of the particular cannot be affirmed if the universal is denied.

An analogy used by some of the old Catholic mystics may help towards the understanding of the relationship between the Logos and Jesus Christ, and also the rest of humanity. The human personality of Jesus Christ is compared to a lens through which the "fulness" of the sun's rays is focussed and expressed in a concentrated beam of light

¹ I. S. John, III, 2.

² Rom., VIII, 21.

and heat. The same is true in a lower degree of the rest of men; only it is obvious that in our case the lens is still in the making, and so does not as yet perfectly focus and express the fulness of God. In some way, which of course the analogy drawn from inanimate things cannot indicate, the life and power focussed and expressed in Jesus Christ so act upon us as to help in the process of making us perfect lenses.

In Him dwelleth all the fulness of the Godhead after a bodily fashion (σωματικῶς) and in Him ye are made full.¹

We may now proceed to examine the statements of Holy Scripture as to the process of the self-expression or incarnation of the Logos in the person of Jesus Christ. In the next chapter we shall examine the parallel statements as to the process of His Self-expression or Incarnation in the rest of humanity.

According to the testimony of S. Luke's and S. Matthew's Gospels and that of the Catholic Creeds, Jesus was born of a pure virgin through the operation of the Holy Ghost. It must be at once noted that this statement, if interpreted in a literal and carnal sense, cannot refer to anything beyond the generation of the physical body, which the Epistle to the Hebrews quoting from Psalm XL, 6 says, was prepared for Him, except upon the utterly materialistic hypothesis that the existence of the human soul is the result of physical generation. If that hypothesis were true, the whole structure of Christian belief would fall to the ground. The soul is the human ego, the Spirit is the Divine Self or Soul. How then was the human soul of Jesus prepared so that the Life of the Second Person of the Blessed Trinity might express and manifest Himself through it in that stupendous event that we speak of as the Incarnation? How was the human soul prepared for that which theologians speak of as the hypostatic

¹ Col., 2, 9.

union with the Divine? Theosophists believe that it was so prepared by means of a long process of successive re-births, involving experiences in every way similar to those through which human souls normally are educated and their character formed. They believe that as man He must have trodden every step of the way which man has to tread. This view is strongly contended for by Dr. W. F. Cobb, Rector of S. Ethelburga's Church, London, in his important book *Mysticism and the Creed*.¹

It may be as well to again emphasise the fact that this view does not affect, nor is it affected by, the doctrine of the Virgin Birth of the physical body of Jesus, whatever view be taken of that doctrine. This is not the place to discuss the validity of the doctrine of reincarnation, and that of its corollary, karma. Many works, to which readers must be referred, have been written upon them. But it must be noted that it is not only Theosophists, Hindūs and Buddhists who believe in them. Many others, including some of the greatest thinkers and theologians, have upheld their truth. They were taught by Plato, Clement of Alexandria and Origen, to mention only three eminent names of earlier times. The truth of reincarnation is at least implied in the New Testament, and some think explicitly referred to in one or two instances. The law of karma, action and reaction, cause and effect, is explicitly stated in S. Paul's well-known words "Whatsoever a man soweth, that shall he also reap," and again and again both in the teachings of Jesus Christ and in those of His apostles the implications and applications of that law are stated. It can only be denied by making God a capricious Author of confusion, rather than the unchanging Author of order and peace.²

¹ Pp. 130-132.

² Amongst modern teachers of these doctrines may be mentioned such names as Wordsworth in *Intimations of Immortality*, Charles Kingsley, in *The Water Babies*, Mæterlinck in *Our Eternity*, Frederick Spencer in *The Meaning of Christianity*, the late

However, as we have said, the doctrines themselves cannot be examined here. We must leave enquirers to examine them in the many works which treat of them, and for our present purpose simply assume their truth. In our view, life cannot be adequately explained apart from them; and the life of Jesus Christ Himself becomes more than ever pregnant with meaning for us when we think of Him as having trodden every step of the way along which, to quote one of Bishop Mercer's phrases, the soul of man progresses from zero to infinity; and having undergone every experience common to man, He is more than ever qualified to be our High Priest.

Agreeably to this view, S. Luke says that in His early days

Jesus increased in wisdom and in stature, and in favour with God and men.

If these words mean anything, they mean that His human soul grew and progressed as did His physical body, that He progressed mentally, normally and in God-likeness. Then we are told of certain definite stages in Divine realisation reached by Him. At His Baptism the Holy Ghost comes upon Him; the heavens, the higher planes of existence, are opened to His consciousness; and through the hearing of a Divine Voice there comes to Him the more intense realisation of His Divine Sonship.

After His necessary proving by the powers of evil in the wilderness, He returns in the power of the Spirit to take up His life-work, to fulfil His mission. A similar, and, we may surely say, a still more intense realisation of that Sonship comes to Him at His Transfiguration; and in communion with Moses and Elijah, the typical representatives of the Law and the Prophets, He seems finally to realise that His Mission

Bishop Mercer, formerly of Tasmania, in more than one of his published works and lectures, W. E. Cobb in *Mysticism and the Creed*, already referred to. These are only a few of the many names which might be given. Kingsley's *Water Babies* is particularly interesting to anyone acquainted with occult symbolism, for it will be seen how exactly he works out the whole idea of reincarnation and karma.

can only be fulfilled by an "exodus" which He must accomplish at Jerusalem, a transcending of the limitations of mere human and earthly life by dying to it through a supreme sacrifice of Himself in which the infinite love of God shall be revealed, and shall realise its power to awaken an appropriate response in the hearts of men. Thereafter "He steadfastly set His face, to go up to Jerusalem;" He moved unflinchingly forward to the consummation of His work for men through His Passion. The writer of the Epistle to the Hebrews tells us that, though He was a Son yet He "learned obedience by the things which He suffered".¹ Does that mean obedience to the truth of things in general and to the supreme law of life and power in particular? In Ch. ii, 10, he says that

it became Him, for whom are all things, and by whom are all things, *in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

Here the statement about "many Sons" of whom He is the Leader must be noted. In Ch. 9, 12 it is said that

by His own blood He entered in once into the holy place, *having obtained eternal redemption.*

It should be noted that the Revised Version does not repeat the mistake of the Authorised Version in adding the words "for us" at the end of this verse—words which are not found in the Greek text. The writer plainly regards His supreme sacrifice as consummating the redemption of the human nature which He had taken upon Himself. Through the power of a perfect sacrifice of Himself His human nature had become perfectly at one with God, who is Perfect Love, Love which is Life outpoured; and consequently death could have no more dominion over Him. There followed then as a necessary consequence the triumph of the Resurrection. But what, from the highest point of view attainable by us, is the

¹ Heb., V, 8.

meaning of Death and Resurrection? In his *Parables of Redemption* Canon Erskine Hill has an illuminating chapter in which he discusses this question. He points out that whereas we almost habitually look at life from beneath, from the standpoint of the physical, S. Paul, in common with Our Lord, habitually looks at it from above, from the standpoint of the spiritual. Consequently to him the real death is the limitation, the deadening of the soul's consciousness and power, through its descent into the material worlds and its imprisonment within a material body; while the resurrection is the rising again of the soul into untrammelled consciousness and freedom, carrying with it in the shape of fuller consciousness and power the fruits of its sojourn in the material worlds; that power extending to the ability to manifest in the material worlds whenever necessary and to dominate their conditions; just as, according to the Gospel narratives, Jesus after His resurrection could materialise and dematerialise at will, and do whatever was necessary for the furtherance of His work.

In the Adam nature (*ἐν τῷ Ἀδάμ*) all die; in the Christ nature (*ἐν τῷ Χριστῷ*) all are to be quickened, made truly alive. Read in the light of this conception, S. Paul's famous chapter on the resurrection¹ shines clearly with the light of Divine Truth. The next thing to notice is that the sacred writers clearly regard the Resurrection of Jesus Christ as marking a further and perhaps final stage in His realisation of Divine Sonship. S. Paul says of Him that He was

determined (or declared) a Son of God with power, according to a spirit of holiness by resurrection from the dead.²

It must be noted here that the insertion of the definite article throughout this passage in the English Version has no justification in the Greek, and, in fact, it distorts the sense.

¹ 1 Corinthians, XV.

² Rom., i, 4.

Again¹ speaking of His resurrection, he sees in it a fulfilment of the statement in Psalm, ii, 7,

Thou art My Son, this day have I begotten Thee.²

The writer of the Epistle to the Hebrews seems also to regard the Ascension as marking another fulfilment of the Psalmist's statement. Clearly, then, in the view of both these writers, the Resurrection and the Ascension of Jesus are regarded as Divine begettings, or as definite stages in the process of taking the manhood into God.

We come then to the consideration of His Ascension. It must first be emphasised that this does not mean a local transference. His presence is with us "all the days, even unto the consummation of the age"³ and in any case it is impossible to think of the transference of a material body to a non-material realm. It is true that it is said that His body had been spiritualised; but the most that that statement can mean is that it had become a perfect vehicle for the manifestation of the Spirit. If it is pressed to mean more, it means that the physical matter of which it was composed had been metamorphosed so as to become something more subtle, something not subject to the laws which God has made to govern His physical Universe, and so something that is no longer physical matter. Even the analysis of physical matter now made by scientists shows that that may be done, since it reveals the physical atom, not as something solid, but as a vortex of force. It will also be remembered that the only force of which we have immediate knowledge is spiritual, the force of will; so that logically we are compelled to regard matter as the manifestation of spirit. What the Ascension really means is that Jesus then attained to fulness of life and

¹ Acts XIII, 33.

² Ch. 1, 5.

³ St. Matt., XXVIII, 20.

power in every realm, on every plane of existence; He sat at the right hand of God, having attained unto "the kingdom of the heavens," and consequently He can, and does, in the fulfilment of His eternal purpose and work, manifest Himself in any realm of existence in a manner appropriate to the Divine laws and conditions of that realm, whenever it is necessary or expedient so to do.

There are several passages in the Epistle to the Hebrews which must be carefully studied in this connection.¹ In them it is said that at His Ascension He was "made a priest for ever after the order of Melchizedec," and the nature of His mediatorial work is discussed at length. In passing, it should be realised that the work of a perfect Mediator, in making intercession for man with the Infinite Life and Love who is the Source and Reality of all things, cannot be conceived of as though it were the action of the friend of a wrong-doer in seeking to turn away the anger and to secure the good-will of an earthly tyrant. It is rather the action of One who has become a perfect medium for the focussing and outpouring of the grace and love of God upon His creatures, who without that mediation are not able to effectively realise and appropriate that grace and love for themselves. The analogy already made of a lens focussing the sun's rays will help in the understanding of this. To return, however, to the statement that Jesus was "made a priest for ever after the order of Melchizedec"—What does this mean? Melchizedec Himself is spoken of as

King of Salem, priest of the Most High God, . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but being made like unto the Son of God²

¹ See Chs. v, 6; vi, 20; vii, 3; viii, 15-21.

² Heb., vii, 1-3.

and it is said that He "abideth a priest continually". Could any stronger terms be devised to state what Christians believe that Jesus attained to and realised at His Ascension? And Melchizedec, who was all that in the far-off days of Abraham, is spoken of as the great type of the Order and Priesthood to which he then attained. Are these words to be interpreted in their plain meaning, or not? Let it be remembered that the question is not one concerning the Divine Spirit which is a direct ray of the Life of the Second Person of the Blessed Trinity, a ray which abides ever in Divine Perfection on its own plane, but one concerning that Divine Spirit as it incarnates and manifests through human nature, and progressively makes human nature itself to be an ever more perfect medium for the manifestation of the Divine Perfection on earth. S. Paul's words already quoted,

In Him dwelleth all the fulness of the Godhead after a bodily fashion,¹

express the truth about Jesus in His relationship to the Logos as exactly as it can be expressed. If it be still asked if Theosophists believe in His identity with the Logos as Christian theologians believe it, the answer must be "yes". For what else do realised identity of life, unity of consciousness, and power perfectly to express the Divine Will and Activity mean? The Personality cannot indeed comprehend (or limit) the Infinity of the Logos, but it can be and is a perfect expression of the Logos on the plane of human life and experience. Only, just as the Sun can focus the full power of his rays in any number of lenses, so the Eternal Son of God, the Logos, can and will dwell in fulness in all His children as they are progressively made perfect; and through Jesus their power to become perfect is inexpressibly enhanced. He is

the first-born among many brethren; we shall be like Him, for we shall see Him as He is.²

¹ Col., 2, 9.

² I. S. John, iii, 2.

As Dean Inge points out, the Incarnation of Jesus Christ and His following experiences are typical of the course of man's spiritual life¹;

And what especially interested him (S. Paul) about the death and resurrection was the light which they throw on the spiritual life of human beings. The life and death and rising again of Christ are to him a kind of dramatisation of the normal psychological experience.²

To which may be added the Ascension as well.

A Seeker

(To be continued)

¹ *Christian Mysticism*, p. 35.

² *Personal Idealism and Mysticism*, pp. 44, 45.

THE CASTES

By D. E. O.

I. SHŪDRA

THIS represents the physical plane, where we all begin. It is characterised by Tamas, but nevertheless, here we get our first glimpse of God. If our karma is good and we have reached a certain point in evolution, then this ray of Light will pierce through our lethargic shell and light a tiny flame in our heart, which may often burn very low and sometimes merely smoulder beneath the ashes of contempt, but will never quite go out. So, as we serve, fulfilling our lot in life, we shall know in our inmost soul that we are serving Him. But the years are long and often we forget, and serving self and Mammon, we bury our sacred flame beneath ever deeper and deeper ashes of ignorance and sin. For when we put the lower things between us and the flame, it burns through them trying to blaze a path to the Light for us to follow. And as it burns this earthy fuel instead of the oil of our heart's highest endeavor, it becomes choked in the ashes which are piling all around and almost, but not quite, our Divine Flame is extinguished.

Then again when we see Him faint but clear above earth's loudest throng of pomp and display, and in our inmost soul we are wholly His, even though our mistakes are many and our ignorance makes all dark around us, then though our flame burns brightly and all is joy within, we are assailed as it were from without on all sides. Then we know sickness

and want and weakness and pain, and the perfidy of man and all the evils that flesh is heir to. We sink dismayed beneath the load and have no power of resistance, but in the depths of our despair two voices speak to us. One is from the world, loudly and insistently calling us back to its tinsel shows and its lust of life; the other voice is clear, but seemingly so faint and far off that oft we heed it not, knowing not the unreal from the Real. This is the test that Shūdra souls must pass before they rise. Only the martyr who gives freely in suffering all that karma may ask passes on, for only he has learned discrimination. He *knows* and so is ready for the next step, which is "to will".

II. VAISHYA

This represents the lower astral and lower mental planes. Characterised by *Tamas* still, but stirred into seeming activity by *Rajas*. These souls have achieved desirelessness for all the lower things, and also good conduct; but not the highest desire or highest conduct. For they know not love of God, which generates desire of union with Him and longing to serve Him by labouring in His vineyard as a God labours. Here the majority of Theosophists and many placid Christian folk rest in self-satisfied contentment. They may stay here for many lives. They *know* and so they obey the Law, but not the Highest Law which bids them dare all and thus find Him Who alone is Bliss. They cannot love Him with that intensity which gives the soul no peace until by union with the Divine they can join that small band of Helpers who hold back the evil which is ever seeking to engulf their younger brothers.

They feel nothing yet of such things. But they know, and in sluggish self-contentment they expound their wisdom, and their knowledge is abstruse and weighty with words, and

so intricate their ideas that the involutions thereof oft confound and awe their weaker brethren. Yet the good they do is great. They stand as a bulwark between ignorance and the unknown higher heights beyond. Few dare approach that mysterious snowy range hidden in celestial clouds, for it is guarded by all the mass of Vaishyas; and they comfort and strengthen and lift up the Shūdras. So verily the good they do is great.

They distribute the resources of wisdom. And their stores are vast. They are conservers and builders. They are happy, useful, healthy souls, and often wax fat and fair as they perform their beneficent dharma. Tamas and Rajas are so nicely balanced in them that they cannot go backward nor stand still, but their progress forward to the flaming sword of the Kshatṛiya is slow, oft very slow. But they know it not. Fearful of standing alone, they join groups of other well-intentioned souls.

They all have an intense belief that they are striving their utmost to climb those heights which gleam so bright above their eyes and seem so near. Their powers develop and they are led on by glamorous will-of-the-wisps of futile fancies and weakening words. They achieve mightily in little things. But the gleaming heights beyond are just as far. Sometimes a leader takes them up a lesser peak, and if he does not gild their fancies with the glamour of flattering words of hope and courage, they can see the heights beyond still far, so far away.

But at last their promises, their yearnings, their sickly strivings here below, and words and hopes and all the rest, attract the ever watching, strong and silent Powers that be on those far heights.

So then the souls of these seeking Vaishyas awake because they have so willed, in a new caste, where Tamas is no more.

III. KSHAṬṬRIYA

This represents the higher astral plane. It is characterised by Rajas, slightly spiritualised by Saṭṭwa.

Now the soul is well nigh invincible. He defends the wisdom from every foe. He is a leader, brave and wise, as he is strong. Like the spring, he is eternally young and joyous. Though slender in frame, his muscles are of iron. He knows no fear, and seeing the gleaming heights of snow, he begins to climb the narrow path. He goes but a little way, when at every step he finds souls who have started to climb and sunk down in weakness. He lifts them and helps them on. They marvel at his strength, then begin to worship him as something divine. Then pride, almost dead in his heart, awakens, but he knows it not for what it is, and deems it compassion for these poor souls, struggling so to reach the light. Finally he leaves them and climbs on alone far, far beyond the graves of many of earth's bravest. Then he makes a decision. He gathers up all the bits of wisdom he has found on his hazardous climb, and with the light of those far heights glowing almost divinely on his countenance, he descends again to the midst of the multitude. They acclaim him as a hero, almost as a god, and their homage is sweet to him. They make him their leader, and the far-flung banners of his fame draw souls in all corners of the world to join his ever-growing army. They organise to climb the heights, and some go on alone and pass from sight. But he, the leader, moves slowly now to guide the footsteps of the many. And verily the work he does is great and good.

But now let us turn to another Kshaṭṭriya. Like the other he was, until the time came for decision between pride and the Highest. Then he saw that God would help his younger brothers if he went on, and when he had reached the highest heights he too might truly help them, with clear-seeing eyes,

not blinded then by ignorance as now. Then he looked again to where the topmost peak was gleaming. There he thought he saw the face of God. But whatever it was he saw, such a love and quenchless longing for God awoke in his soul that he straightway forgot all scenes he had left below. Then his will became as tempered steel, he knew that he was God, and fearless and stronger than ever before, with quickened step, he strode on. With a warrior's joy he overcame each obstacle on his path. His love for God was more than faith. It was an invincible force that drove him on with singing heart and smiling lips, and as his soul thrilled with the joy of this wonderful love, he felt God close to him, one with him even then it seemed. So, at last, daring all, he came to the Gates of Gold at the top of the highest peak. There he dashed their iron bars to bits with the steel of his sword of resolve, and so passed through—through the Gates of Gold. And beyond those gates I cannot take you, for your wings are not yet strong enough to soar in that thin air beyond the snowy heights of earth's high hills.

But passing through those Gates of Gold, we know that somewhere on that high mental plane, he found his God. Henceforth characterised by Saṭṭwa alone, he learned to be silent. And so a Brāhmaṇa he became, and a teacher to his brothers here below. The fearless Kshatṭriya became God's priest, and so taught them the way, leading them truly, but in subtle unseen ways, to God the Source from whence they came.

D. E. O.

PEACE

By E. M. AMERY

WHAT is Peace? A state of quiet, freedom from disturbance, freedom from war, friendliness, calm, rest, harmony, silence. So says the dictionary; but just as absence of occupation is not rest, so absence of disturbance is not peace, at least not a peace of any great value.

Peace is not inertia, still less is it laziness, mere physical ease or comfort. Such peace is for the animals.

Irks care the crop-full bird?
Frets doubt the maw-crammed beast?

Such is for men of little development, whose whole life is a round of striving for the things that perish with the using, even sometimes with the gaining, and to whom cessation of effort when they are thoroughly weary is all the peace they know or require.

A higher stage than this comes to those who, while mainly occupied in the quest for material gain, are not seeking it for its own sake, but for those who are dependent on them. To such, peace means not merely physical ease, but the cessation of mental anxiety, the assurance that their efforts have been successful, and that there is no need to fear that any serious lack will come even from a forced cessation of physical effort. The physical future of themselves and those for whom they wish to provide being assured, they can enjoy peace even though strenuous physical effort is continued.

This suggests that peace in its higher sense is not in any way synonymous with cessation of action, even of mental

action. On the contrary, just as a mind at ease from anxiety about material welfare conduces to greater activity, so a mind at ease from anxiety of any kind will conduce to the greatest mental activity. Peace, in fact, is absence of anxiety on the highest plane on which any individual is conscious, and peace on that plane, whichever it is, is productive of the maximum of energy on all lower planes, and is undisturbed by what—to anyone working on a lower plane—would seem its utter destruction.

Peace, then, would seem to be a certainty that all is well with the individual, with his surroundings, with the whole world. And this certainty must be, not a mere fatuous assumption, but a reasoned and reasonable belief; indeed to be real, it must pass beyond the realm of belief, and become knowledge, for only that which is known is unshakable and irrefutable.

It is such peace as this that is the subject of Bhagavan Das's book *The Science of Peace*, and he assumes that the last and highest questions that disturb the peace of the advanced human ego are questions as to his own immortality, his origin and destiny. This may at first sight seem a selfish quest, but that is only a superficial view of the matter. The ego to whom such questions are of supreme importance, has already discovered that he and all humanity are bound together inseparably, and that if he enquires concerning himself, it is only because his own consciousness is the only thing which he can investigate, and what he finds there, he finds, not for himself, but for all.

Probably most have read the book, or at least have read Dr. Besant's introduction to it, and so are familiar with his line of argument, and will remember how he discusses two of the main branches of Vedānta philosophy, the *Advaita* and the *Vishishtādvaita*, and then, in a very long and difficult chapter, runs briefly over the findings of the philosophers of

the West, and shows that they have reached the same conclusions by slightly different methods. Then he points out the weaknesses of all the arguments, and finally draws the conclusion that the Advaita philosophy holds the key to the mystery, which he proceeds to unlock in the remaining two-thirds of the book.

He finds that the solution, the key, is the knowledge of Brahman. Then comes a very significant sentence in which he draws a distinction between "mere intellectual cognition" and "realisation". The first, he says, can be arrived at by any intellectual person by careful logical reasoning, in fact by a study of his book. But the other, the realisation, can only be reached if we

ponder deeply on this for days and weeks and months and years if necessary.

In the case of many people he might as well have added "lives". He says :

We will do so if we are in earnest in our search ; and when we have done so, more than half the battle is won.

Only just more than half, and that the easier half, I am inclined to think. "Indra," he says, "studied the Science of this Peace," this half of it, that is, "for a hundred years and one."

Now while all this is no doubt clear to the philosopher—who will at any rate reach the intellectual cognition, even if he fails to reach realisation—there is no hope by this method for the ordinary person. Some of us have the ability, but not the time or the opportunity ; many more have not the ability. And yet we too feel the need for peace, we too have our difficulties that need solution, all of us feel that underlying questioning, that anxiety, though sometimes we can hardly formulate it, hardly say what the difficulty is that prevents us from working whole-heartedly, from putting out the best that is in us, that holds us back from happiness and from peace. We are not content, we long to climb, and we

fret furiously against the limitations of self or circumstance which prevent us.

One thing we learn at last—sometimes at the very long last—that we gain nothing by striving and fretting, that in that way we only lessen our ability to do the work that must be done, even though it be that very work which prevents us from treading the path we are striving for; and when we have discovered that, we settle down, with more or less patience, and even in time with some degree of cheerfulness, to the inevitable round of drudgery.

After long days of patient and unremitting toil, a light begins to shine about our path that is not of our kindling, and we lift our eyes and see that the top of the mountain is in sight, nay, that we are almost, if not already, there, we look around and we look back, over the way that we have come, and find that the path of knowledge which was forbidden us was not the only way to the summit, and we hear now, if we have not heard before, a voice saying: "If any man will do my will, he shall know of the doctrine."

How shall we find the first steps of this path, if we are still in the midst of the struggle and anxiety that come from uncertainty as to our end and our aim and our destiny? The answer lies in these words: "If any man will *do* His will, he shall know."

Then often the question arises, "What is His will?" For the young this often takes a very insidious form; it seems to them that they must decide some important question about their future career, must come to some definite conclusion about their course of action, and that decision or that conclusion cannot be reached, because of some unknown factor. They excuse themselves for lack of decision, until indecision becomes a habit, and they say "How can I do His will, when I do not know what it is." Often too, the question is complicated with questions of belief, and they think these must be

settled first. I once heard a young Indian teacher discussing such problems with her class, and was struck with the wisdom of her advice: "We may not always know what to believe," she said, "but we always know what to do." That is perfectly true, if we obey the injunction of that very practical philosopher, Thomas Carlyle,

Do the duty that lies nearest to thee, that thou knowest to be a duty, thy second duty will already have become clearer.

The duty which thou knowest to be a duty, the simple, obvious, everyday duty which we are so impatient of, and so apt to forget. I will quote from a story of a little boy who was anxious to do great things, and had realised that obedience was the first step. He asks his father to set him some hard task, and is told that his task is already set,

Think; is there nothing, great or small,
You ought to go and do?

He thinks for a minute, and remembers that he has not fed his pet rabbits, but objects that that is such a small thing that it cannot matter, but his father tell him—

That is His whisper low,
That is His very word;

That duty's the little door,
You must open it and go in;
There is nothing else to do before,
There is nowhere else to begin.

That is the secret of beginning—the duty that lies nearest to thee—and then the next one reveals itself, and as we go on thus doing His will, we shall assuredly know of the doctrine, and the path of action will lead us to Peace as surely and as swiftly as the path of knowledge.

OM, SHĀNṬI, SHĀNṬI, SHĀNṬI

E. M. Amery

THE RE-UNION

By NIBARAN CHANDRA BASU

I saw a picture of Shrī Kṛṣṇa coming home from cowherding, along with His elder brother Balarāma, other boys, and the kine with calves. When He came near home He ran ahead of others, with outstretched hands towards mother Jashodā. She, in her turn, came out of the house with open arms, beaming with love, to take the child to her bosom.

This beautiful picture was from the brush of a Bengali artist, who named it *Maṭri-milan* (meeting or re-union with mother). The conception of the picture is new, though the theme is old. Many songs are sung of this re-union, as well as of the parting of Kṛṣṇa and Jashodā on account of cowherding.

This picture evoked in me a feeling which I had never had before. To my mind it was the representation of the meeting of the lower self with the Higher. I may be pardoned if I, in this instance, liken Shrī Kṛṣṇa with the lower self. As Bhagwān, Shrī Kṛṣṇa is "*Anoraniyan* and also *Mahaṭomahiyān*" (smaller than the smallest, and at the same time, mightier or bigger than the mightiest or biggest), so He, as World-Teacher, may take any form or position. Hence we may safely assume that He took this subordinate position to teach mankind.

To the ordinary sight this picture is a graphic description of the demonstration of the child-love on the one hand, and the

maternal love on the other. But if we try to look to the hidden side of the picture and ponder over it a little, then we realise that it is in truth the happy meeting of the lower self with the Higher; or of the Higher Self with the Monad; or of the Monad with the Logos. In this view of the case we see here that Shrī Kṛṣṇa played the rôle of a *Jīvātmā* or lower self, and Jashodā that of *Paramātmā* or Higher Self or Ego.

The physical body is often likened to a cage or a prison-house, where the *Jīvātmā* or the reincarnating Ego loses his freedom of action, and thinks and acts within limitations. But though in limitation and in utter forgetfulness of his high origin, yet the *Jīvātmā* is under the fostering care and tutelage of the ever-watchful and loving Mother, the Ego or the Higher Self, which is the spiritual Triad, the *Ātma-Buddhi-Manas*. A silver-like thread, called *Sūtrātmā* which is the thread of love and guiding principle, connects the *Jīvātmā* with the *Paramātmā* or the Ego.

The Ego, by means of this thread which is intuition, guides the (lower) re-incarnating ego during its peregrinations in the physical world to gather experience of multifarious kinds. Gokul or Brīḍāban stands for the physical world, and cowherding for living the physical life.

The analogy of the physical body being a prison-house is shown in the Great Nativity too. Shrī Kṛṣṇa was born of *Daivakī* (Divine Principle) and *Bāsuḍeva* (Deva or Lord of *Bāsu* or *Basundhara*—the physical world) in the prison-house of *Kamsa* (Lord of destruction or physical troubles). *Balarām*, the elder brother, accompanying Shrī Kṛṣṇa to the pasturage, is the symbol of the *Sūtrātmā*, the guiding principle. Mother *Jashodā* entrusts the child *Kṛṣṇa* to the care of *Balarām* when they go a-cowherding. So the ever-loving Mother, the Higher Self, entrusts the *Jīvā* to the care of an Elder Brother, in the form of a Ministering Angel or an Elder

brother of Humanity, a Guru (Teacher) who as an invisible helper, guides and protects him during *gocārna* (activities of the earth-life).

We are so much engrossed with the pleasures and pains of this world that we cannot or do not care to catch the constant pullings of this string of love of the Divine Mother in the form of intuitions, so we forget our Divine origin and our home in the spiritual plane, and make ourselves liable to untold sufferings. But this Ministering Angel, and in fact many invisible Helpers, are constantly helping us during our trials in the world and remind us of our Home and Mother.

We seldom give heed to their promptings, but willy nilly we have to leave this world and return to our mother, the Ego. If we have not the proper attitude to enable us to receive help, nor the right discernment to act according to the suggestions of our Divine consciousness, then, when the time comes to return through the door of Death, we shall not be able to see the smiling face nor the outstretched hands of the ever-loving mother, but shall linger in the lower astral world close to the physical, and there feel the illusions of the awful miseries which our polluted minds create.

Should we be fortunate enough to have the right attitude to receive the Divine Inspiration and to act according to it to the best of our ability, and think of our Higher Self as our rightful resting place, then when the time comes to bid farewell to this world, we shall eagerly re-join our Holy Mother and see Her beaming face: Our Holy Mother who is our All, our God, the Higher Self.

Thus this side of the picture raises in us the hope that when the time comes to return, we shall, like the cowherd Boy Shrī Kṛṣṇa, be received with open arms into the bosom of our ever-loving Mother, our Higher Self or Ego.

There is another picture called *Deva Gostha* (Cowherding of the Devas) extant here, in which the same scene is depicted

as being enacted in the Higher World. Here the World-Mother, Durgā, plays the rôle of the Mother Jashoḍa, Vishṇu, that of the Child Kṛṣṇa, Shiva that of Balarām, and other Devas those of other cowherd boys. The first mentioned picture is the reflection of the second one. As above so below.

Nibaran Chandra Basu

MAN'S CRY TO WOMANKIND

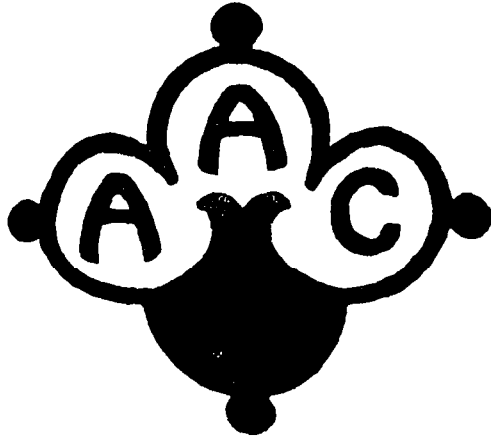
WE come to you as children to their mother,
Who lay their weary heads upon her breast,
Who tell to her what they can tell no other
And find within her arms all peace and rest.

Will you not turn to us that aspect tender
And all your wealth of Mother-Love reveal?
Will you not teach the peace of that surrender
Which all the heart's wild misery can heal?

We come to you, as children to their mother,
Who spill their anguished tears at her dear knees,
Knowing her hands can comfort like none other,
Her whispered words restore grieved hearts to ease.

Ah, will you not pour forth your priceless treasure?
Will you not shed abroad that Mother-Light,
Giving unstintedly in royal measure
Love that shall conquer hate and vanquish might?

ANON



ADVANCED ART

By AN ARTIST¹

PARIS being the centre of modern art to which so many art students travel every year, I cannot help considering a fairly detailed account of the principal schools of painting practised there useful to those who seek information and who run the risk of taking brass for gold.

To youth the charm of new ideas is very fascinating. The new ideas or different art expressions in advanced art in Paris are based on theories developed entirely by the minds of clever men. So powerful is the effect of articles in newspapers and art reviews, and in booklets devoted to individual artists and their art expression, that they pass as masters in France and other countries. A young art student usually arrives in Paris with no heavier artistic luggage than a mechanical handling of pencil and brush, a little knowledge of the history of art, and practically none of the inner knowledge. On examining the most modern works of art of over a century ago we find that

¹ A sequel to the article on " Aim in Art " in THE THEOSOPHIST, May, 1927, p. 225.

their authors possessed that inner knowledge which is the science of the art of painting pictures. From this science are taken fragments on which the above-mentioned artists of reputation build their theories. I shall endeavour to describe the theories of the most notable schools, hoping that some young artist whose desire it is to devote his art to humanity, in other words to be sincere to the deepest corner of his heart, may be able to steer clear of the various art expressions which please the mental body only. It will be seen, however, that, with the exception of the abstract schools (of which I shall mention only three here) each School is inspired by a fraction of artistic truth. Previously artists employed all the knowledge they possessed; and I am afraid that by employing only a fraction an artist can be sincere but in theories and not in art. In endeavouring to prove the truthfulness of using a mere fraction of truth, mental agility is resorted to in practice and in theory. To paint pictures with such meagre means and such mental gymnastics is to create an art useless to mankind in its spiritual evolution.

To study modern advanced art we shall have to commence with Impressionism, which, though no longer considered as advanced in Paris (official or academical art having admitted the employment of the impressionistic palette), represents, however, the first concerted effort to overthrow tradition.

Impressionism was originally the painting of pictures with the colours of the spectrum only. A few artists, who were born around 1830, started this movement; one of them is still alive. No importance was given to the subject, none to composition; the aim was to analyse light by means of the seven colours. Form was not considered, only light and shadows. One of the latest surviving members of that school (Claude Monet)¹ painted a series of canvases of the same subject at

¹ See "The Last of the Impressionists" in THE THEOSOPHIST, November, 1926, p. 217.

different hours of the day; his series of haystacks and of the cathedral of Rouen are well known. This mode of expression completely upset all existing rules of the art of painting, for, instead of being satisfied with an interpretation of Nature, impressionism sought to give an exact replica of it. Synthesis, a very backbone in art, was replaced by analysis. All objects became masses of blots of colour in the effort to paint light; trees, figures, etc, lost all nobility of form. Shadows analysed were blue and violet in tone and, as the habitual use of these colours is to give an impression of fluidity and vagueness in distance, the landscapes of that school lost solidity in fore and middle grounds on account of the effect of looseness given by the blue and violet shadows. Some of the impressionists' pictures are hardly recognisable nowadays, presumably for the reason that, to carry out their theories, they employed many artificially manufactured colours which change rapidly, and as soon as one colour alters, its neighbour, though unchanged, also loses its effect. The name of Impressionism was attached to this school at the beginning of its career after one of the pictures, called "An Impression" by its author. To-day all pictures in which the shadows are painted in blue or violet, whether the artist employs the seven colours only or not, or seeks to paint composed pictures, are called impressionistic, and in his book "Theories," the French artist, Maurice Dennis, speaks of Impressionism as having been probably already practised in Pompeii, as frescoes with shadows in blue or violet have been discovered there. The influence of Impressionism has been startling in its expansion; to paint pictures in glaring colours has become the rage. Good taste is one of the hallmarks of a master; vulgarity is too frequent in art, it is expressed by discordant and loud colours, and in particular by the want of intermediary values, *i.e.*, by violent contrasts.

The artist who has had the greatest individual influence on advanced art is Cezanne, and his art requires to be

understood a little before going any further. This is no easy matter. Jacques Emile Blanche, another French artist, says in an article on him: "Cezanne is a master for masters and not for pupils." I can therefore but refer to what I have been able to comprehend. Many modern pictures are imitations of his various styles, and many artistic eccentricities plead justification by a reference to Cezanne; so that an endeavour at an appreciation of that artist's work and also a justification for certain oddnesses in it, may be helpful to the young artist.

A contemporary and friend, or acquaintance, of the original impressionists, Cezanne employed their palette more or less completely, but with the intention, as he said himself in different terms, to paint traditional pictures with impressionistic methods. He tried various ways of applying paint which denote a knowledge of the possibilities of obtaining depth by different methods, and his densities are certainly admirable in some of his canvases. His construction is visibly emphasised, and that also adds to his densities. The values of his backgrounds are sometimes exaggerated, which fact helps to remind artists that backgrounds have to play their part in the construction of a picture, which truth seems to have been forgotten for some time. Form is occasionally insisted on by dark outlines. The research of harmony in volumes and the counter-balancing of lines is pushed to such a degree that it may possibly account for what is called "out-of-drawing". At all events I feel convinced that no purely mental theories guided this artist; he seems always to have sought inspiration directly from Nature, with the exception of his little male figures which he is supposed to have taken from an illustrated magazine. I can only presume that he was handicapped by the employment of the impressionistic methods, which were useful for analysing light chemically, but not for the painting of pictures with all the restrictions the

materials we employ impose on us, and which limit that art to a humble interpretation of Nature; perhaps also by a want of facility in execution which shocks objectively trained eyes. Putting aside the speculation of what is or is not intentional in his art, I like to think of him as a minor guide, as a reminder. Up to now he has been misunderstood, his exaggerations having been taken for incentives to aimless exaggerations, whereas they are in reality reminders.

Impressionism brought art to a low standard, for nothing else was aimed at than to paint as vividly as possible in an effort to reproduce sunlight; and certain artists, presumably feeling the necessity to react against that mode of expression, appeared to have decided (like Tolstoi in "Resurrection" when considering social reform) that, to rebuild, everything existing hitherto must be destroyed. Thus they turned for inspiration to the earliest artistic productions of different nations and even races, each towards the one that attracted him most. They do not copy; they simply employ these methods for the painting of modern pictures of modern times. The result is pure synthesis in form and colour. Their pictures resemble sketches; the most intelligent avoid flatness by a suggestion of modelling.

Another school which appears to re-act against the above one seeks to express density or depth by matter only. The canvases of the artists of this school present an unusually thick coating of paint.

In Cezanne we have had reminders of synthesis and density. The later schools add cubism and the art of Henry Rousseau, (called the *douanier* to that of Cezanne) as guides in pictorial conception.

Cubism has nothing to do with cubes. There was indeed a school (which lasted a very few years) in whose pictures all objects were cubical on account of the artists employing straight lines whenever they saw a chance to do so; a nose

made a good triangle, a head a slightly curved cube (if such a figure exists) or even a proper cube, and so forth. Echoes of this school still remain.

The cubist says, in his campaign against *trompe-l'œil* (that which deceives the eye—objective imitation): "I work on a flat surface, an object of two dimensions only; therefore my picture shall also be expressed in two dimensions only instead of three." Not content with merely reducing the objects he paints or draws to two dimensions, he also re-creates his models, usually still life, possibly to avoid painting only the profiles of objects, and to do this he goes round the cube, hence the name of cubist. He will thus show, besides the front view of an object, perhaps a bit of what is on the other side or on top or below, but all completely flat, with no modelling. The various objects are broken up and passed one into another and into background and foreground. Values in cubistic paintings are replaced by a play of colours, facilitated by their being applied in flat and mostly even tones. A variety of texture is sometimes attempted by the sticking on of wallpaper, etc., in places, or mixing grit with the paint in others. Integral cubism is now being abandoned except by a few imitators.

Its influence is, however, strong in another school, formed by ex-cubists and others, where two of its main characteristics are applied; Firstly, the re-creation of objects, which is done by altering their external aspect or their perspective; Cezanne's "incorrect" design is referred to in defence of this practice. Secondly, by introducing "flats" occasionally into different parts of the picture, that is, representing objects which possess three dimensions by two only.

Many are those who continue, or show the influence of, the art of Rousseau. Henry Rousseau was a retired employee of the *octroi* (local taxes), who painted naïve

pictures very well, for he was mentally naïve and thus sincere in his paintings, which are those of a child knowing how to paint in oils. His work has now a considerable influence on many artists who delight in naïveté. This is no longer looking back to the art of bygone times to learn artistic synthesis, but simply the wish to paint naïve pictures with the means offered by the works of the great masters for more sincere efforts.

Another school pleases itself to exaggerate volumes by inflation, in particular those of the human figure.

Then there are, or were, for they seem to be dying out, the *dadaists* who stick bits of wood, glass, etc., on their canvases bearing more or less incomprehensible designs. This is supposed to be art in its infancy, a lisp like the *da-da* of the babe. Like the futurists, the dadaist had no special effect on the art expressions of Paris. I remember only one exhibition held by the former in Paris, and that was before the war; there may possibly have been others. This school was Italian, and a few words on it may be useful, as the name itself penetrated the English language and is sometimes misapplied. The futurists desired to express their "dynamical sensation"; and thus when, for instance, they painted a person on a balcony, they endeavoured to add into the picture what that person saw as well, such as the street down below with its traffic. I quote from memory this sentence in their manifesto: "When looking at the man in the street, I still have in my mind's eye the horse and cart that I saw an instant ago, and still see while looking at the man." So the pictures are a mass of fragments of people and objects strewn all over the canvas. Here a human eye, now a horse's hoof, part of a human chin, a ray of light, etc., etc.

In sculpture there are, besides a few isolated efforts at abstraction, some successful echoes of various art periods of long ago, and even imitations of Negro art. Delacroix said in

his diary that in times of decadence art runs into incoherence, or seeks expression by imitating that of times of flourishing art, and this applies to-day to advanced sculpture in particular.

These are the principal art tendencies; they cannot really be termed schools in the narrow sense of the word. Such art expressions being mentally conceived, the wish of each artist is to acquire the distinction of possessing a personal and original style, but nevertheless all efforts can be classified technically. When an artist is successful, a little visible school is created by his imitators; in these notes I have employed the word school in the technical sense.

An idea of the pictures of the advanced painters can be gathered from reproductions in reviews. The more abstract the work, that is where Nature is deformed to the greatest extent, the darker is the pictures' aspect; for the Light that gives Life to pictures is not for such mental creations, and curiously enough their authors neither seem to miss nor search for it. Subjects are frequently drawn from the lives of the most unfortunate of women and their world; nudes are represented in a manner that shocks by its ugliness; landscapes rendered unbeautiful by the hand of man are favoured. Materiality seems to reign supreme.

Most of these tendencies have been vaguely united under the name of neo-classicism, presumably to denote their scission from impressionism, in spite of some of them containing both romantic and classic efforts.

Two distinct currents seem to run through this advanced art. One, destructive in theory and practice, originating mostly from the foreign elements among the artists of Paris; whereas some of the French painters, with their truly artistic natures, are the source of the second and constructive current, which, having struggled at creating something artistic out of these artificial art expressions, appears to be guiding them gradually back to tradition. One may therefore not be

surprised to see occasional pictures inspired by tradition exhibited in salons and art galleries of advanced art. So oblivious to tradition has academical art in Paris, with its enthusiasm for Impressionism, become, that the traditionalists turn naturally towards the halls of advanced art to show their work. There the road has been made easy for them by most advanced art expressions having endeavoured to justify their existence by some reference to tradition. Let the young artist remember that tradition does not mean imitation of pictures painted in a traditional manner; what it means is that Constable with his palette knife and Cezanne with his eccentricities were both true to tradition. The exterior aspect of pictures is not a criterion. This seems a riddle, as pictures are all exterior aspect, but he who can think will think and see.

A great harm that advanced art has also done to young artists is the encouraging of their painting pictures with no preliminary preparation; the result has been the acquiring of a naïve mode of expression to which they are fettered for the rest of their days, unless they have the courage to undo the harm by many years' labour.

In art as in spiritual affairs truth is above theories, and upon these words should the artist meditate before anything else.

An Artist

CHRIST AND THE INDIVIDUAL

It often seems to me that, when Theosophists talk about the merging of the individual in a collective whole, they forget one Truth, fairly obvious, that the Christ is the greatest Individualist that ever lived. Also that He emphasised His belief in the necessity for the preservation of individuality in His charming, lovable, personal relations with disciples and other friends. I believe He does the same to-day.

Perhaps we all use terms too loosely, and confound the individual with the personal as definitions. But as I write, one certainty emerges, that it is not only difficult but perhaps *impossible* to define in present language the ideal of combined unity and individuality.

Some of us lay too much stress on the individual, which I will describe as fundamentally meaning, for me, that element which the last Coming was, I believe, meant to emphasise, and in order to ensure which the belief in Reincarnation had to be *pro tem* clouded.

Others again are apt to ignore the necessity for still retaining this priceless possession—but in a newer wider sense—to make a suggestion, by realising that we, each of us having vivid minds, keen emotions, strong principles and connections which constitute our “make up,” form a very essential cell in some greater individual, the Nation to which we belong.

It is now easy to carry the idea further, and realise the nations in their turn forming cells in the racial individual, and so on till we arrive at the conception of the Universe itself, and the Divine Individual enshrined therein, for whom each of our individualities are atoms, channels, cells. Names do not matter so long as the idea be grasped.

The danger our Theosophical moralists are afraid of would be the ignoring of this wider field, but, not always knowing how to express the vague sense of danger, they slip into the old confusion of the Roman Catholic ascetics of all ages, and advocate the hair shirt in a modern guise.

Now to don such is to assert the existence of a trespass, often the merest illusion. You and I have only got to open our eyes a little wider, take the occult telescope and see ourselves in the “further Star,” already achieving this sublime sense of the two seeming incongruities, the individual and the unity blended.

I feel convinced that the Christ, in His human vehicle limitations, practises this outlook daily, and hence it follows that, even though we cannot yet be widened sufficiently to allow of a Great Divinity pouring Himself through our present doors and windows, we can always open them wider while He is on earth eager to enter. Every thought surging in the writer of this paper, every word spoken is a means to this end—to say nothing of the attitude in regard to other individuals—in the whirlpool of daily (and nightly) life. It can all be used to heighten this sense of the true individual, to do away with the mental confusion which provokes pious ejaculations from some of us when we find an unfortunate entity going through what is for him a very severe “grilling,” and tell him he is “too self-centred,” and that it is his Karma.

The individual, the ego, is, I believe, then firmly asserting himself, “taking notice” of “downstairs,” and what is required as help is a recognition of this, *not a shibboleth* (little removed from the earlier one of “being resigned to God’s Will”) and a recognition of the wider idea above referred to of the Greater Individuals we each enter into and are indispensable to. (It is extraordinary how the “poor worm” and “miserable sinner” ideas reincarnate in our movements).

I was so glad to see Mr. Krishnamurti pronouncing against asceticism of the old type in one of his latest books. I felt it was a sign that he recognised the importance of the individual, and indeed the same idea is emphasised at intervals in the conversations reported.

Take the instances in the Gospel narrative portraying Christ’s care for this factor, His special friendships with certain folk as distinct from the “multitude”. He possessed in a cosmic sense the dual outlook, the power of “being all things to all men,” and yet simultaneously special things to special men and women.

He maintained the supreme balance, and in laying stress on either scale it was because Wisdom and Love wedded decreed that “I serve”.

To-day in our restricted areas of evolution He looks through—and works under—many veils, inspiring each bias or neutrality element, moulding, in rebellious matter and warring vibrations, the great archetype of the ages. Christ the Incarnated God allures by His vast all-compelling Power, the Essence, so to speak, of a collective whole. Christ the Individual attracts through tenderness, persuasive, all-embracing love and reverence for the “rights” of the individual incarnate with human limitations. Only in His very respect for these, the magic of His Eternal Youth, does He transform the prerogatives of the separate personality into the self-imposed duties of the willing servant in the Brotherhood of Servers.

E. C. LAUDER

REASON AND COMMON-SENSE

By ELIZABETH LOURENSZ

If the various statements, as to the attitude to be taken by Theosophists, which are made by the Leaders of our Theosophical movement, are more closely looked into, then we could say that some of these statements seem to be entirely opposite to others made elsewhere. The devoted members of the T.S. who pride themselves on "following the Leaders," can be seen swayed according to the corner from which the wind happens to blow for the moment.

It must be rather disheartening, I have often thought, to these Leaders to see how they are misunderstood and how little there is of a display of the two qualities which I have chosen for the title above, two qualities which really on the physical plane represent the divine virtue of wisdom. During the many incarnations that the Band of Servers had for work under divine guidance of Rshis, naturally this "following the Leader" has been developed to a large extent. Equally naturally it seems to me now, that the fact that these Servers nowadays are spread all over the world in various countries, in various nations and in various religions, with all their peculiar conventions and customs, causes a tremendous variety in the fields of labour, where our Servers for the moment have to give their Service. And so it might well be that now the time is coming for a change, that now they have reached that stage in evolution where a more independent and discriminating attitude has to be developed, in order to prepare them for future leadership in various wider fields of Service.

That the American Section, notwithstanding lack of the physical presence of our President and her great Co-worker C. W. L. has achieved such a great measure of success, is largely due to the inherent common-sense in that practical nation, which made them discriminate among the various statements made from time to time by our Leaders as to the attitude to be taken by a Theosophist, and take on and practise exactly those which suited the peculiar circumstances of the T.S. in America as such, and most likely they did not fear too to add their own notions and plans as to the work.

Let me cite an example, a rather glaring example, which will make it clear at what I am aiming. If at an Annual Convention held in India for instance stress is laid on the necessity for cleanliness in houses and in places of worship by our Leaders, then this does not mean that *all* Theosophists all over the world are considered to be in the position in which such a remark would be useful to them. Our Reason and Common-sense ought to tell us that this does not apply to countries like Holland, where housewives are said to be proverbially clean in their homes. I cite Holland in this particular case for the sake of the great contrast.

If, to quote another instance, Indians are told that meditation on Parabrahm, however excellent that may be in itself, is of not much practical value, if not linked up to an attitude of kindness and friendliness towards all the kingdoms of nature in daily life, then this does not mean that meditation on Parabrahm is condemned for all Theosophists all over the world, nor for Indians as a matter of that. Our metaphysical Hindū brother is apt to overlook things of the physical plane and thus he is advised to bring the ecstasy which he might experience in his meditations to practical use on the physical plane by making that change his attitude to mineral and plant, to animal and human being, especially those unhappy creatures called outcastes, all of which belong to Parabrahm's manifestation on that level. The press cuttings received all over the world from our efficient American brothers have for instance revealed the fact that the Leaders there pointed out the desirability of this higher meditation, and were gliding-over there, as it were, the necessity for practicality, as this would be something like carrying coal to Newcastle.

These examples I choose for the purpose of my explanation are rather obvious, but very many statements made by our Leaders, though not so glaring as these cited above, should appear to be of similar nature if only we took the trouble to look into them a little more deeply.

The letter of an Elder Brother, which was directed to "the Members of the Theosophical Society", and which as such, contains advice of the most general nature, cannot be brought under the "statements" which I have in mind.

Our good brothers of the Theosophical Society sometimes remind me of a cornfield, the ears of corn blowing hither and thither, as Mr. Wind directs.

At the recent Convention at Benares Bishop Arundale urged the members on to mingle with other activities, not to be satisfied with attending meetings and hearing lectures only. He who has lived in India knows how dearly our Indian brother loves lectures, and how patiently he listens, and thus for the Indian Section evidently the time has come to bring the Theosophical thought forms which have been so elaborately built up on the mental plane, into

close contact on the physical plane with other activities, so that there also India might be permeated more by Theosophical ideas than has been hitherto the case.

India has now to follow the example of the Australian Section, where after a period of lecturing and studying, the members begin to testify their Theosophical principles by work in other activities also, and this side of the thing is now being consolidated and organised so wonderfully by Bishop Arundale during the past year or so. But again this does not mean that in new countries like China and Japan and Egypt, and various other new Section or Sections-to-be, the preliminary stages of study classes and lectures and meetings have to be stepped over altogether, and that the members who, like members all the world over, have only a certain amount of time at their disposition, should throw themselves into all sorts of activities, neglecting this preliminary spade-work to a large extent! Members in such countries are usually few and far between, the more does it seem to be necessary that all hands should join in the preliminary work. Reason and Common-sense ought to tell us that, in order to show the influence of Theosophical teachings on the life of the members, the public ought to be informed first of all to some extent what those teachings are, or erroneous views ought to be set right. And out of a certain amount of time available a reasonable share should go to this spade-work.

With a discriminative and independent attitude and with the application of the two testing stones of Reason and Common-sense, let us then read or listen to the various statements made by our Leaders in regard to the Theosophical attitude and in regard to the Theosophical work. We shall develop in ourselves the true vision necessary for Leadership, and the Society we all love so much will benefit by it, and make the steady and balanced progress which is so necessary for a well-regulated development.

Elizabeth Lourensz

SEEDS OF INTERNATIONALITY

AN International Pacific Health Conference was recently held in Melbourne, Australia, and attended by delegates from the League of Nations, and other representative bodies, more directly concerned in health problems of the Pacific, while the Acting Prime Minister of the Commonwealth, Dr. Earle Page, presided.

In opening the conference Dr. Page expressed pleasure at having the opportunity of welcoming the delegates to Australia. The history of the Pacific, he said, had always been peculiarly international. The prolonged migration of the Polynesians, imposing their culture on whatever older races there were, had hardly ceased when the new migration of more cultured peoples commenced. In the sixteenth Century the Spaniards reached the Ladrone Islands and the Philippine Islands, the Portuguese having already entered into possession of the East Indies. In the seventeenth Century Tasman visited Tonga, and in the eighteenth Century the visits of Captain Cook, Bougainville, and La Perouse introduced English and French influence into this arena. Historically, less was known of the Japanese navigators, but it is probable that their enterprise had throughout the centuries carried them to many parts of the Pacific.

"We, in Australia," continued Dr. Page, "have recently been privileged to have visits from Japanese training squadrons, from a representative American fleet, and from a British special service squadron; and we acknowledge gratefully the kindness shown to our own cruiser Brisbane by the Government and people of Japan. These incidents moved the Commonwealth Government to the reflection that, while demonstrations of peace and goodwill might be adequately made with the instruments of death, something more was necessary to express our common determination to use all knowledge for the preservation of life. The Commonwealth Government, therefore, invited all Governments having responsibilities in the Pacific region to send delegates to an official conference, at which should be considered all factors which might affect the health or happiness of the subject races, as well as of those whose duties or commercial interests involved their residence in these regions."

* * * * *

In July next an International Anti-Vivisection and Animal Protection Congress will be held in London, and it is to be hoped that its proceedings will be well promoted and supported, and widely published. One week is certainly insufficient for all it should have to say, and one would like to think that this work was a real "World League" for the defence of our sub-human brothers, as one of the convening societies calls itself. But the world is still strangely apathetic, and no protests, in the name of enlightened humanity, follow Press notices of Dr. Voronoff's monstrous scheme of monkey farms. Are we really so debased as to seek to lengthen our miserable lives by robbing monkeys of their glands? The answer seems to be overwhelmingly in the affirmative, since nearly all accept, as a

matter of course, vaccine from the calf and serums of all kinds and tortured origins, and another of the latest announcements is of an extract from the supra-renal glands of cows (about 2,000 cows being required for a small amount), to counteract heart-failure in pneumonia. It would seem that mere prudence, if not common gratitude, should protect the gentle cow from such desecration, seeing that the world supply of milk is already small; and it is terrible to think how many babies of the poor must go short of their most necessary food—as already millions do in India—to supply gland extract for the exhausted hearts of the few rich. Will not occult records tell future readers of another “sin of the mindless,” in the twentieth century resulting in such pollution of the human vehicle that higher souls may well refuse to incarnate in them, and there may be a reversion to an age of semi-human monsters. From such a kârmic doom may the efforts of a few enlightened doctors and humanitarians redeem at least a fraction of blinded humanity, and to make that fraction bigger, none is too humble to lend his aid, as by supporting the International Anti-Vivisection and Animal Protection Congress in London, and by awakening and strengthening a too drowsy public conscience.¹

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In connection with the Indian New Year's Day, which fell, this year, on the third of April, L. B. Raje in *The Bhārata Dharma* for April recalls some interesting prophecies, of international interest, by the late Count Tolstoy. In addition to remarkable predictions of the Balkan Wars followed by the greater world-disturbance of 1914, he foresees “a Federation of the United States of Nations,” and further, about the year 1925, a great Reformer, who will “clear the world of the relics of monotheism, and lay the corner stone of pantheism.”

According to Ray Schultz, another prophecy was thus worded:

“And in this much-troubled world, in about the year 1926 or 1928, I see, coming out of the far East, a young teacher of the much-needed, new, world-religious awakening; of dark colour, but not of the Mongolian, Negroid or Caucasian races.”

H.

¹ It is to be hoped, moreover, that the Congress will not refuse to draw attention to what is, after all, the most gigantic wrong done to the Animal Kingdom, though custom has staled its horrors for most people, that of meat-eating, with all the horror and cruelty which surrounds it—H.

A SUCCESSFUL ATTEMPT AT COMMUNITY LIFE AT INDORE

THE Central India and Rajputana Federation Meeting, which was held at Indore during the Easter Holidays, was taken as an opportunity of living the community life.

The Durbar lent the necessary tents, which were erected on a large compound. The boys of the Malharashram made artistic labels for them, and when the guests arrived, they passed under a crimson banner over the gateway with the legend in gold "Theosophical Federation Camp" and found themselves in a pretty village ready for them, with pot plants grouped before the "houses", which were named: Gwalior Group, Malwa Group, Indore, Lecturers, President, Enquiry Office, Bookstall, Refreshments, Dining Hall, Lecture Room. In reserve, but happily never seen by the guests, was the label "Hospital".

Once within the Camp all was joy and happiness from early morning to bed-time. There was one member of the Camp who wore no delegate's badge, but was most assiduous in his attendance, and that was the "mighty Mudjekeewis" or Kabeyun, the West Wind, "Father of all the Winds". Early in the morning he rose, like a giant refreshed, and was present at the Pūjā. He attended the business meetings, scattering all the precious documents of President and Secretary, paper-weights being of no avail against him; he lifted the dhurries high, and in the dining-room swept the leaf plates and cups into a merry dance down its long length. But when the lovely full moon rose, he became gentle as a western zephyr, and softly cradled us to sleep.

A busy programme was the order of the day. After wrestling with problems of hot or cold baths, we gathered (after a first attempt in the shamiana) in a tent for the Congregational Hindū Pūjā, followed by the Prayers of all the Religions. Then some attended the Refreshment Stall where tea, fruit, etc., were to be had.

In the bungalow a large and quiet room had been set apart for morning meditation and the daily students' meetings. Then from nine to half-past-ten, there were business meeting, community singing practices, etc., to attend. After that came breakfast, where all of us, men, women, and children, sat in four long rows on mats, regardless of race, creed, sex or age, except that in one corner a table had been

placed for two of the older members, whose knees were no longer supple enough to allow them to sit on a mat. Then came a rather short period of rest and silence, followed by more meetings, and at five-thirty all wended their way to the Town Hall, a matter of ten minutes walk, for the public lectures.

The names of lecturers and their subjects were as follows :

Mr. Jamnadas Dwarkadas: The Inner Government of the World. Signs of the Coming Civilisation.

Mr. W. L. Chiplunkar: The Secret of Sacrifice; The Message of Shri Krishna in the Gita.

Prof. Kulkarni: Hindū Congregational Pūjā; Divine Discontent (to the Ladies).

Mr. Mavaji Govindji Sheth: The Inner Life; The World Mother.

The other aspect to be mentioned is that of the Hindū Congregational Pūjā. On the first day, the elements of water, sacred ash, flower, etc., were given to all, and the service conducted in a most precise way; the effect was very beautiful. On the second day the elements were only distributed to a few of those in the middle rows; the consequence of this lack of real participation in the sacrificial offering was immediately felt. Not only was the disappointment of the other members perceptible as a heavy, depressing cloud, but it was evident that the building of the temple on the other planes was weakened and comparatively poor. On the third day with the same officiant, and the same congregation, when *all* were served with the elements, the effect was once again beautiful; and one could feel the walls of the temple rising high, and a beautiful force of co-operative offering lifting them up towards the sky; this was accompanied by a great feeling of the happiness which comes from co-operation.

We therefore recommend our brothers to let no consideration of time prevent the serving of every member of the congregation with water, sacred ash, flower, etc.; for only by such complete and unanimous participation can the sacrificial offering be without blemish, and only by the devoted earnest co-operation of every man, woman and child present can the best conditions be obtained for a fair temple to arise and for a holy force for distribution to be received.

Such then was our Federation Meeting! One that has been a great blessing to each of us, and from which great blessing will issue throughout the year to every lodge and member of the Federation, whether present or not, if only, during the coming year, he cherishes the ideal there present, and works earnestly for the diffusion of that blessing, by sustained and energetic work for those around him.

A. L. H.

THE THEOSOPHICAL FIELD

AUSTRALIA

PROFESSOR WALTER GEISLER, of Halle University in Germany, has recently been touring Australia to collect geographical material, and seems to have been struck with the potentiality of this "continent of the future," as he rightly calls it. Even in so-called deserts he found conditions far better than he had expected from current literature on the subject, and he thought it a wonderful privilege to live in a country that was to have so great a future. He decided that new scientific terms would have to be devised for the description of its morphology. To the Theosophist this is not surprising, since it will be the continent of the Seventh Root-Race, connoting very literally a new world.

At a Summer-School of the Workers' Educational Association of New South Wales, the choice of subjects for discussion show a healthy catholicity and breadth of outlook quite Theosophical. Religion and the religions, politics, nationalism and internationalism, all found their place, and the community life lived in the big camp was a practical example of the happiness of brotherhood.

Dr. Dale, Health Officer for Perth in Western Australia, seems to have tapped some thought currents generated by Bishop Leadbeater, for, in a speech made recently at a Kindergarten Training College, he makes training and environment rather than Nature responsible for the development of any ill tendencies in a child's character. He says :

I believe that both character and health depend mainly on environment as opposed to heredity, and that Nature, when a new human being is formed, produces as a rule a seed that is capable of perfect development. Obviously there are inborn differences of degree between individuals—sometimes great differences—but generally speaking, people are not born vicious or immoral any more than they are born sick, and it is the environment which is responsible for both character and temperament. In any case the environment is controllable, whilst heredity for practical purposes is not. I believe then that each new being is born plastic, to be moulded by its surroundings into a good citizen or a bad one, and I am certain that the preliminary moulding is all-important, both as regards character and health. The community

generally is coming to realise the importance of the early years from the health standpoint, witness the growth of the Infant Welfare Movement and the greater attention now being paid to health in early years. The Kindergarten Movement recognises it in regard to mental and spiritual health and to character-formation also. A child is not born selfish or vicious—but he may be made both selfish and vicious, and perhaps permanently so, by the time he goes to school.

The essence of Kindergarten is its social side, in that the development of the child proceeds in the company of other children under conditions which constantly, though unobtrusively, foster that regard for others and consideration for the rights of others, which are the basis of true civilisation. When one comes to think of it, the civilisation we all desire to see is not dependent on wealth or science, on a bountiful land or the mastery of the external forces of Nature: it will be achieved by a mastery of the internal forces. A mastery of self and regard for others cannot be expected to develop in the relatively neglected children of harassed, or sick and impoverished parents, nor in the pampered, isolated children of the so-called successful members of the community, for a spoiled child is as truly spoilt as a neglected child is likely to be. A land fit for heroes can only be prepared by the heroes themselves. Give us a community of really civilised people, and almost any land would do.

What we all desire, in fact, can only be achieved by the deliberate education for citizenship of children from their tenderest years under skilled guidance—guidance that can never perhaps be skilled enough, but that is our aim. Thus, I contend that the Kindergarten Movement is a great civilising agent, though not the only one of course. It takes an essential place among all the agencies which aim to improve the conditions of child life.

* * * * *

THE WORLD OF MUSIC

The musical world of the West has been dominated for the last few months by the celebration of the Centenary of Beethoven, the great Master of sound to whom was latterly denied the joy of hearing, in his physical vehicle. Another portent, of a very different character, has also had prominence in the press, and is of special interest for the Theosophical student, *viz.*, Community Singing. When we read of 10,000 people singing together at the Albert Hall on a Saturday night, and realising a strange comradeship in song that makes them feel "surprisingly happy," we wonder if the West has stumbled over another of its old lost secrets, the magic power of melody to unite, to make many feel as one. In the East this has never been forgotten, and chance visitors are often puzzled to account for the rapt enjoyment of an Indian crowd at some Bhajana or Harikathā, where technique may seem faulty and theme dull and uninspiring, but yet none may doubt the presence of some great unifying power, welding thoughts and emotions of all present into one mighty instrument for self-expression. The tendency, on the other hand, in the West has been to make vocal music too "high-brow," aiming at a technical perfection perhaps rightly pursued in instrumental, but too often making ordinary folk feel ashamed to lift their untrained voices in the old merry glees and choruses for which Jazz and music-hall records on gramophones

are an unsatisfactory substitute. We have to face the question, is music a luxury or a necessity, and have we been starving our souls of what is as necessary to it as breathing to the body in our efforts to live up to standards of æsthetic culture which are only for the few? It seems so, and that in consequence a very natural but terrible Kármic penalty has fallen on us; the general taste has become perverted to such an extent that vulgarity—and worse than mere vulgarity—penetrates even the arcana, and there seems no sane gradation of values. A musical art that has detached itself from its base of healthy, human emotion, no longer “broad-based upon the people’s will,” has lost its coherence and no longer understands itself or its function. We have once more to begin as children, to open ourselves to the great voice of nature, to recognise that music is everywhere around and within us, and that by associating our hearts and lungs with those of others, we achieve the double object of giving it worthier expression, and also of tuning our lower selves to the higher harmonies of the Buddhic plane.

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CAPITAL PUNISHMENT AND RELIGIOUS FANATICISM

Public opinion in India is unmistakably asserting itself against capital punishment. The most remarkable of recent instances is about the sentence of this extreme penalty in existing law awarded to Abdul Rashid, a Muslim fanatic, who murdered Swámi Shraddánanda, the venerable Hindú *Sanyásin*, working in various fields for the regeneration of Hindú society. The incident happened at a time when the tension, due primarily to political reasons between the Hindú and Muslim communities in Northern India was at its highest, and the cold-blooded murder itself was regarded as in no small measure due to it, thereby only aggravating the bitter feelings on both sides. During the trial the plea of temporary insanity was urged in defence of the accused, but was rejected on the strength of medical examination, and the judge held that the murder had been committed “deliberately and ruthlessly on a victim whom the accused sought out and found seriously ill in bed”. But a speaker at an Ārya Samáj (which is an aggressive body of Hindúism to which the Swámi belonged) meeting, spoke against the capital punishment awarded to the murderer, and said that he ought to have been left instead to repent the effects of his own ill-deed. *The Servant of India* (the organ of the Society of that name, founded by the idealist politician, Gopal Krishna Gokhale) writes more pointedly on the subject. It

urges that Abdul Rashid should "be treated as a diseased soul and saved the gallows". "Lunacy is not the only malady which requires its victims to be exempted from the clutches of capital punishment," for lunacy or mental afflictions manifest themselves in forms other than those "certified by medical experts". It adds, "if there is any soul which requires spiritual ministration and stands sorely in need of the reformatory purge, Abdul Rashid's is undoubtedly one." He belongs to the class of criminals produced by religious fanaticism. After condemning the sentence of capital punishment, to which it is opposed in principle, the journal gives the additional reason for its non-use that in India, for "Hinduism has never stood for the vindictive doctrine of an eye for an eye, a life for a life. Love of the enemy, forgiveness, mercy and the return of good for evil has been the highest virtue preached in its highest gospels". It concludes by saying that, by abandoning the idea of capital punishment for religious fanatics, religions have really to gain in common understanding, their followers "marching together along the path of brotherhood and love".

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As a reaction against the dogmas of "natural selection" so far popular with the theory about the evolution of man, the following account of a German Professor's new theory is interesting. The extreme view of Darwin and Haeckel that man is descended from the ape is refuted by the German Professor in favour of the other extreme that the ape is descended from man!

The ape is descended from man and not man from the ape, according to Professor Max Westenhofer, the custodian of the Pathological Museum of the Berlin University. The Professor holds that monkeys do not represent a development beyond the human species, and that they had manlike animals as their forbears. He points out that chimpanzee cubs resemble human beings much more than their own parents. As one proof of his theory, Professor Westenhofer cites the facts that certain human inner organs show evidence that man's ancestors lived for a time in water. These characteristics of the inner organs are, however, missing from apes, which, says the Professor, shows that the ape represents a development beyond man.

The question of the evolution of man is fully discussed in *The Secret Doctrine*,¹ and the correct solution of the problem by occult investigation is there explained. The German Professor's view that monkeys "had manlike animals as their forbears" is perhaps a hazy reflection of the fact mentioned in *The Secret Doctrine* that some of the most anthropoid species in nature may be traced to the Third Race man of the Atlantean Period.

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¹ Vol. II. pp. 195 seq., 3rd Edition.

"PUNCH" AND DRINK ADVERTISEMENTS

"An announcement was made in the English Press lately that after March no further advertisements of intoxicating liquors would appear in *Punch*. We warmly congratulate *Punch* on its action, which is worthy of the great position *Punch* occupies. We are sometimes told that in the commercialised Press of to-day there is no place for idealism. *Punch's* action gives the lie to this statement," says the *Spectator*.

"*Punch* has followed the example of the *Observer* and the papers of the United States, and banned advertisements of drink," says *Time and Tide*. "Now this is significant. Nobody would suspect *Punch* of being either unco'guid, or slavishly imitative of its American neighbours. *Punch* is still the unique repository of the popular fraud of humour labelled 'British'—genial, boisterous, good-humoured, respectable, sometimes whimsical, sometimes even gay. It is the paper of country houses, of railway bookstalls, of dentists' waiting rooms, the paper which people most often send out to friends abroad."

"The action of *Punch* will certainly make it easier for other periodicals, which have not yet become national institutions, to exercise their own taste more freely in advertisements."

H. V.

THE ADYAR ART CENTRE

THE beautiful picture "Chandrasekhara" by P. K. Chatterji is being reproduced in colour and will shortly be available for those who wish to have a copy of it. The picture represents Shiva in his aspect as the Chief of Yogis and is full of the special beauty and wisdom of the East. As the edition will be limited, orders should be registered at once with the various book depots. Mrs. Adair of Adyar who is at present touring in Europe with a small collection of modern Indian paintings is seeing the reproduction through the press. It would help her to know whether a larger edition can be made if those who want to have a copy would send her a postcard to this effect c/o The Theosophical Society, 23 Bedford Square, London, W.C. 1. The price is not yet known, but it will not be very large. The picture can only be supplied for cash either to shops or individuals.

J. H. COUSINS

BOOKS RECEIVED

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

The Kingdom of Happiness, by J. Krishnamurti (Allen & Unwin, London, W. C. 1.); *Modern India Its Problems and Their Solution*, by V. H. Rutherford, M.A., M.B., Cantab. (The Labour Pub. Co., London, W. C. 1.); *Ancient Ballads and Legends of Hindustan*, by Toru Dutt (Kalidas & Co., Madras); *Voices from Within*, by Rai Sahib Lal Bonnerjee (Jitendriya Bonnerjee, Calcutta).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Theosophical Review (March, April), *Modern Astrology* (April), *O Theosophista* (January), *League of Nations* (February), *Methods of Economic Rapprochement*, *Bulletin Theosophique* (April), *The Australian Theosophist* (April), *Light* (April), *Mexico Teosofico* (January, February), *The Indian Review* (April), *League of Nations Annual Report* (February), *The Messenger* (April), *The Canadian Theosophist* (March).

We have also received with many thanks :

Current Thought (April), *Pewarta Theosofie* (April), *Rural India* (March), *Revue Theosophique Le Lotus Bleu* (March), *El Heraldo* (January), *The Indian at Home and Abroad* (April), *Theosophia Jaargang* (April), *The Vedic Magazine* (April), *Teosofisk Tedskrift* (March), *The New Era* (April), *Vaccination Inquirer* (April), *Der Herold* (March, April), *De Theosofische Beweging* (April), *The Mahā-Bodhi* (April), *The Vedānta Kesari* (April), *The Round Table Quest* (April), *The Young Theosophist* (March), *Heraldo Teosofico* (March), *The New Orient, 1927*, *Theosophy in India* (April), *Bhārata Dharma* (April), *The Brothers of the Star* (April), *Trebune Libr d' Eypte* (April), *The Beacon* (February, March).

REVIEWS

The Kingdom of Happiness, by J. Krishnamurti. (The Star Publishing Trust, Eerde, Ommen, Holland, Allen & Unwin, London.)

This book consists, as Mr. Krishnamurti himself says in his Foreword, of talks given to certain friends at the castle of Eerde in the summer of 1926. Dr. Besant describes, in a little supplement to that Foreword, the conditions obtaining there at the time as "the most favourable possible for the presence of the World-Teacher's influence". Both the natural beauty of the place and the fact that Krishnaji, as the author is respectfully called by his friends and admirers, was surrounded by a group of "eager students, believing in his inspiration and eagerly welcoming the presence of the Lord," conduced evidently to create the necessary conditions for the manifestation of the Lord. Those who have the requisite culture and wisdom will realise that the book is a "really wonderful" one, to quote Dr. Besant's appreciation of it, marked by "depth of wisdom," striking originality, "and exquisite diction". It contains practically no Theosophical terms. The only facts, beyond the ken of the average man, the existence of which is assumed in the course of Krishnaji's talks are Reincarnation and Karma. The gospel which he intends to preach is not a theory of life, but a message evidently meant to make a universal appeal. Krishnaji seems to give us in it the distilled essence of spirituality, the very cream of life. There is nothing in his words to which a sensitive human soul of culture and experience cannot spontaneously respond. For spirituality is set forth by him in terms which describe the very nature of the spirit. Krishnaji's aim is not, as he says again and again, to impose beliefs or to claim allegiance, but to awaken the inner Voice, the Intuition, in each, which will lead him to the Kingdom of Happiness. That Kingdom is not an artificial one, far away in the clouds, to which admission is restricted by the observance of set forms. It is in reality a state of consciousness to which each one can rise, indeed must rise by his own efforts and struggles. Hence says the teacher: "The elementary thing which one must

struggle against is the sense of self-satisfaction, and the desire to conform to moulds not of one's own making." The book scintillates with passages of rare beauty. One such may be reproduced here, for it gives a far truer indication of the quality and contents of the book than is possible for any words of the reviewer :

"I was speaking about the Buddha and His disciples, and, as I told you, those disciples could not have been ordinary people; they were the exceptions, like the tremendous pine-trees in the forest, giving out real love for those who wanted shelter at great heights. Because they understood the great Master, because they breathed the same perfumed air and lived in His world, they were able to give to the world part of that eternal beauty. That is what we have to be—pines on the mountain-tops, not the ordinary bushes of the plains, because there are thousands of them—but yet we must be bushes as well. For you can only be a great pine if you know what it is to be a small creeper or a weed in the garden."

Krishnaji's similes are practically all of them taken from nature. The passages seem, even in the cold print of the book, full of intimations of an eternal beauty which must be sensed and cannot be described. He lives and speaks from a different world from the ordinary one. There is in his ideas and words an enchanting perfume, belonging to the mountain-tops of human experience, which cannot be translated, but which almost smothers by its richness. He lays the greatest stress on each man becoming to himself his own guide, creating his own ideal, but an ideal which excludes nobody, which makes him forget his little self and "mingle with the universe". He describes spirituality not as a dull, anæmic, limited thing, but as a state of originality and adventurous thrill, whose expansion is without limit. Often the same sentiments are repeated, but they are like a melody that is of the very nature of the soul of the utterer, and needs to be repeated again and again to summon those who listen to it to enter the kingdom of the artist. Krishnaji's words are full of a dynamic urge, yet at the same time there seems to be a heavenly balm in the very air they breathe. The book is really a very difficult one to review. The attempt is like reviewing an indescribable sunset. The reader must read it for himself, sense and enjoy the beauty of its passages before he can comprehend it.

N. S. R.

The Chakras, by the Rt. Rev. C. W. Leadbeater. (Theosophical Publishing House, Adyar. Price Rs. 10.)

This monograph on the chakras, or the force-centres on the surface of man's etheric body, will undoubtedly rank as a classic on that subject, the value of which to those interested in it can hardly be exaggerated. It puts before the readers, in plainest language, the scientific observations of the author, made by means of his unique clairvoyant faculties. Those who are acquainted with Bishop Leadbeater's other works are aware of the characteristics which distinguish them, the extreme lucidity of exposition, the analytical precision of language, the accuracy of his statements, almost every quality needed for perfection of appeal to the concrete mind, the dominant principle of the present age.

The book under review embodies practically all the information about chakras that has been available so far to Theosophical students, but also contains much that is new and very illuminative. It contains a series of fine drawings, depicting in proper colours the flower-like appearance of the different chakras (which literally mean wheels and are so called in Samskr̥t, because of their perpetual rotatory motion) and also their connections with their etheric stem, which is situated in the spinal canal. Bishop Leadbeater describes the forces which flow through them, their nature and purpose. Much interesting information about the mysterious Kundalīnī, or "serpent-fire," the awakening of which puts a man fully in touch with his superphysical consciousness, its relation to the First Outpouring from the Third Aspect of the Logos, which is of a predominantly feminine character, and its normal function in the average human being, is put before the reader in the author's delightfully simple and attractive style, and in a form in which all that becomes most readily assimilable mentally. A special chapter is devoted to prāṇa or vitality, its absorption and distribution through the body by means of the chakras. The third force flowing through them, it may be incidentally mentioned here, is "the primary or life-force," the intermingling of which with the Kundalīnī in its normally active form produces each man's special "magnetism," or his own nerve-fluid. The chapter on the development of the chakras points out also the dangers connected with it. The author deliberately refrains from explanations as to how it is to be done; *for that should by no means be attempted except at the express suggestion of a Master, Who will watch over his pupil during the various stages of the experiment.* A valuable part of the book, of which all parts are exceedingly valuable, as indeed is anything which comes from the lips or pen of our very illustrious Brother, is the chapter

devoted to Laya Yoga, which gives a brief outline of the information contained in the Samskr̥t literature on chakras.

As days, months and years pass, C. W. Leadbeater steadily increases the incalculable debt of gratitude under which he has laid the modern world and posterity, and especially all those who value occult knowledge, for its own sake and for the sake of its power to enhance the richness and beauty of one's own life and the happiness of others.

A Congregational Pūjā for the Hindūs: under the Auspices of the Bhārata Samāj. (The Indian Bookshop, Benares City. Price Re. 1.)

This is a very useful publication, and, considering the popularity of the Bhārata Samāj Pūjā, it ought to meet with a ready and widespread welcome among Hindū Theosophists, and also among all persons interested in ritualism and the occult effects of rituals. It contains "a rendering of the ritual in English" by Dr. C. Kunhan Raja, the text of it in Samskr̥t, "a full explanation of the Pūjā" by Mr. P. K. Telang, "notes of talks on the Pūjā" by Mr. J. Krishnamurti, and the article entitled "A Temple Thought-Form" by the Rt. Rev. C. W. Leadbeater which appeared in THE THEOSOPHIST of April last year. The names mentioned are a guarantee of the attractiveness of the volume. Mr. Krishnamurti's talks have, unfortunately, been reported in a fragmentary form, and are, moreover, "unrevised". But the ideas contained in them have a value and brilliancy all his own, and it is but fitting that something on the subject from him who originated the idea of congregational worship in Hindūism, and took a leading part in the construction of the ritual should have been included in the book. Bishop Leadbeater's description of the superphysical effects of the ritual will, through this book, reach a very large circle of readers, and help many a devout Hindū worshipper by bringing vividly home to him the efficacy of the mantras which he has been mechanically trained to utter. Mr. Telang's Notes, we must not forget to mention, add not a little to the utility of the publication, for they give an explanation of the Pūjā, which combines scholarly thoughtfulness with an illuminativeness born of faith and interest in the value of Hindū modes of religious thought and feeling, and identification with the spirit underlying and expressed in them.

N. SHRI RAM

The Temple of Labour, by Maud MacCarthy. (Theosophical Publishing House, London. Price 5s.)

The book consists of four lectures, given in the winter of 1920 in London, at a time when the author ran successfully, with some art and craftsman friends, a test Works' Guild. Guilds are surely the solution of the problem of re-uniting art and labour, on the one hand, with intelligence and muscle on the other, and the book in hand is a bold attempt to bring some ideals into what is generally an unseemly scramble for the loaves and fishes. The book is not easy reading; it is full of flights into abstract idealism, just when one thinks one needs a concrete example, but it certainly does not leave out the idea of duty nor the need of proper leadership. It doesn't really bring out just how a Guild should be started, though the outline of the temple in the frontispiece is a great help in grasping the idea of the organisation. It is the most concrete thing in the book. The idealism of the book is very attractive, but it leaves one wondering how to begin. It is evident perhaps that the beginning should be at the top. A chapter on rules and regulations and a few definite bye-laws would have been very helpful in bringing the thing to a head.

The last chapter is perhaps the most easy to grasp, and one almost wishes it had been the first, for "the clearing of the ground" could be summed up in one sentence, *viz.*: get away from present systems. There is no clearing away of the old wage-slave idea, so simply forget it and start anew.

The position of the author as artist and mystic gives her a right to claim considerate attention. She has issued a clear call of a purely idealistic nature, and if no one more practical than a mystic dares begin, then it is the mystic that is the practical leader, for it is high time that many moves like this be started—many shops and "Labour Temples" where the artist and the dreamer can inspire the executive and the labourer. The mathematical symbol that in the fourth chapter is shown to be a complete geometrical cube is a very interesting illustration of how Geometry symbolises human life.

May many be spurred by this book to action, and start a Guild on these idealistic lines, for a demonstration of its action will be the only proof to the many, to the practical, who are immersed in the mill of daily activity.

A. F. K.

The Astral Body and other astral phenomena, by Lieut.-Colonel Arthur E. Powell. (Theosophical Publishing House, London. Price 10s. 6d.)

The book is compiled from the writings of Dr. Annie Besant, Bishop C. W. Leadbeater, Bhagavan Das and others, to whom it is dedicated with gratitude and appreciation. The reader in his turn will be grateful to the compiler, and appreciate the efficient way in which he has arranged in a condensed form all the information which at present is available about the Astral Body of man. The general reader will be fascinated, and will want to read straight on without troubling about the sources whence the information is taken. The references to the books used are given in the margin, and will save the student a great deal of time and labour. It is said in *The Hidden Side of Things* that "in reading a book it is possible for a genuine student, with attention fully concentrated, to get into touch with the original thought-form which represents the author's conception as he wrote. Through the thought-form the author himself may even be reached, and additional information thus obtained, or light gained on difficult points". If we bear this in mind when reading such a book as *The Astral Body* we ought to be able to pass on a good deal to others. Every Lodge Library ought to have a copy, for the use of those who cannot get the book for themselves.

The Pythagorean Way of Life; with a discussion of the Golden Verses, by Hallie Watters. (Theosophical Publishing House, Adyar. Price Rs. 2; Re. 1-4.)

The writer obtained a M.A. degree after submitting this thesis to the Leland Stanford University, and it has been a happy thought on the part of the T. P. H. to publish it. Professor Meautis of Neuchatel points out in his foreword how useful this kind of book is, because it gives us in a few pages some idea of the great Pythagorean movement, which is of special interest to Theosophists.

The general reader will find new light thrown on an old subject; but for him it would have been an advantage if a translation of the Greek quotations had been given. To the student it will prove a most useful guide; the books referred to are not always ready to hand, and he will find here a clear exposition of the Pythagorean Way of Life. The bibliography at the end of the book will be a stimulus to those who wish to do some of their own "pioneer" work.

Meatless Meals made Easy, by F. E. J. Mills. (Theosophical Publishing House, London. Price 1s.)

A well-arranged little book, which should be most useful to those who are starting to reform their diet. The book is not intended to treat with food values on a scientific basis, but aims at presenting simple recipes and suggestions for:

1. A housewife cooking for her family;
2. Those living with meat-eaters, who require food without friction;
3. Those who require to do simple cooking for themselves.

The recipes seem to fulfil all that could be required of them under these headings, and do not include ingredients which are obviously too difficult to procure; a disadvantage so many books of this type possess.

U. C.

Henry Jones, by H. J. W. Hetherington. (Hodder & Stoughton, London. Price 12s. 6d.)

This is one of those Lives which remind us how we can sublimate life. Jones has left "foot-prints" behind, and time may wash them away, but he left his impression on the hearts of his students, and what is built into the heart of man exists for all eternity.

Jones' biographer had not a difficult task. His life, though one of hard and strenuous work, was simple and straightforward. His mind and character, though lofty, were not complex and intricate. The book has two parts—a Life and some Letters. In the first, the author has shown his supreme merit as a biographer by bringing us into such intimate contact with his subject that we are able to view the man in his successive environments, and see how they affected him and he influenced them, while in the second, the spirit that was Jones speaks for itself. In short Jones "looks through" the whole as if his radiance pervaded it; we are not troubled with the author's opinion of Jones, but in a delightfully impersonal way, by a skilful use of quotations, he manages to keep us in touch, steering his way harmoniously between narrative about and the self-expression of his "man". This is the result of a deep, quiet spirit of understanding, and intimate contact during Jones' life.

Each chapter of the book tells of a chapter in the life of Jones, and in each we get the subtle change of atmosphere which surrounded

him at each stage. The struggle of "Early Life," the strenuous concentrated efforts of early manhood, when Jones was finding his niche in the cathedral of learning, that cranny from which his light would be best seen by the world; the frustration of the Welsh interlude; the strain of the St. Andrews period; the whole-hearted joy of the 2nd Glasgow period and the intensity with which Jones plunged into the city's work, his country's work and the world's work; finally the deep and stirring pathos of the effort, against physical weakness, to reach to what he felt would be final achievement in the last years, before this rich life was cut off—in all the author has caught and expressed the changing and expanding nature of the "man".

Jones was not a philosopher in the generally accepted sense of the term, one who lives "on the heights," remote from the turmoil of the market-place, and thinks out in a detached way the problems of human existence. His was a philosophic mind, not troubled by religious doubts, but aflame with an intense idealism and high morality which had an affinity with—and therefore always kept in touch with—the burning problems of the moment, flashing his light into the chaos of human passions, and purifying and elevating all he touched. He was himself a burning, pure, joyous flame. His home-love burnt intensely in him, his intense and encircling love for his students illumined even the humblest of them. His devotion to a lofty conception of citizenship brought no small measure of dignity to the city of his adoption, and finally in his world-wide work for the harmonising of human relations, imperial and international, he upheld the torch of that true spirit of understanding and wide tolerance which it is the civic function of the Philosopher to teach to his fellow-citizens. He may be said to have worthily aimed at fulfilling the noble Platonic ideal—quite spontaneously, for he perhaps loved the modern philosophers best.

His written work is not great or impressive. He wrote his works in action, with the flaming pen of a warm heart and noble deeds. Thus he probably affected the lives of more men than most philosophers, for generally philosophers live only after they are dead. On the deeper currents of thought he will probably leave no impression, except as a mind that sought intensely to understand, to think up to the maximum of his power. He lived always in a little bit of the ethereal blue, but one feels he had never plumbed the depths which gives birth to that more "cosmic" consciousness, which makes one know the heart of man in all its subtle phases, from depth to height. His criticisms of his contemporaries are not always

convincing, but it may be said that his life-work was pre-eminently to emphasise the moral aim of human life, to insist on the truth that the many are the One, and that the One, the Absolute, changes with the changing many.

The one supreme purpose of the world is to furnish mankind with the opportunity of learning goodness . . . Everything that contributes to the spiritual progress of man I would call good, and everything that tends to hinder it, I would call bad. And evidently, if moral values verily are absolute, then no price at which moral progress is secured can be too high. If pain and suffering, poverty and need and the contempt of men contribute to this end more than their opposites could, then they are better than good health and plenty and the honour of men. Life is a constant self-recreation. The whole universe is a single process.

Certainly it is the story of a life well worth knowing and reading.

OLD STUDENT

Light from the East, by the Hon. P. Arunachalam. Edited by Edward Carpenter. (George Allen & Unwin, London. Price 6s.)

The late Hon. P. Arunachalam of Ceylon was a life-long friend of Mr. Edward Carpenter since college days in Cambridge, and acknowledged by the latter as one of the several personalities who influenced his life. He introduced Mr. Carpenter, if we remember rightly, early in Cambridge days, to vegetarianism; more important than that, to the study of Indian thought through the *Bhagavad-Gītā*. The intellectual and spiritual friendship ripened with time, even after Mr. Arunachalam returned to his far-off home. In the midst of his busy career, first as a high Government official and then as a responsible public man, he retained and cultivated to a high degree his spiritual heritage, under the training of his Guru, a Tamil *Gñāni* (wise man or Seer) of South India. The *Gñāni* was introduced to Mr. Carpenter through correspondence which gradually led to the latter's coming in person to see and learn from him. The record of this visit and its experiences has been published to the world in the book, *A Visit to a Gñāni*. Mr. Arunachalam kept his friend in touch with the *Gñāni*'s subsequent life and teachings through letters, some of which have now been edited and published in the present book form, after their writer's death. This book, therefore, forms in a way a sequel to the previous work. The letters give a clear and intimate insight, as only one friend communing with another can do, into the *Saiva Siddhānta* (fulfilment in God) philosophy of the Tamils of South India and Ceylon, and of its deep spiritual influence on the life of the people. This philosophy is the same as that of

the Hindūs as a whole, namely that of the immanence of God, and the destiny of all evolution to be merged again into His Being, but expressed in terms of the special genius of the Tamil race, not only in metaphysical methods, but also translated into religious symbology, artistic productions and social and political organisation—all influencing in their turn unconsciously the general outlook and daily lives of the people. Mr. Arunachalam's letters indicate delicately these various aspects of Tamil life, and the book is, therefore, a valuable aid in understanding the people. The dancing figure of Siva at Chidambaram, the very architectural conception and technique of the temple and the poetry of the Tamils, are symbols of their philosophy. The religious festivals are its sociological and civic aspect, while the instance of his own grandmother, described in a few affectionate touches, illustrates its profound influence on individual lives.

I often think of my dear old grandmother, left a widow at fourteen, with two little children, surrounded by enemies thirsting for her blood and her wealth, and how alone she faced and overcame all obstacles and enemies, and brought up my uncle Sir Coomaraswamy, and my mother, and then my brothers and myself and so many others, men and women, who are useful and leading members of Ceylon. Alone she did it, and she could not read or write a word of her own language.

Later, she renounced all family joys and honours, attended on the religious Gñāni, and soon after his death and obsequies, herself shuffled off her mortal coil. And no wonder her tomb, lying next to that of her Guru, is now revered along with the latter. The ignorance of officials of a foreign government of such a people has naturally resulted in mere economic exploitation and repression, against which Mr. Arunachalam in Ceylon, along with his countrymen in India, struggled hard in the closing years of his life. Mr. Carpenter's introduction explains the nature and scope of Gñānam (or the Indian synthetical thought) as contrasted with the analytical method of modern science in the West, showing his own preference for the former, for its more comprehensive and therefore effective character. The letters are supplemented by four essays from the pen of Mr. Carpenter himself, in which a few points from the former are elaborated, to explain and solve some of the sex problems of the modern world, and also dealing with the highly educative influence of silent Nature on man.

M. S.

The Hindū View of Life, by S. Radhakrishnan, Prof. of Philosophy, Calcutta University. (George Allen & Unwin, London.)

These are the Upton Lectures, delivered at Manchester College, Oxford, 1926, and give in four chapters a very interesting and intimate contact with India. The contents are Lecture 1, Religious experience, its nature and content. Lecture 2, Conflict of Religions; the Hindū attitude. Lecture 3, Hindū Dharma. Lecture 4, Hindū Dharma. The book is very short, containing only one hundred and thirty pages, but that doesn't mean that it is lacking in thorough exposition and a complete introduction to the way the Indian looks at life. The Professor takes it as the Hindū attitude, but if that is true, it shows how completely Hindūism, because of its dharma, has made all other creeds in India see something and attain something of the Hindū attitude. This attitude is best expressed in Chapter II, where it is pointed out that it was "the powerful solvent of Philosophy" that melted and coalesced the gods and ideas of all faiths into one supreme reality which has become the Indian point of view, a point of view that links itself always with Truth and ignores the form. All through we see with wonderful clearness that the fight is over the form and never over the essence. In the chapter on conflict, again and again he shows how the little minds of the "faithful" always forget the teaching of tolerance in the Founder of each faith, and he shows how that solvent of philosophy is absent in ordinary Western thought. He says very truly "To obliterate every other religion than one's own is a sort of Bolshevism which we must try to prevent." This chapter is full of such terse statements of the situation. Many will be glad to accept his prophecy "That the Hindū solution of the problem of the conflict of religions is likely to be accepted in the future. The spirit of Democracy with its immense faith in the freedom to choose one's end . . . makes for it. Nothing is good which is not self chosen. No determination is valuable which is not self-determination. The different religions are slowly learning to hold out hands or friendship to each other in every part of the world." For one who has not very much time to go into the heart of a religion, these four lectures give a remarkable amount of detail. His chapters on Hindū Dharma require as a sub-heading a translation of the word Dharma; a short phrase there would have been very valuable, though of course two chapters never could be enough to exhaust that wonderful word. The Author shows how very democratic all Hindūism is, even caste. He says truly, "Each racial group should be allowed to develop the best in it without impeding the progress of others. Every historical group is unique and specific, and has an ultimate end, and the highest

morality requires that we should respect its individuality. Caste, on its racial side, is the affirmation of the infinite diversity of human groups." It makes the whole use of caste very clear, and then he goes on and shows us the whole, the Manavaḍharma, giving hints thus of the marvellous achievement of Hindū Philosophy. He also makes clear the fallacies of modern Western democracy, flattening us out, making of us "mere human beings," though such have no real existence. His plea for individuality as against standardising, his plea for originality, is all very happily put. Even if one has read much of Indian philosophy and many a modern exposition of it, this little book is no waste of time, but rather helpful because of its conciseness.

KAHUNA

Ruysbroeck, the Admirable, by A. Wautier D'Aygalliers. Translation by Fred Rothwell. (J. M. Dent, London. Price 12s. 6d.)

In all periods of transition we are faced with the same great problem of life and death, of the spirit and the flesh. We are wretched because we have profaned life; we did not see life as duty nor as enjoyment. We have stifled the spirit.

The voice of Ruysbroeck calls forth from the Middle Ages, and may still throw light on the present. In an age sunk lowest in the depth of materialism, he awakened the soul of man. Ruysbroeck's entire work is a chant to the human soul—the soul is *one* and its mission is *one*—to escape from exile and to return to God. Our essential work is to contemplate our soul, to possess it "as a kingdom," and while adapting our freedom to its demands, to advance to God. Ruysbroeck's doctrine is the drama of the soul enacted in our universe, a divine drama, which the Gnostics and the Neo-platonists had already divided into three broad stages: the birth of the soul in the divine abode, endowed like its creator with divine attributes; the fall—its exile within a material universe and its groping in the darkness of matter; and finally, after innumerable efforts to rise, the return to God. The line of human destiny may be represented by a curve. It starts from God, then bends and curves inwards, towards the lower world, and afterwards, having completed the circle, rises and returns to God.

If the universe is traversed by a dual stream of force—one part descending to constitute materiality, the other part ascending in the direction of the spirit—the upright man deliberately steps into the latter. Evil is fall and retrogression, both in the moral and cosmic order of things. Good is the ascent to the light.

It is in good deeds that the doctrine of Ruysbroeck culminates. Reaching the peak of contemplation, he again comes down to earth,

having discovered that God summons men not to inaction, but to the daily task; that in goodness there dwells a might invincible, and that the final interpretation of life is to be found in the word "effort".

There is a higher life, whereby man is related to his source and origin. This life however is not offered us along with the life of enjoyment set up as an idol, of ignoble materialism or of money, which corrupt all human relationship; these modes of life are against the divine order, wherein Plotinus saw salvation. Notwithstanding the long and precious spiritual tradition behind us, we seem to have lost recollection of that divine order, which is the *supremacy of the Spirit*.

Such is the ultimate significance of Ruysbroeck's doctrine. We feel that the Flemish mystic of the fourteenth century is speaking the truth when he says: "It is the infinite, the perfect on which our souls are nourished."

As we read these simple, artless words of Ruysbroeck, studded with metaphors, a small voice in us whispers, that the soul's experience contained in these pages is valid for us also, and can be put in force once more.

Ruysbroeck played an important part in the religious agitation that characterised the first part of the fourteenth century; a century whose destiny it was to spread throughout the world the germs of emancipation. For eighty years the war for religious freedom was waged against king and patriciate. Ruysbroeck was closely linked up, by religious, national and political bonds, to the history of his people and his time.

In this book of great learning and documentary research, Mr. Wautier d'Aygalliers writes with love and understanding about the life of Ruysbroeck and the evolution of his religious thoughts and feelings; the historical influences; fourteenth century society; the Church; the Forest-monks; his life in the monastery of "Groenendael," where most of his books were written; the philosophical sources of his doctrine—Scholasticism and Neo-platonism; and he lays great stress on the originality and the wide and lasting influence of his doctrine. He has made a special study of the influence of Hellenism upon Christianity, and has come to the conclusion that Neo-platonism forms the undercurrent of speculative mysticism, through which it feeds the whole of modern philosophy, including Bergsonism. It is an admirable book, learned but clear, full of deep thoughts and high exaltation.

M. G.

Mary's Son, by Ada Barnett. (Allen & Unwin, London. Price 7s. 6d.)

In this book the author works out one of the greatest problems of to-day. She proves that, for the perfection of children before and after birth, generation must be on a totally different basis to what it is mostly at present. She claims, in fact, a white life for a white life in marriage, both in fatherhood and motherhood, and that the act for the generation of a child shall be a ceremony of sacred consecration on both sides, that the highest product possible may be born to the race, that the child may be, in fact, one of the most advanced of human beings, one of the sixth Sub-Race, the coming race on the earth to-day. The way Mary solves her particular—and truly terrible—problem, and all the obstacles to her attainment, is unique and quite out of the ordinary, and it will cause much discussion, and possibly condemnation. The young life of Michael and his growing to manhood is very beautifully shown, in which he truly tries to live the Christ life in daily practice, thus proving beyond question what children can be if parenthood becomes a real consecration and a dedicated ceremony in life, and not the haphazard rite it mostly is to-day. Mary's son was born on Christmas Day, and Mary called him Michael, meaning the Strength of God.

Star members would be interested in the last two chapters of this book, where Michael interviews an old friend lately returned from India, who brings him news of intense importance. He says "Our Master has come again as He foretold, manifesting in human form." Michael simply replies—"I have both seen and spoken with Him." When his old friend has ceased from speaking, Michael is profoundly moved, and says, "I will go". Elathan hands him a slip of paper. On it is written an address in Holland. Holland? So near! Michael looks at him. "What will the world do to Him this time"? he asks very low. "I do not know. Maybe we can take some of it on ourselves."

This book is beautifully written, and the scenes in Spain, and later on in Kent and Sussex, in England, are very fine. We cordially recommend this book to all earnest readers, especially to those interested in motherhood, and all it entails.

S. W.

Coming World Changes, by H. A. Curtiss and F. H. Curtiss, B.S.M.D., Founders of the Order of the Christian Mystics. (The Curtiss Philosophic Book Co., Washington. Price \$1'00.)

The casual reader may be left somewhat breathless after the reading of this small book, in which an attempt has been made to cover a great deal of ground in a small space. The First chapter contains prophecies from the Old and New Testament, and quotations from *The Secret Doctrine* concerning coming changes. In the next few chapters, an attempt has been made to give an explanation of these prophecies, much of the matter being quoted from previous books by the same authors. The ordinary reader will do well to read the foreword, in which it is said that the object of the book is not to scare people into being good, "but to arouse them to the importance of uniting on a definite method by which the coming disasters can be minimised, and the days of tribulation be shortened." In the last chapter we are given the remedy, which is: "to unite in prayer, not because we have been frightened, not to save our lives nor even our souls, but to help generate such a constructive spiritual power as will counteract the evil and destructive forces . . ." A prayer for World Harmony is given, and those who are willing are asked to use it.

J. I.

Get Well and Keep Well, by Dr. Josiah Oldfield. (C. W. Daniel Co., London. Price 7s. 6d.)

In the long list of honoured names in the cause of food reform, Dr. Oldfield has held a high place in England for several years. He did—and is doing—invaluable work in connection with the "Order of the Golden Age," and his papers contributed to *The Herald of the Golden Age* are in themselves a literature. His earlier works, such as "Fasting for Health," "Life and Raisin Cure," and other smaller pamphlets, covered special branches of the subject of health and food reform. But his latest, *Get Well and Keep Well*, is apparently intended to traverse the whole area of diet and health. Of the 18 chapters of the work, written in the simple, incisive style of Dr. Oldfield—which, by the way, resembles that of Dr. Elmer Lee of *The Health Culture*, New York—it is difficult to choose any for special mention. The chapters on "Fruit or Flesh" stamp the doctor as a

vegetarian. His chapters on "Too Much Cooking" and "Uncooked Foods" show up the faults of current vegetarianism, and bring up food reform in a line with the discovery of Vitamins. Those on "Deep Breathing," "Massage" and "Fasting" treat of some accessories on diet. That on Coffee and Tea notes one of the degeneracies of modern civilisation. Yet Dr. Oldfield is not quite a naturopath, just as Dr. Leonard Williams is not. He still stands by the caloric standards of orthodox dietetics. If, as Sir Arthur Shipley in his "Life" points out, the human body, though better than even the triple-acting engine, is still a very inefficient engine, and if the dietaries of civilised mankind are susceptible of considerable improvement, does it not stand to reason that the calorie requirements can be diminished by raising efficiency? We may put the question but cannot discuss it in a short review. The medicine-man, the biologist and the physicist must co-operate. But, apart from this, we search in vain for a point on which we can disagree with Dr. Oldfield. The book has to be read through to be appreciated and put to use. Some of the interesting features are the evolution of food habits, literary references, ranging from Piers the Plowman to the Life of Napoleon. The book is to be heartily recommended to all food reformers, humanitarians and vegetarian societies.

V. R.

I will thank you to be so kind as to notify in your next THEOSOPHIST that I have accepted for the province of Mysore the Secretaryship of the International Correspondence League, Theosophical Order of Service, and that I shall be happy to find correspondents for any will apply to me to make golden links.

14 Serpentine Street, Bangalore

CLIFFORD O'DOHERTY

May, 1927

THE THEOSOPHIST

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CONTENTS

	PAGE
On the Watch-Tower	383
Each in His Own Tongue (Poem). PROF. CARRUTH	390h
The Brotherhood of Angels and of Men. GEOFFREY HODSON	391
Centres and the Centre. HELEN VEALE	408
A Prayer. RĀMĀYANA	413
Natural Piety. ARTHUR ROBSON	414
Our Path (Poem). MAE BALDWIN HARDEN	426
The Idealism of Theosophy. C. JINARĀJADĀSA	427
Philosophic Evidence for the Existence of the Fourth Dimension of Space. A. C. HANLON	436
The Symbol of the White Lotus. N. RAMAN PILLAI	441
On the Beginnings of Co-Masonry. RT. REV. J. I. WEDGWOOD	447
The Wanderer (Poem). ERNEST ERLE POWER	458
The Masters: From a Christian Point of View. A SEEKER	469
Hymn of the Fellowship of Faiths (Poem). G. MATHESON	470
East and West. BESSIE LEO	1
The Art Section:	
A Service of Arts (Illustrated). WILLOWDEAN CHATTERSON HANDY	\$275
Opening Convention Address. DR. ANNIE BESANT	48
Seeds of Internationality. H. V.	486
A Memorial for Miss James. JUGAL KISHORE	488
The Theosophical World-University. JAMES H. COUSINS	489
Brahmavidyā Āshrama, Adyar, Madras. JAMES H. COUSINS	491
The Theosophical Field. H. V., A. G. F.	496
Correspondence	500
Reviews	502
Books Received. Our Exchanges	509
Supplement	xiii



THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

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THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

Our American visit is over, and has been a great success. Krishnaji has had a wonderful reception from the American reporters, supposed to be the hardest and shrewdest members of the international clan. He has always met them without my being present, except when the first troop stormed the steamer at New York and caught us on deck. His absence of pose, his perfect candor, the truth and friendliness which characterise him invariably captured the liking of the reporters and evoked a similar friendliness. "We couldn't help liking him," said one of them afterwards; "he is so human and friendly." And so it was all through. His book, *The Kingdom of Happiness*, published by Messrs. Boni and Liveright of New York, had a sale of three thousand in the first month. The book was simultaneously published in London, by Messrs. Allen and Unwin, and four thousand sold in the first rush. This book contains the principles of his message to the world. A second smaller book of prose-poems, giving a series of marvellous visions in his Ojai home, will be published in a few months by the same New York publishers, and his

Camp-Fire Talks will follow a little later. The only press-man who has shown persistent ill-will and spite towards him from early last year was Mr. Arthur Brisbane, who writes a daily column of paragraphs for the press. However, he has done little harm, if any.

* * *

During our stay in the Ojai Valley, Krishnaji revised the MS. and saw through the press the above-mentioned book. He also wrote the aforesaid prose-poems and the *Camp-Fire Talks*, and left them in the hands of the New York publishers. "The Great Work," printed on p. 269 of last month, shows another side of our activity. I also held a Theosophical students' class every Sunday in the Valley or in Los Angeles or Hollywood; preached many sermons in S. Alban's Liberal Catholic Church; gave some Theosophical lectures in Los Angeles, Hollywood, Pasadena and Ventura; gave a series of four weekly lectures in Ojai itself under the auspices of the Ojai T. S. Lodge; and helped to found a Co-Masonic Lodge in Ojai, as well as attending other Masonic and Star functions in Los Angeles and Hollywood. So our "rest" was fairly strenuous. The establishment of the Happy Valley and Star Land implies a good deal of work. Both are now in the hands of our colleagues on the respective Organising Committees; that of the Happy Valley is employed in making roads which are to be lined with trees in the autumn, and that of the Star Land is to be prepared for the Camp, to be held in April or May, 1928.

* * *

The resolution of the Theosophical General Council at the Jubilee Convention to establish the Fellowship of Faiths—erroneously reported in the Minutes of the General Council of that year as the "Fellowship of the World Religion", an obvious blunder, but one which has caused confusion in some minds—is bearing its foreseen result in the mental atmosphere

of the world. Its practical application in the union of members of each great Faith in a common Act of Worship, as performed every day at that Convention, and the laying of the foundation stone of a Shrine for each Faith in the grounds of the Headquarters of the Society at Adyar, has been followed as regards the first in several countries. In Madura, one of the great religious centres of Southern India, Hindūs and Musalmāns united in an Act of Worship. In Conventions of the T.S. in many different countries, the example set at Adyar has been followed. In the United States of America Christians of various denominations and Jews have united in Acts of Worship, and I learned, when in Canada, that the very useful body named the League of Friends and Neighbours—some of our readers may remember my mention of this about two years ago—established a "Fellowship of Faiths" earlier in December, 1925, a striking example of an idea in the mental atmosphere being caught and put into practice in the same month in two countries far apart from each other, one in the East and one in the West, without any physical communication. I have just received a letter telling me that at the Easter of 1925, the Realisation Lodge of New York City celebrated the Festival by a beautiful religious pageant in which the World Religions were represented. An altar was erected and prayers were said by representatives of the Faiths. Many prominent New Yorkers, non-Theosophists, attended.

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Perhaps the most surprising of the many instances of the Fellowship of Faiths was the action of six Protestant ministers, who representing four different denominations, to pay tribute to the Roman Catholic Church—so says the *Boston Post*—met in the First Christian Church in Boston on April 18, to declare that "Appreciation is the new effective bridge across the chasms of prejudice". True and noble words. The statement of

some Churchmen that it was the first time that such a meeting had been held anywhere was not the fact, as our readers know, and it was corrected by Mr. C. F. Weller, the head of the League of Neighbours and Fellowship of Faiths in America, who pointed out it was publicly proposed in Boston in November, 1925, again in December, 1925, and again in January, 1926. It was true that the meeting of Protestants to pay tributes to Catholics was new. The church had been built in pre-Revolutionary days, and it was "crowded with men and women of every race, creed, and colour".

* * *

A very practical way of building up unity was adopted in New York. A body of Catholics, Protestants and Jews met together, and selected nine of their members, three from each Faith, to form a permanent Commission, which will endeavour to "create and voice public opinion whenever a group of American citizens presents evidence of unjust attack with no redress being available under law or at the hands of the Government". The *American Hebrew*, a Hebrew magazine, says :

Day by day it is becoming self-evident in America that the power of public opinion is wielding greater sway than the threat of armies. We believe the time has come for Americans of enlightened outlook to get together in a permanent organisation that will function effectively for better understanding. After all, the prophetic striving of humanity is toward the basic brotherhood of man and the betterment of civilisation.

This is very good, and the movement should spread through the United States.

* * *

Beauty has conquered trade in the Vale of Glamorgan, Wales. A firm of Cardiff Brewers put up an advertisement on the main road between Cardiff and Cowbridge, that "disfigured the natural beauty of the landscape". They were

summoned for this offence in the Cowbridge Police Court, and were fined £1 with £5 costs, and ordered to remove the objectionable sign within fourteen days, with £1 additional fine for each day on which the outrage on beauty was continued. I hope this action will be repeated elsewhere, as the plague of advertisements during late years has disfigured many a mountain, valley and field.

* * *

The extraordinary number of earthquakes, as of cyclones, tornadoes, and huge floods during the present and last year seems to have disturbed the minds of non-Theosophical people. Sir Oliver Lodge has made a statement that he expects more earthquakes in the present year, as there is evidence that the earth's crust is in an unstable condition. Events on a single day are recorded in the London *Daily Mail* as follows :

A great earthquake in Chile and the Argentine, on both sides of the Andes, involving the loss of 50 lives and the destruction of much property.

Interference with cable communication lines between Europe and America.

Great storms in Southern Spain and Northern Morocco.

Auroral beams flashing in the sky at many places in the route of the disturbances, suggesting that although they began with earth tremors they were accompanied by or produced in certain localities electro-magnetic storms in the ether.

The early days of a new sub-race have been in the past accompanied by similar occurrences, preparing for the great continental changes that accompany the birth of a new Mother-Race. There was once a continent of Lemuria, the home of the third Mother-Race. There was once a continent of Atlantis, the home of the fourth Mother-Race. There are now continents of Europe, Asia and America, the home of the fifth Mother-Race. This last has produced four additional types or daughter races, making five with itself ; the sixth is

now multiplying in California, and from this the sixth Mother-Race will develop. I used to have to argue that this last daughter was appearing, but now the American anthropologists have put it beyond doubt, and the Californian school-teachers have carried out many experiments and are classifying for separate teaching the children of the new type. H.P.B. predicted in *The Secret Doctrine* in 1888 that the next new type would be born in America, and relying on her and on my own knowledge I have been lecturing on it for years; Captain Pape, a Theosophist and anthropologist, spoke of it in the British Association nearly two years ago. The appearance of the new type was one of the reasons I gave as rendering it probable that the World Teacher would also appear, as five times before in our Āryan Mother and daughter races. Hence the earthquakes.

"I do not know the reason," Sir Oliver said, "but there is abundant proof that the earth's crust is at present in an unstable condition. Further earth disturbances must be expected, because when the crust of the earth gives way in one place it is bound to do so sooner or later in other places."

* * *

We shall be for some time however "in the days of small things". The greater will come during the next few centuries, and in addition to other big changes, the eastern and central portions of the United States will be broken up, a large part of California remaining. Hence the "Happy Valley," as a cradle for the new daughter of the great Āryan Mother. Why should Theosophists worry then? Continents have perished before, but Humanity survives. Non-Theosophists will presently open their eyes to facts.

* * *

Oddly enough, the above paragraph was written on the ss. *Republic*, belonging to the United States Lines, and I was called away to tea, where an Indian of our party brought me

a monthly journal, called *The Voice of Freedom*, published by the Vedānta Society of San Francisco, dated September, 1909. The first article was a review of a lecture of mine, on *The Coming Race and the Coming Christ*. It seems that this lecture was delivered in San Francisco on August 29, 1909. If any San Francisco friend can send me a copy of it, I should be grateful; it would be interesting to see how I dealt with it nearly eighteen years ago!

* * *

Paris scientists are interested in a French miner, who at the age of 35 was "suddenly possessed with an irresistible desire to paint, and who has during the last fifteen years executed some two-score works of art adjudged creditable by critics". The scientists, confronted with the fact of his paintings, have put him under observation at the National Metaphysical Institute. "He shows no signs of eccentricity" and is liked among his fellow-miners. Automatic writing is well-known. Automatic drawing and painting are less common, but many such cases have been recorded; M. Lesage's works, however, seem to be more remarkable than most.

* * *

It is good to see the East once more setting an example in sex morality to the West, as shewn in the Report of the League of Nations on "The International Traffic in Women and Children". Dame Rachel Crowdy, at a meeting in the Guildhouse, gave an admirable *résumé* of the Report, shewing the almost incredible extent and cruelty of the trade. She concluded by a remarkable statement on the lead which was being given by the East. She said:

The East is giving a very interesting lead, and more progress has been made by Japan during the last four years than by any other member of the League. In 1924 they decided they could not face the world when their women were known all over the world as

prostitutes. They sent a notice to each of their consuls saying that they wished to repatriate all the Japanese prostitutes at the expense of the Government. This year a bill will be submitted to Parliament with provisions for putting an end to registration in Japan by 1933 and paying compensation to the owners of registered houses. Japan has raised the marriage age to sixteen and Turkey has raised it to fifteen.

I have often pointed out, in speaking in England, that the position of women under polygamy is far better than under monogamy *plus* prostitution. While Japan and Turkey are raising the marriage age, children of fourteen are brought over in the abominable traffic described. Meanwhile it is well to remember that numbers of young white girls are imported into the licensed houses in the great sea-ports of Asia, the vicious men of both East and West apparently preferring foreign women to those of their own people.

* * *

The Patriot of London makes itself ridiculous by its constant misstatements about myself. Co-Masonry to it is as a red rag to a bull. It says :

Mrs. Webster, in her *Secret Societies and Subversive Movements*, tells us that Mrs. Besant was at one time a Freethinker and a member and even "Vice-President of the *Suprême Conseil*, of *Maçonnerie Mixte*," a "materialistic society". As for her connection with the Grand Orient, in the same book, Mrs. Webster writes: ". . . on the 19th of the preceding month of February (1922), an alliance between the Grand Orient and Co-Masonry had been finally celebrated at the Grand Temple of the *Droit Humain* in Paris! We find a report of this ceremony in the 'Co-Mason' for the following April . . . It is true that a few members protested, but by this time Co-Masonry was too completely under the control of Mrs. Besant for any faction to question her dictates.

It is quite true that I was a Freethinker, and at that time I was invited to join *La Maçonnerie mixte*, but I declined, as I had not a good opinion of English Masonry; so I was not then a Vice-President of the Supreme Council. I joined Co-Masonry some years after I had become a Theosophist, and I

stated before I joined that I believed in the Great Architect of the Universe, and would only introduce Co-Masonry into England on condition that it was worked to His glory. Our English ritual has always thus worked. The result of English Co-Masonry has been that the Supreme Council has sanctioned working to His glory in any Lodge the world over that is under its jurisdiction, while working to the "glory of Humanity," the original formula, remains for any Lodge that prefers it. I am now Vice-President of the Supreme Council and its Deputy within the British Empire, and throughout my jurisdiction we work to the glory of the Great Architect of the Universe. Co-Masonry is not affiliated to the Grand Orient, but the Supreme Council has entered into "fraternal relations" with it, *i.e.*, acknowledges it as a legitimate Masonic body. The decision does not affect me, as the Grand Orient, like the Grand Lodge of England, does not recognise women as capable of holding Masonic rights. So Co-Masonry is not under my dictation in this (or any other) respect. All I was able to do was to ensure the preservation of the ancient landmark within the British Empire. Mrs. Webster appears to be quite ignorant as regards English Co-Masonry, and also to be so blinded by prejudice that she detests all Continental Masonry. British Masonry has only itself to blame if the thousands of woman Masons in the Empire are outside its jurisdiction.

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A copy of a letter which appeared in *The Occult Review* last January from Mr. Loftus Hare came into my hands after my arrival in England. The following extract expresses Mr. Hare's position :

All doubts were laid aside by me when I read *The Mahātma Letters* and reviewed them lightly for your journal. Since then I have studied them deeply and am convinced that they are not written by the Masters; that there are no such authors in existence, and that the whole edifice of Theosophy by the publication of these faked letters

came to the ground with a crash, while Neo-Theosophy follows it with a splash. I have seen the original documents and detect the various artifices which have been employed to deceive the earlier generation. I am convinced that the Letters came from the conscious mind and hand of Madame Blavatsky herself.

The hour has struck for the truth to be told thus briefly, and before long I hope it will be proved in minutest detail.

I ought to make a reference to the question of H.P.B.'s health, as invited by Mr. Collings. One has to sympathise with those who suffer from whatever cause. I can only say that after reading the record of H.P.B.'s life as revealed in her own *Letters to A. P. Sinnett*, I can understand how she could not escape the physical sufferings appropriate to the inferno of her mind.

Mr. Hare has long been an opponent of the unfolding of the teachings given by H. P. B. to two of her pupils, Bishop Leadbeater and myself, who have carried on her work on her lines to its present world-wide position. It is not therefore surprising that Mr. Hare bases his final rejection of her work and of her Masters on the letters which give half the side of a correspondence between her Masters and Messrs. Hume and Sinnett. They are, naturally, difficult to follow by those who have not read the letters to which they are answers. They have, however, convinced Mr. Hare that they were not written by the Masters, and that there are no such Beings. Mr. Hare's rejection of what he calls "Neo-Theosophy" naturally leads to his rejection of the Masters and of Their pupils. The position of the Theosophical Society and the spread of its teachings are sufficient testimony to the Masters and Their great Messenger. The further action of Mr. Sinnett's executor in permitting the publication of Madame Blavatsky's own private letters to Mr. Sinnett is its own condemnation for all honorable people. Such violation of trust is fortunately rare. Mr. Hare's brutal comment is instructive, and I cannot express any regret that one who could write the words quoted has no sympathy with the teachings of Theosophy.

* * *

I reached England in time to hear two magnificent lectures delivered to large audiences in the Queen's Hall, London, by our Vice-President. No greater pleasure can come to an old person like myself than to see that the cause for which she has worked for the last thirty-eight years is provided with speakers for the next two generations at least who will carry on its banner to heights greater than she could reach. To become unnecessary is the true reward of work, for it proves its success.

* * *

There are two big tours before me, one in Britain and the other in Europe. On the four Sunday evenings in June, I lecture in London on "The World-Teacher and the New Civilisation"; the English Convention takes place on June 3-6, and occupies the morning and afternoon of the first Sunday; on the remaining three Sunday mornings I give a short address at S. Mary's, the Liberal Catholic Church in North London. On the week days there are five Masonic and students' meetings, a visit to Letchworth Theosophical School, a lecture for the World University, and one for the Fabian Society; then begins on the 28th the tour, with two meetings at each place: Liverpool, Leeds, Bradford, Edinburgh (two days' Convention), Glasgow, Manchester, Nottingham, Bristol, concluding on July 7. On July 9, off to Holland for the Dutch Convention, two days, and, I hope, a few days at Huizen. The rest of July passes in other work, and includes a Conference on the Commonwealth of India Bill, and a Jubilee Meeting of the Malthusian League. Fifty years ago to advocate birth-control was to be denounced as a profligate and an outcast; now our most Conservative institution, the House of Lords, has passed a resolution in favour of establishing clinics in poor districts to teach it to married women! My own connexion with the movement had a curious interruption. My Theosophical Teacher, H. P. Blavatsky—to whom I owe

all that is most precious in my life—only once alluded to that matter while I was with her as her pupil, and that was to tell me that her Master had said that the courage I had shown in the trial on the subject had brought me “to the threshold of Initiation”. But while I was away in the United States on a mission from her, she wrote to Mr. Judge, saying she wished me to give up its advocacy. As she was my Teacher, I of course at once promised to do so. She passed away while I was on the ocean, returning to England, so I never saw her again. She was cremated before I arrived. But, of course, I kept my promise, stopped the book I had written on the subject, which was having an enormous sale, and refused to sell the copyright. I wrote a pamphlet saying that the case for birth-control was unanswerable from the materialistic standpoint, but that from the spiritual, the excess of the sex-instinct to an enormous degree, far beyond that in the animal kingdom, could not be checked by merely controlling its results. The frightful prevalence of disease, the protest of outraged Nature, is now sufficient proof of this. The real need is, of course, the self-control which will reduce the instinct to its rightful place in human evolution. August sees me once more on the tramp, first to Ommen for the Star Camp from August 5—13, remaining there also for the Theosophical Order of Service till the 16th. Then to Berlin, to Hamburg for the German Convention, to Copenhagen, Osla (Christiania), Stockholm, Helsingfors, Stockholm again, Warsaw, Prague, Vienna, Budapest, Geneva, Paris, thus visiting Holland, Germany, Denmark, Norway, Sweden, Finland, Poland, Czechoslovakia, Austria, Hungary, Switzerland, France. At Paris there is an international Co-Masonic Convention of great importance to the future of the movement. One more Convention claims me in September, that of Wales, and then I turn homewards, leaving on the 6th of October, to land once more, I hope, in

"the Motherland of my Master". If only I could carry to that dear land a message of His peace.

* * *

With the Coming of the World-Teacher, the invocation addressed to Him is no longer suitable. So the following has been written and has been accepted :

"O Master of the Great White Lodge, Lord and Life of all religions: we joyfully welcome Thy manifestation in our world, and pray that Thy Power and Thy Beauty may shine forth over the earth. Open our eyes that we may know Thee; purify our hearts that we may love Thee; be born within us that we may recognise Thee without us; strengthen us to spread Thy Gospel of Happiness, that the weary Nations may enter Thy Kingdom, and righteousness and peace may flow forth over Thy world."

A. B.

The President has just received the following cable :

"The Annual Convention of the Theosophical National Society assembled in Copenhagen send our most heartfelt greetings and our deepest sympathy to you our beloved President."

CHR. SVENDSEN,

General Secretary, T.S. in Denmark.

* * *

Mr. C. Jinarājādāsa writes :

"I had a talk with the President about my general movements, and the result is that she advises me to postpone the South American trip until next year. We shall therefore return to India with her, the date is not settled, but probably we shall arrive somewhere about the third week in October.

"I go on the 7th June to Madrid and Lisbon, Charles Blech joining me in Paris and going as far as Madrid. I shall be back again in London somewhere towards the end of June and shall then go to Krishnaji's Group at Eerde; after that will come Ommen. After Ommen the President goes on a tour of Europe. Neither my wife nor I accompany her because of the expense.

"The President returns to Paris for the Meeting of the Supreme Council and will arrive September 7th. The Council's meeting may take a whole week, and some time after September 21st, she proposes sailing for India. On September 26th the Twenty-fifth Anniversary of the Founding of Co-Masonry in England will be celebrated in London."

* * *

Mabel Collins (Mrs. Kenningale Cook) passed away a short while ago, she devoted herself up to the end to all kinds of work for the service of humanity; in the study of mysticism and occultism and as a novelist she had some reputation. She founded the Incorporated Parliamentary Association for the Abolition of Vivisection. She was born in Germany in 1851. She was perhaps better known some thirty years ago through her two most famous books, *Light on the Path* and *The Idyll of the White Lotus*. The *Light on the Path* will ever remain one of the jewels in the crown that adorns the Theosophical Society, for it is a treasure of profound knowledge that will help many to find his Self and lead him to that Path by the Light that burns in its pages and shines through them.

Mabel Collins was co-editor of *Lucifer* with H.P.B. from September, 1887 to February, 1889.

Our heartiest sympathy goes to the General Secretary of the Dutch East Indies for the great suffering and pain that Mrs. Kruisheer must have endured before she was called to finish her work here, for a while.

We at Adyar have very happy remembrances of her kindness and good-will to all on her several visits with her husband, and we feel assured that in her home, in her work, in the Section, where she was such an outstanding member, she will be sorely missed and her place hard to fill.

She was a prominent member and of high degree in the Co-Masonic Order.

* * *

Dr. Ernest Stone writes from the American Section Headquarters in Chicago :

"The T. S. Headquarters building at Wheaton is rapidly going up. The second floor has been completed and the walls are going up to the third story. By Convention time in August the building should be just about completed, though we do not expect to be moved until after Convention."

* * *

The Treasurer of our Adyar Headquarters writes :

"Thanks to a well organised collection campaign our American Section has again beaten previous records. Last mail brought us a cheque for Rs. 19,337, representing \$7,000 collected for Adyar Headquarters on "Adyar Day," a truly munificent donation, for which we express our heartiest thanks.

As our yearly budgets and balance sheets show, Adyar depends entirely on donations for extensions and necessary improvements. We are very grateful, therefore, to America and all the other Sections, whose "Adyar Day" collections square our budget and prevent an otherwise unavoidable deficit during the current financial year."

W.

EACH IN HIS OWN TONGUE

" A FIRE mist and a planet, a crystal and a cell,
A jellyfish and a saurian,
Then caves where cave men dwell.
A sense of law and beauty, a face turned from the clod,
Some call it Evolution,
Others call it God.

" A haze on the far horizon,
An infinite, tender sky,
The ripe, rich tints of the cornfield,
A wild goose flying high,
And all over the lowland and upland
The charm of the golden rod.
Some of us call it Autumn,
Others call it God.

" Like tides on the crescent sea-beach
When the moon is new and thin,
Into our hearts' high yearnings
Come welling and surging in,
Come from that mystic ocean
Whose rim no foot hath trod.
Some of us call it Longing,
Others call it God.

" A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood,
And millions humble and nameless,
The straight, hard pathway trod.
Some call it Consecration,
Others call it God."



THE BROTHERHOOD OF ANGELS AND OF MEN¹

By GEOFFREY HODSON

WE appear to be at a point in the evolution of life and form upon this planet when a new natural force is being released from the inner worlds, is beginning to assume a dominant position and to produce a marked effect upon the human race.

That new natural force, we are told, is the influence of the Seventh Ray, which is gradually displacing that of the Sixth Ray, the Ray of Devotion, under which man has been developing for the last thousand years or more. This new force is beginning to implant its own characteristics in our civilisation and it is not difficult to trace these if one makes a careful study of the progress of Humanity.

¹ A Lecture given to the Blavatsky Lodge, London, March, 1927.

One might select three particular characteristics of the Seventh Ray which are to be seen at work at the present time. One is the tendency towards the use of ceremonial magic, the second is the employment of unseen forces and intelligences, and the third tendency, perhaps less easy to discern because it is still rather in the future, is the revival of the ancient mysteries.

First of all then, the use of ceremonial. We may take examples of the use of magic and ceremonial, of course, from church worship or from such orders as the Templars, Crusaders, Masons and the rest who employ ceremonial means. The influence of the Seventh Ray is perhaps more definitely manifested in the Co-Masonic body which has as its object the elucidation of the mysteries and the explanation of the truths behind the symbols and allegories of which Masonry consists.

The use of hidden forces and unseen intelligences is becoming increasingly common to-day. We are using an unseen and occult force for the illumination of this hall for example. The use of electricity for various methods of healing is growing. One of the most occult of all is that method known as the Abrams Electronic Reactions, the rationale of which even Abrams, the discoverer, could not adequately explain.

In the church, we frankly use unseen intelligences; we invoke their aid in our prayers and use them during various parts of the ceremonial, and for other purposes in connection with religion.

We are promised the revival of the mysteries in the very near future, and there is no doubt that those entering the mysteries will be taught how to take the greatest advantage possible of the incoming influence of the Seventh Ray. As so many of us are old initiates of those mysteries from Egypt and from Greece we shall no doubt naturally

gravitate towards them again and re-assume the old relationships and knowledge which existed in those far-off days.

To return to the subject of unseen intelligences, there has been, during the last five or six years, an increasing demand for information about fairies and nature spirits. The publication of the fairy photographs and of Sir Arthur Conan Doyle's "The Coming of the Fairies" created a wide public interest, if not belief, in the existence of nature spirits. I hear that, out of a long list of titles given by our General Secretary for his present lecture tour, over 50 American Lodges selected his lecture on Fairies. There you have the direct influence of the Seventh Ray affecting the public mind, and of course, the Theosophical mind.

It is not surprising, therefore, that we should find such an idea as that of the brotherhood of angels and of men appearing just at this time. As the title suggests, the conception is that of mutual co-operation between those two great streams of evolution.

Perhaps I might be permitted here to make a short personal reference to my own particular interest in the subject. I have for many years studied this question of the existence of nature spirits, and have even had the temerity to publish a book upon the subject. The possession of a mild form of clairvoyance has permitted me to study the habits and appearance of the little people, and whilst I was doing so I frequently noticed that I was being observed or even helped, by other intelligences who knew more about the subject than I did, and in my second book, *The Kingdom of Faerie*, I make definite reference to these greater nature spirits and the kind of views they hold about us and about life.

My experiences in this direction reached their culmination in the summer of last year when we retired to the country in order to finish off that second book by making some more investigations. Instead of doing so however, I

found myself—at least I think I did—in the presence of a being, an intelligence, far greater than any I had hitherto contacted. It appeared to me to be an angel, of great wisdom and knowledge, who possessed a very practical mind.

The definition which the theosophist gives of an angel is that it is a relatively advanced member of the same race to which the spirits of nature belong. By the nature spirits, we mean those who are natural denizens of the four elements, consciousnesses or intelligences of earth, of air, of fire and of water. The earth-spirits, who are called in the folk-lore of the ages gnomes, live for the most part below the surface of the ground. As they are clothed in bodies of etheric matter, the earth, of course, is not solid to them; they move about in the etheric double of the earth, and the natural force of the element of earth finds an expression, an ensoulment, in them.

Similarly, behind the air we have the sylphs, the great order of the air angels. Behind, or within the element of water there are the water-spirits, the nereids of the ancient Greeks, and behind the element of fire we have the salamanders, or fire-spirits.

Now these four classes belong to a great evolutionary life-wave which is occupying this planet side by side with ourselves. It is a sister stream of evolution which is flowing parallel with our own, and its members are our neighbours, invisible, yet none the less neighbours on this earth.

In ancient days those two kingdoms, the human and the elemental or angel kingdom, occasionally drew fairly near together, and those are the Arcadian days of the human race, the days when angels walked with men, the days of the gods of Ancient Greece and of earlier races.

Then descended a veil of materialism, and during the period of the development of mind, the western world was for

a time shut off from the consciousness of the neighbouring elemental kingdom.

Co-incident with the coming of the Seventh Ray is the rending of the veil, the development of the new faculty of intuition and consequently the return of mutual contact and co-operation between those two kingdoms.

The angel is merely an advanced spirit of the elements. The gnome, the fairy, the undine and the salamander are on their way to becoming angels. In their growth as nature-spirits they are not individualised, they resemble our animals, living and evolving under something akin to the group-soul system. There comes a stage when they individualise, when they become angels, self-conscious entities, inhabiting the astral, mental and higher levels of consciousness. Ultimately they reach the higher, the Arūpa orders of the Deva hosts which form a vast hierarchy, with the tiny infusoria and ultra-microscopic entities at the bottom of the ladder and reaching right up to the glorious and resplendent angels, who are the direct agents of the Logos of the solar system.

A member of this host brought the power of his consciousness to bear upon me during my stay in the country last summer. I was in a peculiarly receptive attitude because I had been to the great Star Camp in Ommen and the events there had produced a decided expansion of consciousness; I found that the veil had thinned, and that it was relatively easy to communicate with a member of this sister stream of evolution.

He began at once to dictate to me, or rather, shall I say, to flood my consciousness with powerful ideas which I translated into language as well as I could; behind them all was the concept of what he called, giving the title himself, "The Brotherhood of Angels and of Men."

He said that on the side of the angels there was a distinct movement towards co-operation with the human family, and

he made a great appeal that we in our turn should throw open our hearts and minds towards the angel kingdom, so that between us we might form this brotherhood, might widen our concept of brotherhood so as to include both angels and men. He then went on to picture a splendid future, in which angels would co-operate with men in every department of human life, and I spent the month of August in going into the question with him.¹

The angel said that there were seven types of angels with whom humanity could immediately begin to work. There are the angels of power who work chiefly through ceremonial and who when contacted give a fiery energy and power, to every piece of work that is done. They, he said, are present whenever ceremonial is performed and they vivify that ceremonial, increasing its effectiveness if it is sufficiently perfect to admit of their sharing it and if the hearts and minds of the officiants are open to their influence. He appeals to the ministers of all religions to realise the essential truth of the teaching, in the Christian, as in every other faith, concerning the existence of the hosts of God and their place in the worship of Him who is the Father both of angels and of men; saying that angels stand beside every priest, and would fill every temple, mosque and church with their power and their blessing if only the hearts and minds of the worshippers could be thrown open to receive them. These great angels have such a fiery power and such a marvellous development that it is only with difficulty that one can hold one's consciousness in relationship with them.

Then there are the guardian angels of the home. These are a different and more approachable order. They love the homely ways of men; they listen to our prayers, ensoul them and bear them up on high and bring back the answer. They take up every thought of love and pour it illumined and

¹ See my book *The Brotherhood of Angels and of Men*.

increased into the heart of those to whom it is sent. They would surround the home with love, protection and blessing. They appeal for more quietness, saying that we have erected an impassable barrier of noise between our world and theirs. They often come hoping that we shall hear the beating of their wings, hear the sound of their feet on our hearths, but we cannot because we are making such a noise in the three worlds ourselves.

Then there is the order of the building angels, from the tiny nature spirits who build up forms on the physical, emotional and mental levels, right up to the great building angels who have to do with the evolution of form throughout the whole cosmos. These would help enormously, for example, during the periods of child-birth and growth of the child, and it is suggested that the loss of our knowledge of their place in nature has much to do with the suffering through which the mother passes in our modern days, and if we would evoke them again they would show us how our kind may be brought to birth with joy rather than with cries of agony and pain. By the aid of the healing angels under the great archangel Raphael, most wonderful things might be performed. Hospitals could be filled with healing angels if we would evoke them to the aid of the sufferers, and if we could break down the materialism which surrounds the profession of healing to-day. The angel beside the bed of pain might become a great and living reality, whether in the private house or in our great hospitals; and the whole work of healing might receive a tremendous impulse as the archangel Raphael and his hosts descended amongst us and assisted in relieving our sufferings and healing our diseases.

Then there are the angels of nature, the nature-spirits who have to do with trees and plants, with the crops, with the four elements, the weather and the climate. These, if we could only learn to work with them, could help us enormously

in horticulture, in agriculture, in which fields they are the agents of Nature's forces; if we could obtain intelligent co-operation between nature-spirits and men, tremendous strides forward could be made in those two particular sciences. Hints have been given that even the climate might be controlled if only we could make friends with the sylphs of the air. I remember that the angel's words were "when you cease to live so that you create them, storms and cataclysms, gales and hurricanes will disappear". Evidently our climatic conditions are governed by kārmic law, but the sylphs are the natural agents of those aerial magnetic forces which affect the weather, and there is no doubt that by co-operation with them and by a change in our lives, we could achieve a certain amount of control of our climate.

The last two types that he mentioned were those of music and those of art and beauty. The music angels are the great angels of sound, the Gandharvas of the Hindū religion. They are the embodiments, the expressions, of the Creative Word which is forever sounding forth. In vast hosts in the inner worlds they pick up the vibration of the Creative Voice, embodying it, and sending it forth from the centre out to the confines of the universe, and as creation is ever proceeding so their song is for ever sounding forth in the inner worlds. The music we have down here is but the faint echo, far off and dim, of the splendid music which they are continually making in their own worlds—the kingdom of music. They offer us inspiration and illumination in the particular field of art which is filled by music.

As the music angels are the voice of God, so the angels of beauty and of art are His hand, and their great mission in the scheme of things is to bring beauty into everything that is formed, to shed their own immortal beauty upon the world. They would bring beauty to man, helping to mould his civilisations so that they might become beautiful, helping him

to control and refine his own consciousness and vehicles so that a fairer race might be born than has ever lived on the earth before, and that fairer cities might be built than this earth has ever known. The great civilisations of the past, he says, were built upon the foundation of mutual co-operation between angels and men; the new civilisation which is now being built must also rest upon the same foundation.

I now quote from the book of angel teachings to which I have referred.

The first essential on your side is a belief in our existence; to that end, more information about us must be given, and presented in such a manner that it will be acceptable to the scientist as well as to the poet, the artist and the dreamer. In your scientific studies, as they take you deeper into the superphysical realms, be ever observant of our place in the manipulation and adjustment of nature's forces. Behind every phenomenon you will find a member of our race. Our position in nature is closely akin to that of the engineer; he is not the force himself; he directs it, and as his constant care and oversight are essential to the efficient running of the machine, so the angels, or devas,¹ are essential to the efficient running of the great machine of nature, as well as of each individual engine of which it is composed, from atom to archangel. So long as the presence of our invisible hosts is ignored by science there will be gaps in their knowledge, gaps which can only be filled by a comprehension of our place in the scheme of things.

That knowledge is not likely to be obtained by the use of physical instruments; and, therefore, the second essential is an increase in the number of human beings able to contact us. Perhaps the easiest means of approach will be found to be through the love of nature. Those who would find us must learn to contact nature far more intimately than is at present possible to the average man. In addition to a deeper appreciation of the beauty of nature, there must be that reverence for all her forms and moods, for all her manifold expression, which springs from a recognition of the presence of the Divine of which these forms, moods and beauties are but the outward expression. From such an appreciation there will arise naturally a realisation of the sacred nature of all beauty, and a desire to draw near to the divinity within. Beyond that again, a living sense of unity with nature must be reached, till you can see yourself in every tree, in every flower, in every blade of grass, in every passing cloud, and realise that the manifold diversities which compose a valley or a garden or a wide panorama of mountain, sea and sky, are but expressions of the One Self which is in you, of which you are

¹ Deva is a comprehensive term for the whole companion evolution, from the least nature spirit to the greatest Archangel.

a part, by means of which you can pierce the external veil of beauty till it can hide from you no longer the vision of the Self. When this realisation has been gained, you will be on the threshold of our world, you will have learned to see with our eyes and to know with our minds and to feel with our hearts.

This capacity alone, however, will not suffice, for it is as yet a path which few can tread. It may, nevertheless, be regarded as the broad highway leading to the bridge.

Every true artist has gone along that road, yet few have found us; for the enquiring mind of the scientist and the penetrating gaze of the seer must be added to the sensitiveness of the artist. The scientist must learn to begin where the artist leaves off, and, placing himself within the central heart of nature, pursue his investigations outwards towards the circumference. He will not lose in his self-realisation that clarity of mind, that exactitude of observation, which he so rightly prizes, but he will direct them from a new point of view. He must place his mind *inside* the tree, the plant, the animal, the element, the atom he would study; and to do this he must first follow the path of the artist and the poet, the philosopher and the metaphysician, combining the capacities of each within himself. The realisation of the angel world will gradually begin to illumine his consciousness and, through it, every problem to which his mind is turned.

Let him first gain the necessary technique of the laboratory and the text-book, and then, forsaking these for a time, let him meditate, preferably amid the beauties of nature, appealing to us for guidance and for aid. If he be sincere, knowledge will surely come to him.

Next comes the way of ceremony, where divine ideas, words of power and precision of action are combined in a manner closely corresponding to that by which the angels work. Let all the churches and all the priests who seek this way, throw open their minds and their work to us, grant us a greater share in their beneficent activities. Members of the angel hosts are hovering over the heads of all congregations, standing beside every priest; yet how often do they find themselves shut out by barriers upraised by human minds. Let priest and congregation alike throw their minds open to a recognition of our presence in their midst, and invoke our aid; soon, very soon, some will begin to hear the beating of our wings, to feel an added power in their work, and, later, an increasing happiness in their lives. Like Him Who has come, we bring the message of happiness—we, who are expressions of bliss divine, we for whom pain is not, nor sorrow, nor parting, nor death, nor any injury, but only joy, light and ever-increasing power as we learn to express more and more of that Will Divine from which we sprang.

For us, the cornucopia of life is ever full to overflowing and from its abundance we would feed humanity. The happiness which never fades, but grows until it becomes an ecstasy of bliss, shall be

theirs. Preach, then, ye ministers of God, the Gospel of Happiness, in His Name and in ours. Would you but throw open the doors of your hearts and minds to us, doors which, in spite of the ancient teaching of your faiths, are fast locked against us, we would fill your churches, mosques, and temples.

The healer, too, might invoke us to come to his aid. The sick beds of men call to us, who know no pain. Wonders of healing might be performed if we might come freely. To attain this end, you must combine healing with religion, with ceremonial, as well as with the artist's vision of reality. In every institution for the care of the young, the sick and the aged, there should be established a magnetic centre which we could use as a focus: it should be a room set apart and made beautiful, consecrated by the proper ceremonial, which would have as its object the invocation of Raphael and his healing angels, and of establishing an atmosphere in which they could work. No great gift of knowledge would be needed to do this, only sincerity and vision; the room might be shaped like an octagon, with an altar towards the East, candles and the symbols of the country placed thereon, and a figure of the founder of their Faith, incense, holy water and fragrant flowers. Every morning a ceremony of invocation of the angels should be performed, and every evening a service of thanksgiving.¹ In every ward or sick-room, a little shrine might be similarly consecrated and similarly employed. Then every doctor would become a priest, every nurse an acolyte; we should come and heal through them, helping in a hundred ways.

In the home-life of man a place for us might be found. In some countries the people invite our presence, but even there, from long continued usage, old customs have lost their life, remaining largely as empty forms. Adaptations suited to western civilisation might well be devised by those who wish to cross the bridge into our world.

Again, perhaps, the most suitable method would be the provision of a shrine set apart and used exclusively for invocations and offerings to the angels. In all times of need, sudden crises, sicknesses, births, and deaths, the aid of the Angels would be gladly given, but the power would be greater and the presences more real if magnetised centres were provided in the home. A single object of great beauty, mentally associated with the angels and with nature, a bowl of flowers, freshly gathered every day, incense, the use of a short prayer or invocation each morning, and a benediction each evening, would suffice. Complete cleanliness, an atmosphere of utter purity, and the single motive of co-operation for mutual help, are essential; while added to the simple ceremony might be an appropriate reference to the Founder of the religion of the house, and a prayer, perhaps, for His Blessing upon both angels and men.

These few examples will be sufficient to suggest a general method of communion and co-operation, for which variations may be

¹ See Chap. XVI.

devised for particular purposes; for example, in the studio of the artist, the surgery, the consulting room, the concert hall, the lecture room; everywhere, in fact, where angels may be usefully employed. Further fields of mutual co-operation await us in the realms of horticulture and agriculture.

While these practices would not immediately produce a large number of people capable of entering into direct communication with the angels—even if this were desirable or necessary—they would gradually effect a change in the consciousness of the people, a change which would tend to make such communication more easily possible. This development would show itself particularly among the children, who, growing up in such an atmosphere, would have every facility for developing and using powers of communication.

Many other beneficial results might be expected, culminating in a general raising of the whole tone of human life and thought, which would tend to become more sensitive, refined and responsive, as a result of contact with angel consciousness. In time this would begin to affect the actual appearance of the physical body, as well as its movements and gestures; the arts and graces of life would begin to be more generally appreciated and expressed.

For those of humanity who find within themselves a natural response to these ideas and an instinctive desire to apply them, centres and communities for their practical use might be formed in the more remote country places. Every community or centre, formed with spiritual purposes, would find its work greatly increased in value, range and power by the recognition of the presence of angels, and the practice of co-operation with them.

This valley¹ is well adapted for such endeavours, and it is not unlikely that, in the near future, centres, both of the Ancient Wisdom and of the new religion, will be formed and grow here: centres in which an increasing recognition and co-operation will be obtained from both the human and angel workers. Both magnetically and historically, this valley is particularly suitable for the work; whatever methods are attempted, their success will be greatly enhanced by co-operation. A very great readiness to combine will be shown by the angels of this district, provided always that the work has as its basis the ideals and ideas of the Ancient Wisdom.

On the physical plane, the preparation and building of the form is your work; on the inner planes, we will combine with your super-physical selves in pouring in the life, in stimulating the inner growth, in the protection of the centre from intrusion, and in the conservation of the power generated.

A centre here might serve both a working community and those who seek a retreat for meditation and study; the measure of its success will be greatly increased if the conception

¹ The valley in which the mes sages were received.

of human and angel co-operation is kept continually to the front and the suggestion to employ such co-operation is made to all who come within its sphere of influence. Developments might be expected which would be the provision of a sanatorium and house—a semi-monastic institution—as a retreat, for purposes of study, meditation and investigation, with departments for literature, arts and crafts, dramatic representations, dancing and rhythmic exercises. The successful initiation of such schemes might produce a result which would serve as a model for the establishment of similar centres in other parts of the world.

The essential factor for success in co-operation between us is the mental realisation of its possibility, and the continual recollection and employment of it, in the mental world, in every piece of work which is undertaken. Anyone who will earnestly practise this will almost inevitably develop the power to realise the presence and co-operation of the angels, and their never failing response to calls for aid. It should be made clear that this conception must be preserved in its simplest possible form, entirely free from all sensationalism or elaborate ceremonial, nor is it suggested that any attempt should be made to obtain a close personal contact with individual angels, or to employ them from motives of personal gain, interest or curiosity; such endeavours would almost inevitably lead to disaster and should be rigorously excluded. It must be as natural for you to work with the angels as with each other or with domestic animals. As already stated, the qualities of Simplicity, Purity, Directness and Impersonality must characterise all who hope to take part successfully in any mutual endeavours. The excitable, emotional, or unbalanced individual may not safely be brought into contact with the great forces working behind and through the angel evolution. Men and women with extremely practical and controlled minds, possessing also capacities for idealism and positive imagination, are ideal workers; these types should be sought for the initiation of schemes where human-angel co-operation is to be employed.

Though the world at large may deride our aspirations, a growing response is assured. There exists within the human heart and mind an instinctive attraction in these directions; it springs in part at least from ancient memories of those times when angels walked with men, and partly from the natural seership latent in every human soul.

It is not easy for me to explain to you how these communications were made. They were not received by me in trance or any state of physical unconsciousness. On the contrary, there was an intensification of consciousness, an elevation of the mind, which in contact with the great angel was flooded with a powerful series of ideas. My task was

to find suitable language in which to express them—a task in which I fear I have very sadly failed. It is almost impossible to translate in terms of physical language, the splendour of the conceptions of the angel. You see in language we can only express one idea at a time, and if we want to express more than one idea we have to fall back upon a system of sequences, while at the level at which these communications were given there are no sequences, a whole philosophy can be expressed in one flash. Therefore in translating that consciousness into language I knew I was only getting down the main theme and missing a whole world of side issues which were all the time obviously present.

The angel definitely said that the coming of the Great World Teacher initiated this scheme, that it was part of the work of the founding of His new religion and of the birth of the new civilisation that the two kingdoms should come together, and that He really did come surrounded by angels as of old and that the angel hierarchy as a whole was bending all its efforts to helping Him in His mighty work of regenerating human life.

In conclusion—a few practical suggestions as to how anyone can begin, here and now, to co-operate with the angels. Of course the possession of the power to see them does make an enormous difference but it is not an essential. They will respond just as readily to the non-clairvoyant person as to the person who can see them. Perhaps the person who cannot see them requires a greater amount of faith, but his faith will quickly become knowledge if he will regularly and steadily invoke the angels whenever he requires their help.

First of all it is necessary, I think, to study the subject of the deva hierarchy, both in ancient and modern literature, so that we get to know all that has been said about them, particularly in modern times. Bishop Leadbeater's last two books on Masonry give a splendid account of them, how they were

employed in ancient days and how they will gradually come to be employed again when the Mysteries are re-performed.

Secondly the development of the four great qualities of purity, simplicity, directness and impersonality, which are the nature qualities of the angel kingdom. Remember that they have not experienced incarnation in the flesh. They do not know what it means, so that although those of the higher rank may seem to possess capacities and powers which we have not yet gained, yet we are masters of a whole kingdom of nature which they cannot touch. We have had a price to pay for the added power we are getting by this voluntary imprisonment at the dense physical level. We inevitably lose our pristine purity, they have not lost theirs; we inevitably become personal, separative and selfish, they have never lost their sense of the unity of life, therefore they are always impersonal and have the instinct of co-operation in everything they do. We are prone to approach our ends by devious ways and allow ourselves to be attracted down pleasant side roads, both of thought and action. The devas go absolutely directly to their objective. Directness is one of their chief characteristics. Simplicity also marks their race. We have almost entirely lost that. We must get it back. All those four qualities you will of course recognise as being just the four qualities that are required for those who are trying to develop ahead of the race, so as to help their fellows to the next rung of the evolutionary ladder. We must imitate the angels themselves by developing their qualities. Then we shall add to their capacities all the extra power that we have gained through being the prodigal sons. They are typified by the elder brother who did not leave the paternal roof. The time of return is coming and the angels are, as it were, going forth to welcome us on the homeward journey. That is what it all means.

Lastly, having tried to develop these qualities and having gained the knowledge of what the devas are, we must begin to live a life of continual service, because it is only in the field of humanitarian endeavour that we may properly invoke their aid—we may not invoke them for ignoble or personal ends, for the acquirement of wealth, power, influence or material success—only when we devote ourselves to the fulfilment of God's plan for the perfection of life and form shall we gain their full co-operation. Therefore let us plunge at once and for ever into the great life of service.

Let us take a few practical cases. Suppose you are travelling in an omnibus and you see some very depressed and sorrowful person in the opposite corner and you long to help them: well, pour forth upon them a strong stream of thought power, of cheerfulness, of faith and courage, of the knowledge of the real, striving to awaken them to a realisation of their own inherent divinity which for a time they have lost, and then mentally invoke the aid of an angel to ensoul the power you have projected, and bid him work beside that suffering one until he has succeeded in gaining for it an entrance into his consciousness. It will work. The angel will stand by the person for twenty-four hours, if necessary, working in that way.

If you are going to a meeting of any kind, call down the blessing of the Great Ones upon the assembly, invoke also the angels to be the bearers of that blessing, to conserve it to hold it in such a form that the maximum result is achieved. If someone is ill invoke the power of the Great Healer, and also of an angel to be the bearer of His love and healing power to the sufferer. With every letter you write you can send love and blessing to the recipient and invoke an angel to go and see that that love force flows, illumined by his extra power, into the heart of the friend to whom you write. And so, on and on, until the whole of life becomes illumined,

until everything we do takes on a magical might and potency, both because of the motive that is behind it and because of the presence of the angels with their extraordinarily vivid consciousness.

If you will do this you will find a wonderful happiness stealing into your lives, and the feeling of hopelessness before the great difficulties of life will gradually begin to fade away. However humble and weak we may feel ourselves to be, we can, by this means, play our part in relieving the suffering of the world and in leading humanity forward to the birth of the new civilisation.

Geoffrey Hodson

CENTRES AND THE CENTRE

By HELEN VEALE

IT is useful, from time to time, to make an effort to envisage Theosophical work as a whole, to estimate parts and partialities, to trace links and dependencies, and especially to apportion to any new points of departure their rightful place in the scheme. For it seems as if now a stage has been reached when further differentiation has to take place within the growing nucleus of Brotherhood, and we have to see that in differentiating there is no loss of Unity. This must always be a danger at each such critical stage, but arrival at the stage must be a matter for congratulation, far from regret, such as it seems to occasion in some minds. There will inevitably be some waste of energy, but it can be kept within negligible proportions, if two conditions be steadfastly observed: first, that each new growth is a conscious radiation from the one centre, not tangential to the circumference; and second, that the Plan is never lost to sight, so that mutual dependencies and relative values are not forgotten while each group does its own job. These, of course, are commonplaces, that have often been stressed before at periods of expansion, but that in itself is enough to justify their reiteration at this time of unparalleled expansion, when each year—almost each month—adds new facets to the work, when it is so easy to lose poise and discrimination, so tempting to the logical mind superficially to pronounce the teachings of our leaders to be inconsistent, because they are contacted only at the

circumference, and a small separated portion of a circumference imposes itself on the sight as a straight line.

Practical difficulties arise from the fact that the huge majority of members of the T. S. are not sufficiently advanced to recognise their own dharma and do it. The best they can do is loyally to follow a leader, and in that they are perfectly right, for given the initial, intuitive response to that leader, as voicing for them the Higher Self, the One Will, allegiance is merely self-dedication to the god within. But there is danger in overlooking the world-wide character of the leader's work, necessitating the starting of many lines of activity, not each to be followed by all, especially if the following along a new line involve the dropping of another equally necessary to the Plan, and to which the life has already been dedicated. Not all are called to Ojai now, nor were to Huizen and Ommen two years ago, to Sydney some years earlier or to Adyar first and last. It is undesirable—however to some extent inevitable—that there should be a boom, now in educational activities, now in the working of various rituals, now in communal living, when these all should be parallel lines, sanely and enthusiastically pursued by those called to them, but not meant to drain away the strength of other equally necessary departments, to which the attention of the leaders is not actually turned because they have been already set going, and endowed with sufficient life to persist if properly supported by workers.

Common sense suggests that when a new centre of work is started, the opportunity is primarily for those whose dharma has caused them to take birth in the neighbourhood of the spot chosen on the physical plane, and who have not their time already fully occupied. The latter consideration must be only relative, for in one sense their time must already be occupied, and usefully, or they would not be called to more special usefulness; but when earlier Theosophical work done by devoted labourers has won the crown of

approval by the leaders, so that they personally assist in forming a more specialised centre, the whole nature of the work may change, and there will be no lack of younger workers to whom to turn over much of the routine labour. So each new centre naturally draws from its own supply of workers, whose well-earned privilege and opportunity it furnishes.

There are, however, a few who seem called to form a personal staff round each of the leaders, and these may be transferred from one centre or line of activity to another; but such must be few, and selected by the leader. It is foolish to covet such a dharma, if it is manifestly not ours, or to think it more honourable or useful than the ordinary one of steady work on the spot and in the line where we find ourselves posted.

On the other hand, none should shut off the new centre from his consciousness, as not his concern, but should support it with sympathy and any practical form of help, financial or otherwise, that he can spare from the objects to which his efforts are already pledged. Many new Sectional magazines and organs of side-activities have recently been started, and doubtless each has been called into being by the needs of a special public. Is it necessary and right that subscribers to THE THEOSOPHIST should correspondingly dwindle, and that it should become increasingly difficult to secure good material for its columns? These new ventures should be chiefly addressed to a new public, should be pushing our boundaries further and further into the waste, but tried Theosophists should always be ready to man the forts behind the fighting line, and especially to see that the central base loses none of its strength.

Looking at the way in which the Theosophical Society has organised itself in successive centres, we see a vital difference between it and other societies. Other societies plan a

campaign from some central Headquarters, send out workers to establish branches in various countries and places, opening offices for business or building showy assembly halls to attract the public. With the Theosophical Society, the life of each lodge precedes the form; first two or more thinkers or workers kindle each other's enthusiasm by study of our wide-spread literature, and the torch is lighted, ere charter of authorisation comes from Headquarters. So there is the thrill of adventurous excitement in all our work that we know not what is to come of a small beginning. Who knows what choice seed lurks in the dark soil over which we labour? It would seem as if choice seed lurks everywhere, and the quality of our labours alone sets a limit to the harvest.

In a very real sense the true centre of Theosophy is the Great White Lodge, reflected primarily in its representatives on the physical plane, especially the President of the Society. So also the primary local habitation of this centre, in the outer world, is Adyar, the present material counterpart of the occult spiritual centre of Shamballa.

In *First Principles of Theosophy*,¹ we are told to regard the Solar System as a cosmic flower, each petal of which is elliptical, having the Sun as one focus, common to all the petals, and one of the physical planets for the other. This symbol is illuminating, and probably is applicable to smaller and greater systems alike. As the Sun is itself a lesser, or material focus relative to some hidden, spiritual focus which it shares in common with other solar systems, so that at the same time it both receives and gives of life—receives of the higher, gives of the lower order—so on earth, the microcosm, there must always be a especially vitalised centre, temporary resting place of the Rod of Power, which though negative, or receptive to extra terrestrial influences, is a positive focus for their transmission through the world, and must reflect itself,

¹ By C. Jinarājadāsa.

in turn, in its more material or negative counterpart, as Adyar, the world Headquarters of the T. S.

Now this outer-world centre has itself quickened to a higher birth, as a focus in the chain of foci, and may perhaps itself become a sun focus, having seven planetary foci round it like its prototype. This would seem a natural corollary to the recent multiplication in the number of our leaders, though there is but one Chief. The several centres must all be counterparts of Adyar, as the Gopīs dancing with the multi-formed Kṛṣṇa; Adyar must be the point of union, the spiritual home, over which the spirit of the Brotherhood perpetually broods, whether or not any of the leaders are in residence there on the physical plane. That the President will no longer be able to spend there so much of her time as she has hitherto done need disturb no one, for she is always to be contacted there, in ever fuller measure. But as a subsidiary Rod of Power she must move from place to place kindling the spiritual torch in each centre. Moreover, no greater centre seems capable of development without the prolonged residence there of one of the leaders, and at least an occasional visit from the Chief. About the latest centre, that of Ojai, there is additional interest from its being regarded as the cradle of the next Root-Race, and therefore probably also the destined successor in future ages to Shamballa, the mystic Heart of the world. From the foundation of the Theosophical Society, America, the Motherland of the future, has been specially linked with India, the Motherland of the present Root-Race, and it is probable that the Happy Valley will develop quite differently from Sydney, Huizen or Ommen.

Finally, to revert to the pregnant word of our title, it is worth while to remember that mystically the centre is everywhere, the circumference nowhere; that though these "airy"—or spiritual—no-things must have "a local habitation and a

name" to give them leverage in a material world, that power in consciousness which is the real Adyar must be carried about with us wherever we go once we have truly been opened "on the centre".

Helen Veale

A PRAYER

"O LORD! Thou art the embodiment of the highest virtue in all worlds. Thou art the Purusha, the Supreme Being. Divine sages proclaim Thee as the greatest Refuge and Saviour of mankind.

Thou art seen manifest in all creatures, in cows as well as in Brahmins, in the different quarters of the globe, in the sky as well as in rivers and mountains.

Thou art the glorious Cosmic Being with enumerable feet, heads and eyes. Thou art the supporter of the whole earth with all its mountains and creatures."

Rāmāyaṇa

NATURAL PIETY

By ARTHUR ROBSON

I could wish my days to be
Bound each to each by natural piety.

WORDSWORTH.

LET us first try and see what Wordsworth intends by the expression, "natural piety". The word "piety," it should be clearly understood, is not used here in its ordinary sense of religious devotion or holiness, but has the meaning that the original word (*pietas*) had with the Romans, namely, respect for one's father and one's ancestors generally. Although for the average Roman this meant little more than an attitude of awe and dutifulness towards them, there was a finer piety called forth by a true recognition of their heroic qualities and a consciousness of the patrimony of moral and intellectual worth inherited from them.

Finer even than this, and nobler, is the piety that sees, not in their achievements but in their failures, not in their prosperity but in their adversity, the origin and source of one's own success and one's own prosperity; that sees in their misfortunes, their sufferings, their vexations, the foundations and the very cause of one's own happiness and strength. It is as if a boy on growing up to an age of self-realisation should discover that his father was unlettered and ill-accomplished as compared with himself, and in a deep glow of love and honour for him should say, "Dad, if your education had not been so

neglected, mine would not have been watched with such zealous care. Whatever academic successes I have gained are in reality your successes."

This is *filial* piety. Now, if we can adopt the same attitude, not to bygone generations of ancestors, but to past ages of one's growth, one has what Wordsworth calls *natural* piety. The yearnings, struggles and endeavours of our childhood produce in us qualities to which our mature years are the heir. The child is father of the man. Even the *sufferings* of our early years are not without their value.

How strange that all
The terrors, pains, and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind, should e'er have borne a part,
And that a needful part, in making up
The calm existence that is mine when I
Am worthy of myself!¹

Conceive of a still greater natural piety that bows its head in honour and gratitude to our animal existence as Wordsworth does to his childhood, that sees in the worst vices the seeds of the noblest virtues germinating unobserved, and recognises in the brute passion, the bestial greed, the cruelty, the intense egoism, the harrowing and groundless fear that we inherit from our animal state, the foundations, as indispensable as they are deep and solid, upon which shall rise the edifice of all that is best and godliest in us. It is this higher piety, whose boundaries are infinity, and which looks down the long vista that stretches from eternity to eternity, that I should like to treat of here.

The belief comes to one that all vice is perverted virtue, that God planted certain powers in us and we have turned them to base purposes. But the truth is quite the reverse. The powers are developed in us slowly and over immense expanses of time in their application to ignoble ends—as we

¹ *The Prelude*. Wordsworth.

come to regard them—and, when matured, are applied to nobler and higher purposes. The vices that we bring with us from our animal era become the virtues of the superman. And the human era is the period of transmutation.

Let us take an example. Wrath, as we have seen,¹ springs from the animal's fear of destruction by another animal, and is an unyielding resistance to the other and a frenzied summoning up of all its powers to save its life. What later develops into wrath is at first merely a terrorised struggle to escape from its aggressor. Then the animal learns to beat off attack and, later, to overthrow and even annihilate an assailant. But it takes ages of oppression, of constant terror, of intense and often excruciating pain at the hands of relentless persecutors, being repeatedly killed in pain and agony, to produce in a creature that harrowing terror of death that makes it throw all its powers into the balance to keep death off, that steels it to that fierce temper that makes it unhesitatingly grapple with the most formidable of opponents and hold on with a grim tenacity that relaxes only when its assailant has been completely overcome.

Now in wrath, and inextricably mixed up with it, is this unbending spirit, this unbreakable will. But it is a will to destroy, a determination to kill. Any sense of obstruction or opposition makes one stiffen in resistance, and the greater the opposition, the more does one throw all one's strength into one's endeavours to overcome it.

¹ This essay is intended as a sequel to my article entitled, "The Devil in Us" appearing in THE THEOSOPHIST for January, 1927. The reader is requested to refer to the earlier contribution before reading this, as, otherwise, much that is said here, particularly where reference is made to karma, will be unintelligible.

The word, karma, I should like to emphasise, is used in this essay in the sense which it has in the religious and philosophical literature of the Hindūs and Buddhists, that is, the things that we go on doing as the result of an almost ungovernable force which seems to be in ourselves but not of ourselves. The *Nirālamba Upanishad* defines it as "that action that we perform with our organs and ascribe to the Ātmā as 'I do'". This is echoed in the *Bhagavad-Gītā*, which has, "He whose mind is deluded by egoism thinks himself the doer of his karma which in every way is done by the qualities of nature." (III, 27.) In the *Jain Sūtras (Sūtrakriṅga)* we have, "All this some have learned and it has been well demonstrated in the *Striveda*. Though people know it they do wrong impelled by karma."

When human conditions are reached, however, one begins to encounter difficulties of a different nature, the overcoming of which is in no way prejudicial to anybody and is very often beneficial to many besides oneself, the difficulties, for instance, which the problems of life present to us, the difficulties we meet with in overcoming the disabilities inherent in our human condition.

And now karma, from being an oppressor, becomes a saviour. We have often had occasion to bewail the presence of that fiend in us which prevents our wrath from cooling once it has been aroused. Now do we bless that temper of spirit which, once one has come to grips with a difficulty, prevents one from relaxing, and makes one go on wrestling with it until it has been overcome.

Magnificent, steel-like, indomitable spirit! But in what a fierce fire has it been tempered!

And yet it is necessary. Were not tenacity of purpose and strength of will welded into our nature in this way, we should be for ever irresolute in the nobler works we set our hands to. It is only thus that we are enabled to persist in those endeavours which ultimately shall raise us from our human condition to that of the superman and carry to final victory our struggles to curb and ride triumphant over karma. Is it not wonderful that out of karma is wrought a power and a weapon by which we overcome karma—which, in fact, makes that conquest sure?

Praise to the end,
Thanks to the means which nature deigned to employ.¹

It is interesting to observe that the same instinctive actions that accompany wrath are inherited in a chastened form by its evolute, determination. One sets the jaw and contracts the brow and brings the fist down on anything convenient very much as one does in wrath.

¹ *The Prelude*. Wordsworth.

In the same way as strength of will is evolved out of wrath, so out of avarice is evolved the quality of thoroughness. The instinct for fullness or allness is first learnt in relation to the worthless and ephemeral, and then comes to govern our quest for the eternal and limitless. We are not satisfied with a scrap or fragment of goodness; we strive after perfection. What ages of existence spent by the animal under the law of plunder, subject to the constant fear of being set upon and deprived of anything it had come by, were necessary to thoroughly ingrain in its nature the instinct to secure for itself as much as it could in the only way it knew of, that is, by eating it! But out of the human survival of this urge of greed or avarice is evolved the excellent human instinct for perfection or fullness in all that we strive after.

Out of envy, to take another example, is distilled the excellent quality of emulation. One cannot see another in possession of anything without experiencing discontent and wanting it for oneself. That is envy—ignoble instinct! But, were it not for that, we should not know the thrill of striving after those excellences that we admire in others. We should go on forever seeing nobility, goodness of heart, and other splendid qualities in those around us without being prompted to strive after them for ourselves. Here, again, it is at first the worthless and ephemeral in another's possession that excites our discontent, but we learn thereby to emulate what is nobler and grander.

Out of niggardliness is distilled carefulness, the scrupulous watch over every particle of a thing to see that it yields its utmost and that nothing is lost from it. In its highest form it is that gem-like quality which is at the back of the meticulous care that one gives to the details of everything one does, the pains which a writer takes to ensure that every single word will convey exactly the meaning it is intended to

convey; which an artist or composer takes to assure himself that every line or every note will yield its fullest in portraying those subtle things of life that a single misplaced line or note might turn into the commonplace and bathetic. It is the instinct from which is derived that transcendent capacity for taking pains that has been identified with genius.¹ The quality is sometimes called thoroughness, but it must be carefully distinguished from the thoroughness which is evolved out of avarice. The latter seeks completeness or allness in the thing taken as a whole, whereas this instinct drives one to perfection in individual details; the one aims at fullness in quantity, the other, at perfection in quality.

There is, again, that remarkable human propensity of curiosity or inquisitiveness. People want to know everything about people they meet or that live around them, requiring information with regard even to petty and inconsequential details. This is a survival of animal inquisitiveness. As a result of terrible experiences the animal learns to be suspicious of every strange thing it finds in its vicinity, and scrutinises it to inform itself of its nature and intentions. The tendency survives into the human state and in its original form, idle curiosity, is somewhat puzzling to account for, as it is so purposeless under human conditions. But from it comes that invaluable instinct that makes men scrutinise whatever they find around them that is strange and mysterious, and inform themselves of its nature and origin. Thanks to this instinct in man, the boundaries of human knowledge are continually receding into the unexplored, and more and ever more of the dark and mysterious unknown is lighted up and made familiar to us.

And so the tale goes on. There is not a variety of karma, ugly and offensive though it be, but yields a gem of rich value

¹ Carlyle.

which has been forming unnoticed in it during the ages of its existence and growth.

Dust as we are, the immortal spirit grows
Like harmony in music.¹

It is easy to follow in one's mind the development of music out of the barbaric noises which savages set up to give vent to their feelings,—bellicose, joyous, or whatever else they may be. The first tender shoots of music appear when the raucous yells and unrestrained belabouring of anything handy that will resound are made in a crude sort of way to keep time. This little germ of music then begins to develop with the introduction of changes of rhythm and variations of pitch, and goes on becoming more and more complex, the mere noise being gradually combed out of it, until we have those splendid gems of musical utterance of modern masters of harmony. So also, in the dust that we are, in each of our vices, with all their ugliness and vigour, a tiny germ of divinity in one or other of its many aspects ensconces itself. And through the ages it goes on developing, unnoticed and unsuspected, until, having matured, it displays itself in all its beauty and fullness. Eastern symbology likens the divinity in us to a lotus. It roots in slime and grows up secretly, being unnoticed until it bursts into bloom.

It is really a supreme marvel not only that the good in us develops out of evil, but that the evil and the good are for long ages so inextricably intermixed. Says Wordsworth:

There is a dark inscrutable workmanship
That reconciles discordant elements,
Makes them cling together in one society.²

Our Divine Lord has compared them to tares and wheat growing together in such a way that any attempt to destroy

¹ *Ibid* In his use of the word "music" Wordsworth employs the figure known as Prolepsis. It is not until harmony has grown in it that it may be spoken of as music.

² *Ibid.*

the tares would ruin the wheat also. Let them grow together, He says, until the wheat is ripe, and then the tares can be plucked up and destroyed and the wheat kept for use.¹

We have all at one time or another observed the presence in us of pairs of incongruous elements, the one evil and regrettable, the other good and desirable, the good being very often weak, the evil strong and lusty, and both so interwoven that it is impossible to eradicate the evil without destroying the good. Let them grow together, our Lord advises, until the good is mature, and then it will be easier to destroy the evil while saving the good. Do not disturb karma until its derivative virtue is ripe. The *Bhagavad-Gītā* re-echoes our Lord's advice.

Let no wise man unsettle the minds of ignorant people attached to karma, but himself acting in a balanced manner let him cause them to act likewise.²

The wisdom of this is best seen in dealing with children, because childhood is a period of revision when one runs briefly through one's animal existence. The resemblance of child psychology to animal psychology has been freely remarked upon by psychologists. Animal karma is revived afresh in its many forms and as we grow up we learn afresh to free ourselves from it. All children tend to be greedy, inquisitive and self-willed. The course too often adopted in dealing with them is to break their wills, to silence their inquisitiveness and to suppress their greediness. But the wise mother, acting unknowingly in conformity with the *Gītā*, does not inhibit the child's karma, but, giving him full freedom, herself acts "in a balanced manner" and so points the way for the child. And in course of time the animal propensities fall

¹ Our Lord, by the use of two more similes, figures for us (1) that the good is first very small and insignificant "like unto a grain of mustard seed", and (2) that it goes on developing unobserved "like unto leaven" until it has transmuted the whole.

² III, 26.

away from him, because each of them is founded on error, the outcome of experiences in the animal state, and when the error is removed, the propensity which based itself thereon breaks up. The child's greed, for example, is due to a sort of feeling inherent in it, that bigger and stronger entities around him seek to prevent him from having what he wants, and a primitive instinct drives him, contrariwise, to secure as much for himself as he can. If, however, the child receives full enfranchisement in the home and is made to feel that he has equal rights with all the other members of the household, the error upon which the karma of greed rests is removed, and the karma breaks up.

The same is true of inquisitiveness and self-will. His self-will takes its rise in a subconscious feeling that the will of others are opposed to his. When however he is allowed to have his own way, and to satisfy himself that what others want him to do is for his own good, and in effect what he himself wants, his will becomes co-operative in place of being combative. In the same way if a child's inquisitiveness, which springs from a subconscious suspicion of strange things and strange people, is taken sympathetically, he comes soon enough to disabuse his subconscious mind of any suspicion of hostility in others and, having done so, ceases to be inquisitive.

It is assumed, in all cases of this kind, that the child has before him the example of one who "acts in a balanced manner," and is surrounded with a protecting love. But we must not close our eyes to the fact that, in spite of all this, the evil propensities may remain undiminished, may, on the contrary, increase. The same love and sympathetic indulgence that produced a Cordelia, produced also a Goneril and a Regan. The latter two are representative of undeveloped egos whose *magnum opus*, the transmutation of karma into virtue, the ripening of the wheat, is still to come. The same genial

sunshine that causes the ripe fruit to fall, causes the raw to grow and develop.

The problem occurs to one : when can one know that the wheat is ripe and that it is time to root up the tares ?

The answer would be, putting it as briefly as possible : when one sees that the wheat is capable of maintaining an independent existence of its own.¹

At first the virtue is incidental to the karma, but the time comes when there attaches to it a zest and passion of its own. Then is it time to give up karma. In fact, it is only when the karma that adheres to a virtue has been removed, that it is truly a virtue. Strength of will is mere obstinacy until one has learnt to yield on points that do not matter ; public spirit is mere officiousness until one has learnt to forbear from intermeddling where one has no right ; an enquiring turn of mind is just impertinent inquisitiveness as long as the force drives one into scrutinising matters that are of no real consequence. Every virtue requires a grace to control it and keep it in balance. The soul of every virtue is that dynamic force, that power (*virtus*) that drives one to do things. But the force must be under our control so that we may avoid doing things that we find to be wrong. It is the ability to control the force and direct it along useful channels that constitutes the grace. A virtue is positive ; a grace, negative. I take at random a few virtues and, corresponding with each, the grace that should go with it and balance it.

Virtue

Independence of Spirit;
Driving force.
Readiness to serve.

Grace

Non-separativeness.
Non-domineering nature.
Non-servility.

¹ If we can regard the wheat as growing out of the tares and for a long time owing its life to them before developing an independent existence of its own ; and if we can further regard it as impossible for it to come into being otherwise, we shall have stretched our simile to cover another and very important feature of our subject.

<i>Virtue</i>	<i>Grace</i>
Adaptability.	Non-parochialism.
Patriotism.	Non-pliability.
Pluck.	Non-aggressiveness.
Dignity.	Non-arrogance.
Philanthropy.	Non-prodigality.
Keen analysis in judgment.	Non-captiousness.

The virtues are our heritage of the immeasurable past. The graces (the names given above are very clumsy labels for the extremely delicate and graceful qualities for which they stand) are acquired by spending many lives in trying to understand our kârmic impulses, in detecting the error¹ or delusion which is always at the root of karma, and, in the light of the wisdom² thus obtained, in yielding it up when one has discovered the folly of it.

The *Milindapanha* has a succession of parables in which these graces are likened to flowers, jewels, ambrosia, etc., which one acquires by paying karma as the price.

Such are the virtues sold in that bazaar,
The shop of the Enlightened One, the Blest,
Pay karma as the price, O ye ill-clad,
Buy and put on these lustrous Buddha-gems.

To "pay karma" is, as we have observed, the work of several lives, the chief part of the labour being that of discovering and removing the error that is at the root of all karma.

By severing the root of ignorance
It breaks in pieces karma's living car.³

¹ "They say that karma has its origin in delusion." *Jain Sūtras (Uṣṭaradhyaṇe)*.
"The root of karma is nescience". *Vedanta Sūtras*.

² "The accumulated fuel heaped up by the power of karma, this the fire of wisdom alone can consume." *Fo-Sho-Hing-Tsan-King*.

"Better than any other sacrifice is the sacrifice by wisdom, O Paraṅtapa. All karma in its entirety is terminated by wisdom." *Bhagavad-Gītā*. IV, 33.

³ *Psalms of the Early Buddhists*.

A common, and fairly obvious, metaphor likens karma to a rolling wheel¹ or a running car² which, carried along by its own momentum, goes on running until it is brought under control. There is another—and, if one may use the expression, a higher—sense in which karma resembles a wheel, in that all karma moves in a circle, which is ever narrowing, at a speed that is ever accelerating. To tell the manner of it would require an entire essay by itself, but one may get a general idea of what is meant if one observes that by following karma one seems always to come back to the same point again and again, the intervening periods becoming shorter and shorter, until a stage is reached when one helplessly contemplates the necessity one has created for oneself of going round and round in a circle, every inch of which is a torment. One finds with alarm that one is bound hand and foot to the wheel of karma, which has now got up a speed that is a living death to one. But even this is not without its value, as it makes one grapple with karma and ultimately master it. Which reminds one of Posthumus's exclamation to the gods,

You snatch some hence for little faults ; that's love,
To have them sin no more ; you some permit
To second ills with ills, each other worse,
And make them dread it, *to the doer's thrift.*

Cymbeline. Shakespeare.

Arthur Robson

¹Through it all bonds are bygone things,
Through it all constant rolling on is razed away,

Such is the Ariyan, the Eightfold Path."—*Ibid.*

²"The body cloaked in ignorance,
Entrammelled by the fourfold tie,
(Of Covetousness, Ill-will, Faith in Ritual, Clinging to Dogma,)

In trammels of illusion swathed,
Lo! such a thing this body is,
Carried about in karma's car,
To manifold becoming doomed,
Now to success, to failure then."—*Ibid.*

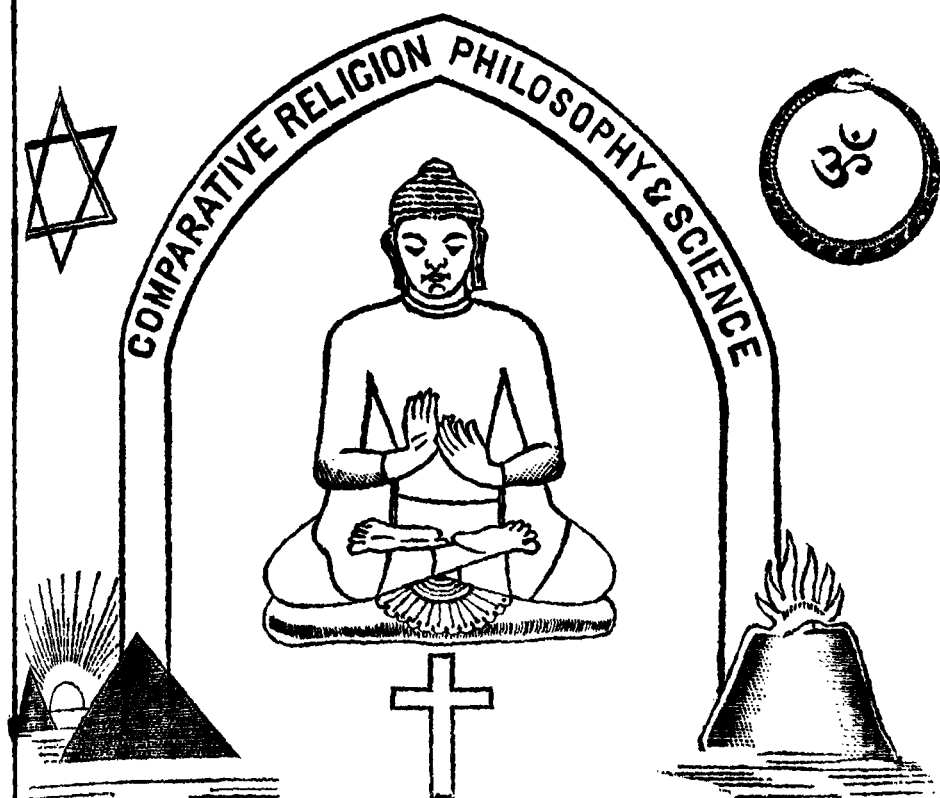
OUR PATH

WE stand just at the parting of the ways,
One path means darkness, ignorance, despair ;
Another leads to light where glimmering rays
Point us though dimly to the wisdom there.
We strive to reach the heights where knowledge true
Shall guide us to the source of harmony.
Many wait the coming, yet how few
Have heard the strains from Nature's symphony.

Then let us lift the gloom that round us lies
Before we speak with such impunity
Of those vast realms and dark mysterious skies
Which stretch beyond, through all eternity.
If we would scale those heights and wisdom gain,
Remember—as above, so here below ;
Then do not live a life on earth in vain,
But brotherhood and love on all bestow.

Now kindly Nature lends a guiding hand,
And if we listen to her wondrous tone,
Then we shall know and clearly understand
There is a plan, though it may be unknown.
Now should we follow all her devious ways
We'll find the path which we before have trod,
And with the garnered harvest of our days
The path will lead us back again to God.

MAE BALDWIN HARDEN



THE IDEALISM OF THEOSOPHY

By C. JINARĀJADĀSA

(Continued from p. 306)

THEOSOPHY always makes an appeal to the mind. All the facts of life are marshalled for an intellectual examination, and principles are given as guiding clues, which can be followed up and tested. The inquirer is asked to take the attitude of a scientist who investigates, and not the attitude of a terrorised believer, who is continually under some threat

of a damnation if he does not believe. The inquirer will find that every kingdom of nature and every activity of man, intellectual, artistic, philosophical and philanthropic, are all brought into the Theosophical survey. He will therefore find it difficult to say whether Theosophy is a religion, or a philosophy, or a system of æsthetics, or a science of nature.

Running through Theosophy is a wonderful idealism, which will strike the observer immediately. Every object is declared to possess a life. Even what seems the lifeless stone is living with a life and consciousness, not readily graspable by the human mind. When the division between the living and the non-living is removed, the universe becomes the stage where many orders of life are all at work. Each order of objects slowly reveals latent germs of fascinating organisation and inspiring beauty.

I will say at the outset that only a few statements in Theosophy can be proved in the beginning, and only a few more as the student advances into deeper studies. But this is the case also with modern science. Theoretically, everything in science is provable, and so also theoretically is everything in Theosophy. But practically, if a man is to prove even a few facts in one department of science, he will have to spend years mastering the rudiments, and then testing in the laboratory. When he has proved what he has to prove, it is only an infinitesimal part of the mass of knowledge which science is accumulating. Even if he were to live a thousand years, no scientist would be able to prove everything that constitutes the domain of science. Similarly, it is indeed possible by the unfolding of new faculties in the inquirer to prove step by step the vast structure of Theosophy. But he will require dozens of lives on earth in repeated incarnations for proving even a fraction of Theosophy.

But I have said in the beginning that, constituted as we are, the intellectual grasp of truth is not the only approach to

truth. Our human nature accepts as a criterion of truth a deep sense of fitness in things, which is as valid as the mere intellectual assent. There is further in us a faculty for synthesis, which also is as much a part of proof as the intellectual examination. It is these new faculties that are strongly appealed to in Theosophy. It is they, as well the intellectual processes, that make the inquirer feel progressively that somehow the Theosophical scheme is a wonderfully attractive and comprehensive scheme. The more he examines critically, the more the scheme becomes clearer to the imagination.

Among the great teachings in Theosophy, two that stand out are the ideas regarding the nature of man, and those regarding the world process in which we live. Man, both in the general and in the particular, is regarded as an embodiment of virtue and beauty. He is fundamentally divine and immortal, whatever be the character which he reveals as he manifests in a physical body. Man is an immortal soul, possessed of wonderfully latent attributes of virtue, beauty and self sacrifice. But all these have slowly to be manifested by him, in a process of living on earth in physical bodies in succession. The purpose of man's existence is not to escape from some danger with which a God threatens him, but rather to work at his character, till he reveals slowly its beauty and goodness. The Theosophical conception of man makes him, not merely an angel who is some day to live in a heavenly kingdom for ever and ever, but an angelic human being with executive capacity in addition to his love and beauty, who will live in the universe so as to transform it from what it is into something more ideal. Human perfection, to the Theosophist, is not a matter of living in an eternal heaven, but working at this universe in order to transform it and bring out from it the hidden germ of idealism which is inherent in the very substance of which the universe is composed.

Theosophy fully accepts all that science says concerning the structure of man's body and the past history of it, which links him to some common ancestral form from which are descended both the anthropoid apes and man. The ladder of evolution which science shows is accepted without hesitation in Theosophy. But, while science calls man only the physical form which has descended from the animal kingdom, Theosophy calls man a spiritual Monad, who, for the purposes of his growth, takes in due time the physical form which has been prepared for him by the evolutionary process. The fact that man's body is linked by descent to animal forms does not make man, who is a soul, allied to the highest of the animals. Man, the soul, is a fragment of the Divine Fire, which has descended into incarnation for the purpose of revealing the divine attributes within it.

Theosophy accepts fully the inequalities of mental and moral nature, which are obvious among men. But these inequalities are like the inequalities of children in a school. There are the little children who have just entered the kindergarten, and there are the older children who have been many years in school, and are at the top class and ready to pass on to a university course. Similarly all souls, while fundamentally divine and so partaking of the nature of goodness and virtue characteristic of them in their own spiritual realm, yet enter into the process of evolution at varying periods. There are souls who began their evolutionary work long ago, and there are others who have comparatively recently started on their career. Like the children in the kindergarten, who are not able to undertake the intellectual tasks of the older children, so the young souls, who have comparatively recently begun their evolution, are not able to subscribe to the high moral standard which is perfectly natural for evolved souls. Cruelty, immorality and vice in all forms are the result not of wickedness but of a lack of

strength to grapple with the stress of physical evolution, on the part of the younger souls, who have lately begun their work. The capacity for virtue and the intellectual and spiritual vigour of the elders of humanity are due to the fact that they have worked in the school of life many more ages.

While then inequalities exist of mental and moral nature, they do not in any way affect the fundamental fact that both old souls and young souls are linked in one great brotherhood of responsibility and mutual service. Aristocracy is a perfectly natural thing in the evolutionary process. But the more one is the true aristocrat, the more he identifies himself with the least cultured and the most helpless. Under whatever name the State works, whether as a monarchy or an oligarchy or a democracy, those who finally lead the nation are always the older souls who have qualified for leadership by self-sacrifice. Rank and birth, divisions of caste and class, do not in the least matter when it comes to an advanced soul proving his worth, and offering himself for the leadership of his fellowmen. He who is capable of leadership is the soul who is advanced, because he has lived longer, and therefore knows by direct experience the wonderful idealism of the Divine Plan.

As has been said many times already, Theosophy fully accepts the facts of science with regard to the evolutionary process. But all the time Theosophy sees not merely the physical evolution ascending from one type to another, but a more wonderful evolution of an ascending life. It is the life underneath everything which far more inspires the Theosophical student. A diamond to the Theosophist is not merely a crystal of carbon atoms, but a wonderful life which organises carbon atoms into a particular beautiful formation. The sunset is not merely the refraction of rays of light through particles of water, but a divine thought which manifests itself through the physical phenomenon which science calls

refraction. A field or a forest, a lake or the great sea is not, to the Theosophist, a mere material object, but the physical embodiment of a wonderfully expanding, hidden life, which ascends from form to form, ever revealing new beauties of its hidden life. All nature is alive to the Theosophist, and speaks a message of idealism which modern science has yet to discover.

To the Theosophist the whole universe, with its myriads of stars and attendant planets, is the embodiment of a process which is steadily at work, unfolding hidden beauty as the bud slowly unfolds the beauty which is in it of colour, shape and scent. To think of an electron or to look at the stars is for the Theosophist to feel himself in the midst of a vast process of idealism, which is trying to whisper to him a message of the good, the true and the beautiful, which has an immediate application for his daily life. Every fact of knowledge which modern science has gathered is treasured by the Theosophist, because each fact reveals something of a fragment of the Divine Plan.

The conception too of God, in Theosophy, is filled with both intellectual and emotional appeal. I have already said that, to the Theosophist, man contains within himself the nature of the Divine. But not only man; every fragment of matter is in a way the embodiment of that same mystery which we call God. It is God who is the stone; it is God who is the life that works upon the constituent atoms and molecules of the stone, and makes it the conglomerate mineral; it is God who mixes the substance of the earth and builds out of them the plant and the flower. It is God who appears as the primitive soul of the savage, and it is God who is the great Saviour of humanity. Theosophy does not merely proclaim this Immanence of God, for it tells us that Divine Nature exists not only in the form of Immanence, but also in the form of the Transcendent Godhead. What is the

nature of the Transcendence? Theosophy does not set out to describe in detail, for it is just on that matter of the Transcendent Godhead that all the existing religions have quarrelled, because each proclaims to have the one and only truth concerning God's nature. Theosophy prefers to bring all the truths of religions, and present them with the utmost friendliness and enthusiasm, leaving to each inquirer to delve into the recesses of his own being, and from there to state for himself whether the Transcendent Godhead is a Personal God or an Impersonal God. These are truths too deep for statement in books. That is why Theosophy, though it is full of the beauties of a theistic creed, yet is at the same time a glorious pantheistic revelation such as all the greatest philosophies proclaim.

As one by one the great process of spiritual evolution unfolds itself before the imagination, the student cannot help being intensely fascinated by the picture. It is perfectly true that he will have to accept again and again what cannot be proved. But once again, I would point to the fact that mental proof alone is not the sole criterion of judgment. There is such a thing as that sense of fitness to which I have referred, and also that craving for synthesis which becomes more and more pronounced, as we cultivate ourselves. It is these elements which appeal to the mind, as the Theosophical scheme is closely examined.

If any scheme of idealism is likely to be true, because it fits in with the facts of science and the sense of idealism of the greatest of men, then Theosophy is as likely to be true as any other body of thought which has existed in the world. The inquirer will feel intellectually that it would be a thousand pities if Theosophy were not true, because it is so far the most ideal scheme which his intellect has been able to find. I recognise that feelings and emotions are not the final criteria as to matters of fact. But equally I have pointed out that we

have within us deep intuitions, which make us realise, however dimly, that truth is inseparable from our nature, being mysteriously part and parcel of our hidden self. There is an inner appeal in Theosophy not merely to the mind, but also to the depths of our moral and spiritual nature. Because of that, the appeal of Theosophy slowly becomes like the shadow from which we cannot separate ourselves. Wherever we look at life and see the inequalities of men and of their suffering, we cannot help being reminded of Reincarnation, and we instinctively conjure up the visions of the day when these suffering and limited men and women shall live nobler lives with larger opportunities. When we see a little wild flower, we cannot help thinking of the day in a future age when the life of that flower shall manifest a larger beauty in an angel.

Theosophical ideas become so interwoven with our thought and feeling that we begin to live a new form of life, which is not merely mental. An intuitive element to every thing in life becomes one of the proofs that the Theosophical philosophy is at least a finger-post pointing in the right direction. When all is said and done, the truth of a thing is established by us very largely because we cannot think of life without that truth. That can be said with regard to the truths of Theosophy. The day comes when the student cannot think of life unless the great Theosophical scheme of idealism is inseparable from life.

In this daily life of ours with its struggles and bitter disappointments, we want some source which will reveal in our nature hopefulness, trust, self-reliance, and above all the spirit of daring and sacrifice. Whatever are the ideals at which we gaze, so long as they release power within us, those ideals are valuable to us. This is what I finally claim for all Theosophical truths. Each Theosophical truth soon passes from being a mere intellectual conception, and becomes a source of power in our nature. This power steadily

increases, till the proof of Theosophy is that the character transforms itself till it becomes more effective and true and beautiful.

The final test of truth concerning anything is the fact that it releases in us greater enthusiasm, and above all a greater sense of self-sacrifice and a readiness to dare everything, because life is full of intense self-expression with that truth as a part of us. That is what those of us who are older students of Theosophy have found from day to day. Many Theosophical problems are still puzzles to them. But they have each year solved something of the great mystery of life, and in the solution found what religion calls salvation. They have realised the sense of being "saved," that is, safe in front of temptations to selfishness, safe in front of cowardice in trial, sure of immediate response to every demand to sacrifice.

We who have lived Theosophy to the measure of our ability feel "safe," because we can trust ourselves to do the noble deed, not because of any material or spiritual rewards, but because nobility is inseparable from our spiritual nature. It is the discovery of ever new elements of mystery and glory in the spiritual nature within us, and also in all things animate and inanimate round us, which is the prize which Theosophy gives to all who follow her.

C. Jinarājādāsa

PHILOSOPHIC EVIDENCE FOR THE EXISTENCE OF THE FOURTH DIMENSION OF SPACE

By A. C. HANLON

THE domain of philosophy is at once both simple and grand. It is grand because of its universality, and simple because the distinguishing feature of all universal propositions is their utter freedom from complexity. No better definition of philosophy could there be than Pythagoras' "Knowledge of immaterial and eternal things". Philosophy is concerned only with infinite things. Now and again a proposition is framed that seems philosophically sound and, so far as experience shows, unimpeachable, and it is generally accepted as an absolute truth when actually it is only a relative one.

We hear much nowadays, too much perhaps, of the scientific mind. There is a philosophic mind also, a mind cast in its peculiar mould. Science is concerned with changing things, philosophy with eternal things, and the test of the philosophic mind, before admitting anything into the immaterial temple of philosophy, is "Is it infinite?" While the philosophic mind finds its greatest assurance in its own conclusions despite the contradictions of empirical evidence, it nevertheless asserts that somewhere in the material universe there must be evidence supporting these conclusions, since, after all, the universe is only an expression of philosophic truths.

The philosophic test then is "Is it infinite?", and so, remembering this, we can weigh the philosophic evidence for

the existence of a fourth dimension of space. Although in the future, for purposes of expediency, I shall attempt definitions of space, yet I have come to the conclusion that space is indefinable. Space has that absoluteness that places it beyond definition and yet makes it possible to define it in innumerable ways. No one definition can ever be complete, although, if it is true within its limitations, it will serve as well as any other definition to lead to deeper truths, or to the Final Truth.

It seems to me that, in the pursuit of space, the mind is ever confronted by matter; to look out over space is to find other worlds, to look into space is to find finer matter. To look into space, what is meant by that? So long as we think of space as a connection between us and the exterior world, so long will a great part of the true nature of space evade us. We must learn to look into space as we would look into a painting. Outwardly the painting is but a plane of colour, but it has a message for us. Outwardly space is but a field in which the universes move, but it is more than that. It also has its message. But we must look into it as we would look into a painting. By the aid of such simple things as a canvas and oils we can come into touch with something immeasurably greater than these things. With the aid of the simplest of forms we can also come into touch with a space immeasurably greater than our space, matter immeasurably subtler than physical matter.

My concern now is not, however, to show how to come into touch with this higher space, but to demonstrate its existence.

The proposition on space can be worded somewhat as follows, "Space is infinite in every dimension." That is a proposition to which the philosophic mind can take no exception, for it means that space extends to infinity in every dimension. What can be taken exception to, however, is a misinterpretation of the word "every" which is unconsciously

translated to mean "three". The proposition "Space is infinite in only three dimensions" (to add a word to emphasise the meaning) is philosophically unsound, and therefore untrue. The idea of finiteness is obtained purely from empirical sources, and philosophic truths are not based merely upon the evidence of the senses. There is this difference between relative and absolute—that is philosophic-truths; while the former are true in only one instance, the latter are always true.

The evidence denoted by the title of this essay could be very briefly set out as follows. Space is here treated objectively.

Proposition: Space is infinite in every dimension.

Proofs: There are two aspects contained in the proposition to be demonstrated: the infinity of space in each dimension, and the infinity of space dimensionally.

Proof I. If a particular space, *i.e.*, of one, two, three etc., dimensions was limited in its extent, that limitation must be either material or non-material. Matter, however, cannot limit space since it occupies space, and to say that the limitation is not material is to say that it does not exist. The limitation of the extent of space is inconceivable because the existence of space is a necessity to the conception of a limitation, and therefore any limitation we conceive must be in space and not out of it. The conclusion then is that space is infinite in extent.

Proof II. If space is limited to three dimensions, that which limits it must be either outside or within the three dimensions. It cannot, however, be within, for we would then have the anomaly of a limiting thing being the limited thing. As shown in Proof I three-dimensional space is infinite in extent, but, even if we were to allow that a limitation could exist in three dimensions, it could only be a limitation of the extent of three-dimensional space, and not

that which limits space to three dimensions. The limitation, therefore, must be outside three dimensions. As this limitation must occupy space to be outside three dimensions, it must be in a different kind of space, and differences in spaces lie only in differences in number of dimensions. The simplest space not included in three-dimensional space is a four-dimensional space. Therefore the limitation of three dimensions must be the fourth dimension. But the fourth dimension must be limited also, and similarly so with that which limits the fourth dimension, and so on *ad infinitum*. Therefore space is unlimited dimensionally.

Corollaries: A thing cannot be limited without being limited by something (of necessity material), and therefore to grant that there is a restriction and at the same time to deny a restrictive thing is to set up a contradiction; to admit that the visible world is limited to three dimensions, and to deny the existence of that which limits it (of necessity the fourth dimension) is to create the same contradiction. But to admit the existence of the fourth dimension, and to deny the existence of the fifth is to occupy, if possible, an even more untenable position.

Since there cannot be space where there is no matter, to say that space is infinite in dimensions is to say that matter is infinite in dimensions. Just as space cannot in any way be limited since all limitations occupy space, so matter also is unlimited since all limitations are material. Thus, with the same breath that it is stated that matter is limited, it is asserted that matter transcends limitation. Matter is both slave and master.

It may be asserted—it can never be argued logically—that space and matter, for some reason that will never be known, have been cast permanently in three dimensions only. It may be contended that no other form of space and matter is possible. An elementary knowledge of the theory of the

fourth dimension would show on what thin ice such assertions as these find support. There can be no disputing that the fourth dimension is theoretically possible, for it is within the power of the mind to attain to a knowledge of four-dimensional forms and movements that falls little short of the real thing. There are a few minds that have perceived the fourth dimension in its fulness, but even to such as these how to describe this fulness is a problem that will always remain a problem. It is something to be experienced, not described, and in this experiencing all three-dimensional limitations drop away from the mind. It is for no one to define limits blindly. I say blindly, for to earnestly seek limits and define them is to pass beyond them. Limitations are relative and not absolute. Such propositions as "Space has only three dimensions" can become superstitions.

In presenting the preceding argument briefly there is much that needs elaborating, and indeed, at first sight, it seemed almost hopeless attempting to formulate in so brief a form such an extensive argument, but for the sake of indicating my main contention that the fourth dimension is a fact in nature and therefore demonstrable philosophically, I have essayed such a demonstration.

The four-dimensional path, as an actuality, is as yet strange to the empirical world, but, if empirical philosophers and scientists are to be worthy of their callings, they must not fail when strange paths open before them, but, with courageous minds, follow truth even to annihilation. Let them rest assured, however, that truth never yet led to annihilation but to greater life, and that, through the portals of the fourth dimension, will be revealed a fuller philosophy and science.

A. C. Hanlon

THE SYMBOL OF THE WHITE LOTUS¹

By N. RAMAN PILLAI

ON this day, in every part of the world where there is a Theosophical Lodge, men and women meet together to pay homage to the Theosophical workers who have passed through the gates of death, leaving behind them indelible footprints on the field of service. The recollection of their physical plane activities which were marked by selfless devotion and sublime love calls forth from the inmost depths of our hearts our warmest gratitude and admiration. Among them, the name of Helena Petrovna Blavatsky, the great messenger of the White Lodge, stands out in towering prominence. The White Lotus Day is held sacred principally to her memory.

To a Non-Theosophist, the question will naturally arise why the Lotus, especially the white variety, should be associated with her name. From the remotest antiquity, the followers of almost all the great religions viewed the lotus as a sacred symbol carrying with it a depth of philosophical meaning and high esoteric significance. The Hindūs represent the universe as a lotus flower evolving from the central point in the waters of space, on the serpent of Infinity. Hence, the allegorical representation of Vishṇu as Shrī Paḍmanābha who is resting on Ādi-Sesha, and from whose navel springs the lotus that supports the four-faced Brahmā the Creator.

¹ Portion of a lecture delivered at the Anantha Lodge, Trivandrum, on White Lotus Day, 1927.

Lakshmi, the female aspect of Vishnu, is also depicted as floating on a lotus flower, having come into being during the churning of the Ocean of Milk. The ancient Egyptians described the Sun under the form of Horus rising from a full-blown lotus—the universe. Horus was represented as coming out of the lotus of the Celestial Nile. Isis is very often shown as holding a lotus in one hand and in the other a circle and a cross. Coming to Buddhism we find Avalokitesvara described as Padmapāni—the lotus-bearer. He is sometimes represented as having four arms, in one of which he holds a lotus, and sometimes shown as having two arms. As Bodhisattva He is said to hold a white lotus in His hand. In Christianity, this ancient emblem has been replaced by the lily. The Archangel Gabriel appears before Virgin Mary, in the picture of the Annunciation, holding in his hand a spray of lilies. The symbolism of the lotus in the hand of the Bodhisattva who announced to Queen Māyā-Devī the birth of Lord Buddha, is identical with that of the lily in the hand of the Archangel at the Annunciation. The symbol of the lotus together with the significance attached to it having become a root idea among the ancient Āryans before they branched off from the cradle of civilisation in Central Asia, it has coloured the religious beliefs of the several sub-races of the great Āryan race.

The lotus is the symbol for the cosmos and also for man. Our solar system is compared to a cosmic lotus flower of several petals and several colours, usually seven, with the sun as a golden pistil in the heart of the flower. This comparison, far from being a mere poetic description, is said to be based on the actual facts of nature. To us who are able to have a glimpse of the Plan only from the stand-point of ordinary humanity, the planets of the system appear as separate units each working in space under a great law. Those who are able to see the larger aspect of the system from higher planes

say that there is, in reality, a connection between the spheres, which could be grasped and understood by persons who have studied the subject of the fourth dimension and are familiar with the idea of an extension beyond the three dimensional space which alone is within the ordinary reach of our brain-consciousness. Whatever exists in the universe is the result of natural forces working under cosmic laws. While science has much to say on each of these forces, it ignores the fact that behind every force there is always a Living Intelligence directing and guiding it. All the great religions give to the Great Intelligences their rightful place as centres or channels through which the energy of the Logos flows. They are really the Septenary Manifestations of the One Indivisible, and they are regarded as differentiated aspects of the Logos during the progress of manifestation in a Kalpa, at the end of which, or when the manifestation is withdrawn, they are re-united on the plane of the One Reality. These seven Lords of Rays, or seven Planetary Logoi, are called by different names in different religions. The Hindūs call them Ṛṣhis or Kumāras and sometimes Prajāpatiṣ, and their number and names are very often mixed up in the Purāṇas presumably to serve as blinds. The Zoroastrian scriptures name them Amesha Spentas or Amshaspands. In Buḍḍhism they are known as Dhyān Chohans, and in Christianity they are mentioned as the Seven Spirits before the Throne, or the Seven Archangels. Saint Denis spoke of them as the Builders and Co-operators. St. Augustine refers to them as having possession of the Divine Thought, and St. Thomas Aquinas wrote about them as Secondary Cause of all visible effects. Each Planetary Logos represents the synthesis of particular types of energy, and the influence of each affects particular types of matter. So that their spheres of influences within the system follow an arrangement analogous to that of the petals of the lotus flower. The above

is one of the causes which gave rise to the grand conception of the universe as a lotus flower.

As applied to man, the root of the lotus which is fixed in the mud is likened to his material life, while the stalk which runs up through the water typifies his existence in the non-physical worlds of the personality, and the flower on the surface of the water, which is always "a thing of beauty and a joy for ever," is emblematical of his spiritual existence. Its mystic meaning in the East is chiefly associated with the idea of creation or generation—the productive power of nature through the agency of spirit and matter.

This symbol, whether regarded as the lotus or the water-lily, signifies the same underlying idea in all the religious systems, *viz.*, "the emanation of the Objective from the Subjective, Divine Ideation passing from the abstract into the concrete or visible form". Just as the future lotus flower is hidden in the seed, the Great Plan remained concealed in the Divine Thought. In other words, before the things which are the objects of our senses became materialised on our globe, their spiritual proto-types existed in the immaterial world. Sri Sankarāchārya expresses the same idea in the phraseology

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पम्

The Creative God being Divine Thought made visible, or to put it philosophically, Divine Manifested Ideation, the archetypal forms appeared only with that manifestation, or, when the Undifferentiated appeared in Differentiated aspect. As the Macrocosm, so is the Microcosm. As above, so below. Hence the lotus is also symbolical of men considered as Monad or Koodastha, the undifferentiated spirit aspect, and as Jivātmā or Ego, with its differentiated triune aspect of Ātmā, Buddhi and Higher Manas, Ātmā standing for Ahankāra or differentiated self in the vedāntic language. When we read the literature on yoga we find that it is brimful of the lotus

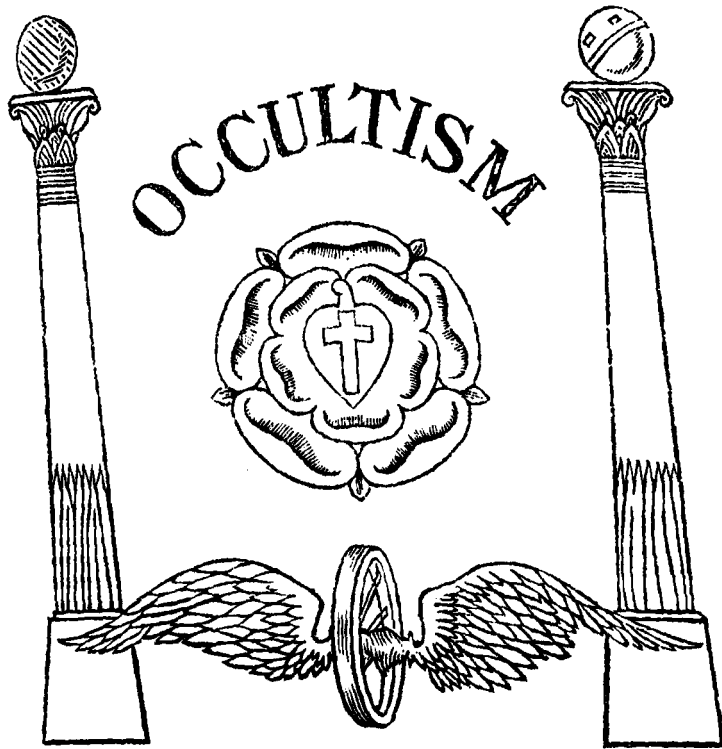
concept in another form. The Chakras, which are force-centres or points of connection through which Divine energy flows from one plane or vehicle to another, are described as lotuses, each having a specified number of petals with distinguishing colours. The stalks are embedded in the spinal column or Brahma-danda, while the flowers open on the surface of the etheric double. Here again, the analogy between the cosmic and human schemes is illustrated in the number and arrangement of the major and minor centres. We have next the Egoic Lotus of the Kāraṇa Sharīra with its mystic whorl of petals the formation of which is said to depend upon our progress in the ladder of evolution. Nowhere is the symbol of the lotus more grandly conceived than in the great mystic formula of Buddhism "Om Mani Padme Hum". The jewel in the lotus refers to the indissoluble union between man and the Logos. It is said to mean "I am in Thee and Thou art in me". Herein lies the pith and essence of the idea of the lotus as applied to God and to man.

As regards the White Lotus, it has to be observed that the language of colour is a secret known only to the initiates. It is stated that the colours which we see with the physical eye are not the occult colours of Nature. Certain rates of vibration act upon the mechanism of the physical organ of sight, and the effect produced points to a certain kind of colour. The colours we see are said to be the reflection of an illusory appearance of the true colour. Every colour in the cosmos exists in three forms—the true colour, its illusory appearance and the reflection of the latter. The illusory appearance is contacted when one is able to see through what is known as the third eye, or the eye of Shiva, in meditation; while the true colour is seen when group consciousness, for the attainment of which the Higher Self or the Ego must completely dominate the Lower Self or the Personality, is merged in that of the Divine. The White Ray

potentially contains all colours. The seven prismatic aspects of colour were born from the One White Ray or Light, and every colour is finally absorbed in the White Ray of Divine Unity. Hence the importance of the White Lotus.

Such in brief is the significance of the symbol of the White Lotus which links up the memory of the great soul who ushered into the world the light of Theosophy in its present visible form.

N. Raman Pillai



ON THE BEGINNINGS OF CO-MASONRY

By RT. REV. J. I. WEDGWOOD

AN odd slip of paper has been lying on my desk for some months, bearing the inscription: "Lanterne: *Histoire de la Franc-Maçonnerie Française.*" A praiseworthy attempt to bring order into my work and surroundings has led me eventually to purchase the book! ¹ Besides a very well-rendered and informative account of French Masonry in general I find some comments on the origin of Co-Masonry, an abstract of which may be of interest to English-speaking Co-Masons. Not very

¹ Paris: Emile Nourry, 1925.

much seems to have been written about the beginnings of the Co-Masonic movement. I myself gathered together a few facts when I was Grand Secretary of the British Administration many years ago,¹ and the only information then available was a Transaction No. 1 of the Dharma Lodge, Benares, and Dr. Georges Martin's *Etude Abrégée de la Franc-Maçonnerie Mixte et de son Organisation*.

There is no need to resume all these facts here. Modern Co-Masonry may be said to trace its origin to the initiation of a well-known authoress and lecturer, noted for her services to humanitarian and feminist movements. Her name was Mademoiselle Marie Deraismes, and she was initiated in the Lodge *Les Libres Penseurs* at Pecq in the Department of Seine et Oise, on January 14th, 1882. This Lodge belonged to an Obedience called *La Grande Loge Symbolique Ecossaise*, constituted two years previously by certain Lodges which revolted from the authority of the Supreme Council of the Ancient and Accepted Scottish Rite for France. There had been much recalcitrance against the autocratic constitution of the Supreme Council on the part of some of the Symbolic or Blue Lodges (as are called in France those which work the first three degrees). One point of contention was that the Supreme Council had judged it prudent to retain the formula of the Great Architect of the Universe at the head of its diplomas. In practice it differs little if at all from the attitude of the Grand Orient. But it belonged to the fellowship of the Supreme Councils of the Scottish Rite, and had to make this much of sacrifice in order to remain there. One of its Lodges, *La Justice*, was admonished in 1865 for having omitted the words "To the glory of the G. A. O. T. U." on its summonses, and the case was not singular. Another in 1868 desired the suppression of the title Prince Mason, and was put in its place (3°) by the supreme authority. The discontent

¹ *Universal Co-Masonry: What is It?*

culminated in the revolt of twelve Lodges, who formed their own Craft government, independent of higher degrees, and became the aforementioned *Grande Loge Symbolique Ecossaise*. Needless to say, the Great Architect disappeared from their proceedings. But they were full of energy, and were presently recognised by the Grand Orient and by some foreign Jurisdictions. Later they were able to enter into friendly relations with the Supreme Council. In 1895 the Supreme Council conceded autonomy to its Blue Lodges, and gave over its powers for the Craft Degrees to the *Grande Loge de France*, and in the following year the *Grande Loge Symbolique* made common cause with the body whose creation it had hastened. Two Lodges of the *Grande Loge Symbolique*, however, stood aloof from this fusion—*Diderot* and *La Philosophic Sociale*, of which we shall have occasion later to speak.

The action of *Les Libres Penseurs* in initiating a woman was not an isolated act. Two other Lodges of the *Grande Loge Symbolique* had envisaged the possibility. *La Justice*, says Lantoine, which had headed the revolt against the Supreme Council, had voted in favour of the principle, and *La Jérusalem Ecossaise* asked for authorisation to form a mixed Lodge under its surveillance. *La Grande Loge Symbolique* was not favourable to the project, and gave as its justification that it was the “*gardienne solitaire et responsable d’une tradition séculaire*”.¹ *Les Libres Penseurs* had decided to initiate Mademoiselle Deraismes, and did so against the ruling of the *Grande Loge Symbolique Ecossaise*. I said in *Universal Co-Masonry: What Is It?* that the motto of the Obedience was “A Free Mason in a Free Lodge,” and that “*Les Libres Penseurs* was suspended for putting the family motto into practice. It would seem from Lantoine that this is not strictly so; the Grand Lodge said that if *Les Libres Penseurs* persisted in its project, it must disengage itself from their

¹ Lantoine, page 364.

Obedience (which appears to have been in the nature of a rather free democratic federation), and the Lodge accordingly did so and "resumed its liberty".

Our readers will have already reached the opinion that the Brethren who belonged to the Obedience (if such it can be called) of *La Grande Loge Symbolique* were a rather turbulent lot. Accordingly, they will not be surprised to hear that stormy scenes ensued, and with characteristic instability the Lodge *Les Libres Penseurs* purged itself of its act and submitted to its Grand Lodge. Lantoine remarks that this "revolutionary gesture which, had it been practised by men of reflection, would have been an interesting departure, had no morrow".¹ In 1890, we are told, *La Jérusalem Ecossaise*, of which Dr. Georges Martin was Master, sent out a circular to all Lodges in France, inviting them to study the question of admitting women. The idea seems to have been that the new departure should run on lines parallel to the Adoptive Lodges which had once existed, and even flourished, in France. A masculine Lodge should take under its wing a mixed Lodge. Eventually, as we know, Dr. Martin prevailed upon Mademoiselle Maria Deraismes to found in 1894 the first Co-Masonic Grand Lodge, entitled *Le Droit Humain : Grande Loge Symbolique Ecossaise*.

Lantoine gives us his own version of how this was received. Naturally, he says, all the French Obediences refused to recognise this new schismatic power, and the original *Grande Loge Symbolique* was not a little irritated that the *Droit Humain* had made this attempt to capture its undertaking. But what could they do except protest? Georges Martin pointed out that Maria Deraismes had been made a Mason in an entirely regular fashion at Pecq, and that she was free to use her quality as Mason to initiate in her turn. The reasoning is specious, because she had only been received

¹ Lantoine, page 383.

as Apprentice, and had, in fact, attended the Lodge but once, and that on the occasion of her initiation. Even if she had been a Master Mason, she would not have been entitled on her own authority to start a fresh nucleus of Masonry. On the other hand, Georges Martin had a position of some importance in the outer world. He was a Municipal Councillor of Paris and Senator of the Seine. Several members of *La Grande Loge Symbolique* had been his colleagues in this political work, and the Lodge contented itself with showing him, with some acerbity of language, that they were not ignorant of the real instigator of this *coup d'état*. On the other hand nobody seems to have thought of pointing out that Mademoiselle Deraismes had only received the First Degree. It was twelve years after the event! Lantoine then seems to permit himself a quite unjustifiable insinuation, for he adds that one could without perturbation allow oneself the audacity to affirm that she had received the three degrees in one sitting. Who would think of referring to the Minutes of the Lodge *Les Libres Penseurs* which in 1894 was no longer existent?

Our author describes Dr. Georges Martin as taking a boundless pleasure in the vicissitudes of politics and Freemasonry, and remarks that he was able to ensure a magnificent flight for the *Droit Humain*. He credits Dr. Martin with a fervour in the promotion of his feminist work which never flagged till his death. All those who knew Dr. Martin, as I myself had the pleasure of knowing him, would unhesitatingly credit him with entire sincerity of purpose. He was not always discreet, perhaps, in the means he employed to further his ideas. I well remember his creating a commotion in the large international gathering of masculine Masons at the Hague at the time of the opening of the Peace Palace. But he was one of those pioneers of human welfare to whom one looks with respect and admiration. And he was imbued throughout with the spirit of Freemasonry. We are told

that Clémence Royer was elected Honorary Master of the Lodge, and that Madame Marie Georges Martin directed its labours "with admirable authority". To that I can agree. According to Lantoine, the *Droit Humain* was a success, and as recruiting was conducted with prudent intelligence, the undertaking seemed likely to make for the definite entry of women into Freemasonry.

Lantoine points out that in 1900 ninety-three deputies of the Grand Orient voted for the participation of women in Masonic work against 144 opponents, and in the following year 104 against 134. He speaks rather happily of these as honourable defeats, which enchanted Georges Martin, the more so as victory would probably have upset his plans. The *Droit Humain* would have been ruined if the regular Obediences had turned Co-Masonic. He says that Dr. Martin judged the admission of women to be exceedingly dangerous; he very much preferred that Co-Masonry should exist as a movement apart.

In 1896 the Grand Orient required those of its members who belonged to the *Droit Humain* to give up their membership on pain of expulsion. In 1909 this injunction was not only repeated, but the Grand Orient went so far as to authorise its Lodges to refuse entrance to their temple to members of the Grand Lodge who belonged also to the *Droit Humain*. In 1920 the Grand Orient recognised the *Droit Humain*, in the sense that male members might be admitted to the Grand Orient but not ladies. Lantoine rightly says that this situation is a little ambiguous and even paradoxical, for an Apprentice of the *Droit Humain* can gain admission to a Grand Orient temple, the doors of which would remain closed to its *Grande Maîtresse*. This, he says, does not seem to accord with the feminist doctrine of the *Droit Humain*, but the latter is open to reply that a battle is not always won by the first engagement, and that a

partial success is not to be despised. The Grand Lodge of France, in its relations with the *Droit Humain*, has shown itself somewhat distant, but more courteous. In 1903 it conceded the quality of Masons to members of the *Droit Humain*, but it regards them as irregular. On account of this, male members of the *Droit Humain* are not re-initiated into Lodges of the Grand Lodge, but regularised. I passed through such a process of regularisation myself in 1912. It does not discriminate between various mixed bodies. Some prominent members of the Grand Lodge, including, I believe, one former Grand Master, are in favour of its according recognition to the *Droit Humain*, and I believe that the question comes up for discussion every year.

Recognition by the Grand Orient has, perhaps, not been an unmixed blessing, for our Order in France has not been able to escape a certain submergence by so powerful a body. There seems even some danger that the Grand Orient may come to regard the *Droit Humain* as a feminine extension of itself. It is no secret that the Grand Orient is a powerful influence in French politics. Masculine Freemasonry in England has consistently forbidden its Lodges to enter into discussion of religion or politics. The Grand Orient, on the other hand, has been a political caucus. In 1877 the Grand Orient abolished the regulation which had obliged its members to believe in the existence of God and the immortality of the soul. There might have been much justification for the point of view if it had simply implied equal tolerance for those who held such beliefs and those who could not accept them. But the Grand Orient has, in fact, become actively intolerant of "spiritualist"¹ tendencies. Besides being anti-clerical, it works actively to substitute materialism for any form of spiritual philosophy. The divergence between Anglo-Saxon

¹The cult of intercourse with spirits is in French called *spiritisme*; *spiritualisme* is the philosophy of which materialism is the negation.

and French Masonry is chiefly to be explained by the quite different conditions under which the two systems have had to work. In England the Reformation won for the people a certain freedom of religious thought and expression. In France it was Freemasonry which made itself the instrument of religious and social emancipation, a rôle which it never had to play in Anglo-Saxon countries, where such emancipation has easily and swiftly followed the development of thought. There is, of course, much justification for the amused contempt felt in France for the pomposity and social snobbery of English Masonry. Speaking of the decision of the Grand Orient, Lantoine says :

This scandal had at least the effect of proving, through the anger it roused amongst Anglo-Saxons, that for these last Freemasonry is only a sect enfeoffed with the Christian religion. From time to time this sect has camouflaged itself in Liberalism by accepting one who serves another faith¹ but it is, and remains, hostile to all philosophy. Our neighbours go into Lodge not in order to think, but in order to while away their time with symbolical games and pompous gestures, which, by the way, they do not understand, and to devote themselves to gastronomic pleasures. The Grand Orient gave the effect of being badly brought up, like a man who offends against respectability in a drawing-room, those present passing their personal opinions upon the incident. The irritation of the English has not died out, and the temples across the Channel do not open their portals to a French member.²

This derision is only part justified. The English are not a nation of philosophers, taken as a whole. But the fact is simply that the vast ocean of England's intellectual life does not need to find its outlet in Masonic Lodges. Freedom of speech has always been sufficiently tolerated to have rendered such a *milieu* unnecessary. To say that English Masonry is hostile to all philosophy is ridiculous. England has had its bout of atheism—the less severe because the Reformation had already broken the domination of the Roman Church. Consequently, English Masons do not have to occupy themselves with

¹ This is ludicrously untrue, as British Freemasonry in India amply proves.

² *Ibid.*, p. 348.

anti-clericalism, and such of their philosophic studies as have special relation to Freemasonry tend towards Theosophy and mysticism, in which the symbolism and ceremonies of Masonry are rooted. Incidentally, it may be added that the contribution of British writers to Masonic history and archæology is unsurpassed, as the citations in M. Lantoine's own earlier pages testify. Anglo-Saxon Freemasonry and French Freemasonry have developed in quite divergent directions, and it is to be hoped that the Co-Masonic Supreme Council will continue to realise that Masonry is no more the appanage of the Grand Orient than it should be of the Grand Lodge of England.

There is another incident in this story of Co-Masonic beginnings which is not without its interest. I have already spoken of two Lodges, *Diderot* and *La Philosophie Sociale*, Lodges forming part of *La Grande Loge Symbolique Ecossaise*, and which stood out when the latter mingled its destinies with the Grand Lodge of France. It would seem that these Lodges entered into fraternal relationship with the *Droit Humain*, opening their temples to visitors of both sexes from that Obedience. It appears that these Lodges in their turn began to initiate women, and eventually the *Droit Humain* found it necessary to break relations with them.

M. Lantoine is not least interesting when he writes of the elevation of the Co-Masonic governing body from a Grand Lodge into a Supreme Council. Steeped in the atmosphere of the discussions between the oligarchic Supreme Council of France and the democratic and republican element in the Blue Lodges, he foresees trouble on account of these changes, arising from the incompatibility of the two tendencies. Dr. Martin had himself been a protagonist of the democratic *Grande Loge Symbolique Ecossaise*. The truth seems to be that Dr. Martin was faced with the question of extending Co-Masonry outside his native land, and had grown persuaded

that a Supreme Council of the Scottish Rite, controlling the Degrees from the 33° down to the 1°, was the most suitable form of organisation for this purpose. This was said to apply especially to America. A point of some significance that we learn is that Dr. Martin had never himself possessed the 33°. He is alleged to have had recourse to a member vested with the necessary powers, who conferred them upon him. It is suggested that this member was of the Grand Orient. The conditions under which the 33° may be conferred by the Scottish Rite Supreme Councils are especially severe and would have precluded this Degree from being conferred regularly upon Dr. Martin. The same may be said of the Grand Orient. The communication of this Degree seems to be surrounded with mystery. The name of the member who thus stepped into the breach was not disclosed, and we have to accept Dr. Martin's word for this chapter of our history.

Of course, I am narrating all this on the authority of Lantoiné. It may be that our Supreme Council has a perfectly satisfactory account of the whole proceedings to lay before us; but I must confess to having been struck in my earlier research into our history by the lack of precise information on this point. Our French Masonic Brethren are apt to take what I may, without offence, call the democratic and materialistic view of Masonic rites, and, without actually foregoing the act of consecration, might think that the main feature in the case was that there had been a decision on the part of the democracy and an election to the Degree. *Vox populi, vox Dei*, is somewhat of a watchword in these democratic days; and I heard recently of the case of a Lutheran bishop who appears to have been conducting ordinations while he was still a bishop-elect, and not yet technically consecrated.

Perhaps our Supreme Council may see its way to lift the veil from this mystery—that is, provided that it is itself in

possession of the information. I do not wish to be thought of as casting any doubt upon the veracity of Dr. Martin. As I knew him, he was pre-eminently a French gentleman. Personally, I have never seen any reason to suppose that our Order lacked the supreme power. My own prerogatives in the 33° (in the Scottish, Memphis and Mizraim Rites) were derived from John Yarker, whose line of succession was certainly "valid," and I was afterwards affiliated to this Degree by the *Grande Maîtresse* of the *Droit Humain*, Madame Martin, who conferred it upon me in Paris in the company of Miss Esther Bright, and in the presence of our own Very Illustrious Deputy, Dr. Annie Besant.

It need hardly be said that Co-Masonry has not ended with our Order. Exactly the same phenomenon has occurred within our ranks (both in the French Division of the *Droit Humain*, and on more than one occasion in the English Division) that led to the separation from the masculine Supreme Council in France of the *Grande Loge Symbolique Ecossaise*. There exist at least three other Co-Masonic Obediences in England. The dissident *Grande Loge Mixte*, which was created in France in 1913 or 1914, seems to have suffered a good deal during the war. Later it recuperated, and then several of the newer Lodges, which had not been concerned in the original quarrel with the *Droit Humain*, plucked once more at the maternal bosom and were reintegrated into the Mother Obedience. But the chief of the schismatic Lodges, *Sagesse*, seems still to maintain its independence. It works to the Glory of the Great Architect of the Universe. Our own Supreme Council of the *Droit Humain*, since its International Congress held in Paris in 1920, permits its Lodges to work either "To the Glory of the Great Architect of the Universe" or "To the Glory of Humanity". That marks an attitude of great tolerance on the part of a Masonic body French in origin and domicile.

Let me conclude by heartily recommending M. Lantoiné's book to my readers. It is full of interest and very well planned.

J. I. Wedgwood

THE WANDERER

WITH the wind, with the storm, through mountains
and woods,

Without a home or worldly goods,
I rove and wander wherever I list,
By nobody loved, by nobody missed,
Now staying, now leaving to wander on,
Hardly arriving and I am gone,
Seeking new footpaths untrodden by men,
Through field and pasture, through grove and glen.

O, let me rove with the wind and the stream
Through the realms of nature, through God's great
scheme,

Here and hereafter, through the regions of space
Where the stars are running their eternal race:
They are wanderers ever, without an abode.
Let the path they are treading be also my road!

ERNEST ERLE POWER

THE MASTERS :

FROM A CHRISTIAN POINT OF VIEW

By A SEEKER

(Continued from p. 327)

THE DIVINE SONSHIP OF MAN

IN the course of his address to the Athenian philosophers¹ S. Paul says that "in (God) we live and move and have our being," and then quotes with approval a saying of the Cilician poet Oralus. "For we are also His offspring."² The relationship existing between God and man is thus stated as that of Father and child in a natural, not a legal or transactional, sense. From what has been already said concerning God's Self-expression and outpouring of Himself through the Logos in Creation this will be sufficiently clear. God the Father is "over all, through all, and in all."³ But this truth has yet by the vast majority of mankind to be realised, not merely intellectually, but spiritually, in such a way that the consciousness of it will possess their whole being and govern their whole life. At present they are "alienated from the life of God through the ignorance that is in them,"⁴ and that ignorance has to be dispelled by the light of true knowledge.

¹ Reported in Acts xvii.

² XVII, 28.

³ Ephes, iv, 6. (R. V.)

⁴ Ephes, iv, 18.

How that ignorance came about will be in some small measure understood if some of the elementary facts of creation are borne in mind. Creation is, as we have seen, a dual process of involution and evolution, first the unfolding of the Divine life and energy in matter of successive grades of density, the quickening of that vast ocean of matter by the Spirit of God Who "brooded upon the face of the waters,"¹ and the "becoming" of all things through the Logos or Christ.² This becoming was and is, as the word implies, a continuing process, and it will last throughout the world-period. This Divine Self-expression through innumerable and infinitely varied forms reveals itself to us as an unfolding or evolution of that which is first infolded; it is a revelation of the manifold grace of God, life creating form, and in turn being conditioned by it and developing more of its latent powers through it; breaking those forms in what appears to us as death when they have reached the limit of their expansion, and thereafter creating fresh forms capable of giving fuller expression to the more developed life. So the great process of Evolution goes on. The indwelling life of God manifests first in the mineral, then in the vegetable, and then in the animal kingdom. At last animal man is formed as a result of a long creative process "of the dust of the ground"; and there is a living form which can be taken, indwelt, and used by a Higher Intelligence, coming direct from God, made in His image, possessing in latency all the Divine powers, needing only that they shall be developed through contact with an experience in the worlds which God has made to become an active and willing co-operator with Him in His age-long work. God as perfect Love must give Himself completely. He can never be satisfied except by His creatures becoming perfect as He is perfect.

¹ Gen., 1-2.

² S. John 1, 3; Col., 1, 15-17.

being "filled unto all His fullness,"¹ manifesting, not merely experiencing, His love and power, and so attaining to His Kingdom. So into the nostrils of man formed of the dust of the ground He breathes "the Breath of Life," and man becomes a living soul.² The "Breath" throughout Holy Scripture is a synonym for the Spirit. Here "the Breath of Life" stands for the spirit which is the real man who is made "in the image," the spiritual likeness, "of God". Sent down to become incarnate in an animal body, he is charged to work in the Garden of God, and to have dominion over all things. Looked at differently he is "God's husbandry,"³ sown "in the Adam nature" (ἐν τῷ Ἀδαμ), sown in "a psychical body" (σῶμα ψυχικόν), that it may be raised "a spiritual body" (σῶμα πνευματικόν), a body with all its spiritual faculties and powers developed, that "in the Christ nature (ἐν τῷ Χριστῷ) it may be quickened, and with Him who is the First-born inherit not only the Kingdom of the world, but also "the kingdom of the Heavens" (ἡ βασιλεία τῶν οὐρανῶν).⁴ But it is evident that when first the real man thus becomes incarnate he to a very large extent dies to the spiritual world to which he belongs, his consciousness is limited by the body which he then takes and by the circumstances of the world in which he then finds himself. The real man descending into incarnation has been not inaptly compared to a diver, who assumes a diving dress and descends into the dense element of water, in order to do his work and gather treasure. His consciousness and activity are limited both by the diving dress and by the water; but when he has mastered his conditions, he can gather treasure to enrich life in the world to which he rightly belongs. One thing to which man dies through his descent into matter is the consciousness of

¹ Ephes, 3, 19.

² Gen., 2, 7.

³ I Cor., III, 9.

⁴ See I, Cor., XV, and the Parables of the Kingdom generally.

spiritual unity. This leads him to over-emphasise the lower personal self, and to mistake it for the higher spiritual Self in which he is one with God and with all through which God manifests Himself. The result is selfishness, and selfishness leads to sin. He is the Prodigal Son going with the endowments with which the Father has entrusted him into the "far country," seeking experience of the world with a view to his own pleasure and profit, and ending with the realisation of utter poverty of soul because his seeking has been all selfish, and the soul can only be fed and enriched by that which feeds and enriches all. So he "comes to himself," some memory of his Divine lineage awakes within him, and with penitent and chastened soul he says: "I will arise, and go to my Father and will say unto Him, I have sinned"; and so the way is prepared for the Father in His infinite love and goodness to take him and put him into the place of a son, to which he rightfully belongs. This is the meaning of "adoption," as it is spoken of in the English Version of the New Testament; but the root meaning of the word *υιοθεσια* used in the Greek original is simply that of putting into a son's place, and does not necessarily imply any legal or transactional sense.

This purification of the soul through penitence is the necessary prerequisite to the realisation of his Divine Sonship. "Blessed are the pure in heart, for they shall see God."¹ To see God means to become actually conscious of Him, and that consciousness can only be born in the soul that is pure. That spiritual birth St. Paul speaks of as Christ being "formed in you."² Here is the spiritual meaning of the doctrine of the Virgin Birth of Christ. We are not now concerned with the controverted question as to whether the Virgin Birth of Christ was true as a physical fact. The physical is not the essential, and controversy in religion has a way of

¹ S. Matt., 5, 8.

² Gal., 4, 19.

raging about non-essentials as though they were essentials. The essential is the spiritual and universal; and from the point of view of religion every fact in the physical world, equally with every myth or parable, derives its value from being a symbol or representation of a universal truth in the spiritual world. Symbolically the Virgin Mother represents the pure soul in which "Christ is formed". That birth, again, takes place through the agency of the Holy Spirit, Who is sometimes spoken of as the Spirit of God's Son, because He "proceeds from the Father through the Son," "*Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying Abba, Father*"¹

It is unnecessary here to quote from the Gospel to show how frequently Jesus Christ Himself insisted upon man's essential Divine sonship. That truth is well known to all students. Nor is it necessary to discuss here the question as to how His life and death and His continuing work bring about man's atonement with God, seeing that that question is not involved in our present purpose. Those, however, who desire a simple and clear exposition of that question may be referred to Canon J. M. Wilson's Hulsean Lectures on the Atonement, now published in McMillan's Sixpenny Edition under the title, *How Christ Saves Us, or The Gospel of the Atonement*. It is sufficient now to say that He again and again told His followers that they must take up their Cross and follow Him along the Way He was treading; that in a statement which presents a striking parallel to S. Paul's words about Him in Rom. I, 4, He said that "they who are counted worthy to attain" . . . to the resurrection from the dead . . . are "Sons of God, being Sons of the resurrection,"² that in a number of parables He instructed them as to "The Kingdom of the Heavens" and as to the way in which that

¹ Gal. 4, 6.

² S. Luke, 20, 35, 36.

Kingdom is to be gained,¹ and that in agreement with that teaching He told those who believed on Him that they should do the works which He did, and even greater works because He was going to the Father. And finally, S. John says:

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested we shall be like Him, for we shall see Him as He is.²

We may now very shortly note how S. Paul speaks of his own progress along the Way of Life trodden by his Master. There is first the Divine Birth in his own soul—"It pleased God . . . to reveal His son in me";³ He was baptised, and afterwards separated by the Holy Ghost for his special work. And here may be noted what seems to be an interesting reference by S. Paul to his own previous incarnations spent in the service of God. He says⁴ "I thank God, whom I serve *ἀπὸ προγόνων*." This is rendered "from my forefathers" in the R. V.; but this rendering is self-contradictory. If it was his service, then it had nothing to do with his forefathers; if it was theirs, then he had nothing to do with it. *Ἀπὸ προγόνων* may well be translated "from previous births" or "generations, and so it makes sense as a reference to his life and work as an Apostle prepared for by previous lives of service. He speaks⁵ of his having undergone an experience which seems to be that of the Third Great Initiation in the Mysteries of the Kingdom of Heaven, the Initiation known as the Transfiguration. He was caught up to the third heaven, into Paradise, and heard unspeakable words. He speaks of being crucified with Christ; and

¹ Note, that the phrase, "the Kingdom of the Heavens" really means fulness of life and power on every plane of Creation, not merely membership in the Church as some would teach. It does not mean exactly the same thing as "the Kingdom of God".

² I. S. John, III, 2.

³ Gal., I, 15-16.

⁴ II Tim., I, 3.

⁵ II Cor., XII—2-4

writing in the shadow of that approaching martyrdom in which his "crucifixion" was consummated, he said¹:—

I am now ready to be offered, and the time of my departure is at hand—I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love His appearing.

It will be remembered also how previously, writing to the Philippians, he said that he was seeking to—

know (Christ), and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means he might attain unto the resurrection from the dead. Not that he had already attained, or was already made perfect: but he followed after, if that he might apprehend that for which also he was apprehended of Christ Jesus.²

It is, of course, obvious that in speaking of his efforts to attain "unto the resurrection from the dead," and saying that he had not yet attained, he was not referring to the self-evident fact that he had not risen in a physical sense from physical death. He was referring to his efforts to attain to the spiritual stature denoted by the words "the resurrection from the dead," to become, in fact, a son of God, being "a son of the resurrection".³ So closely did he follow in the Way of Christ, and so ardently did he look forward to reaching the consummation of Christ.

The Apostolic writers recognise that amongst Christians there are degrees of moral and spiritual stature which certainly do not always coincide with physical age and stature. S. Paul speaks of "babes in Christ," and he looks forward to each of his readers attaining unto "a full-grown man, unto the measure of the stature of the fulness of the Christ".⁴ S. John⁵ addresses some as little children, some as

¹ II Timothy, IV, 7-8.

² Phill., iii, 10-12.

³ S. Luke, 2, 35, 36, Cf. Rom., 1, 4.

⁴ Ephesians, iv, 13.

⁵ Chapter II of his first Epistle.

young men, and some as fathers, according to their moral and spiritual characteristics and attainments. We have already seen the testimony of Jesus Christ Himself recorded in the Gospels as to the essential nature and ultimate destiny of men as children of God; and we have seen what S. Paul had to say about the matter, and what his hopes and expectations were for his own future.

Now some of the questions we have to answer are such as these: Are all these statements and promises vain? Having in view the enormous period during which, as we now know, man has lived on the earth, is it reasonable to suppose that God's ideal for man has never been fulfilled save in the case of One who perfectly accomplished the Divine will because of something in His essential nature in which other men are not and never can be in a true sense partakers? Is the statement that Jesus Christ was made a High Priest for ever after the order of Melchizedec a meaningless fiction? If no others have attained, and, as many conventional Christians tell us, none can hope fully to attain while living on the earth, has some part of God's creation separated itself from His Infinite Being and got beyond His control, and brought about if not a final defeat, at least a modification and indefinite postponement of His eternal purpose to sum up in Christ all things in Heaven and Earth? If this is to be admitted, then the admission involves the negation of the very idea of God in the absolute sense, and we find ourselves without any sure and certain hope. We cannot really believe in God if we think that He is powerless to carry out His plan in its completeness. But as a matter of fact both our faith in Christ and our reason compel us to believe that others, like Melchizedec, fulfilled God's purpose for them before the appearance of Jesus Christ in Palestine, and that others have since fulfilled it, many of them having been immeasurably helped by Him in their ascent of the Mount of God. Even the promises of

Christ are more credible by being related to the past experience of the race, and from having since been justified by actual fulfilments. Some having attained to the promises have passed on to other work in other parts of God's Kingdom. Some have chosen to remain in the world in order to help their younger brethren to climb the upward Path. Of that we have the testimony of men and women whom some of us know to be enormously above us in knowledge, wisdom, and the power of love and goodness. And some of us who have not yet had the privilege of meeting in the flesh those "just men made perfect," whom we speak of as Masters, have yet such experience of help and guidance received when we have looked to them, that we cannot but believe that that which is said of Them and their activity is true. We feel that spiritually we know, because spirit with spirit has met. Again, the very idea of human perfection involves the ability to live fully and work perfectly with God in His world. To us it seems that those who argue that we must all wait for the life of some other world, for the general resurrection at the last day, or for some other general consummation, in order to attain to the promises, are arguing against the truth, and in reality, although not intentionally, dishonouring God and the Lord Christ. Another consideration that suggests itself is that if it were possible for all together at some future time to attain to a static perfection, if for the moment that phrase may be used, then they would lose something which belongs to the perfection of God as He has revealed Himself in Christ, and as He has promised to communicate Himself in fulness to men. The perfection of God is above all else the perfection of love; there is no bliss or glory equal to that which results from the self-sacrifice of love; and love cannot be perfect unless it is bestowed upon those who are in need. So the perfection and glory of the Master are in some way dependent upon there being beneath Him on the Ladder of Life those

upon whom He can bestow in loving and helpful service all that He is, and all that He in turn receives from God. This seems to be one aspect of the truth contained in the saying in the Epistle to the Hebrews concerning many of the old time Saints, that they "received not the promise, God having provided some better thing concerning us, that they apart from us should not be made perfect".¹

Let it be remembered that the promise to the great progenitor of the Hebrew race was not merely one of personal attainment and glory, but that "in him all the families of the earth should be blessed". And it seems that in S. Paul's view, at all events, men, no matter how high they may rise, may look forward for long ages to come to there being further opportunities for manifesting the perfection of love in this way; for continually through the manifold forms which He has created in this world His Life is working upwards towards ever greater manifestations of the glory of His Being, and in due time "the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God,"² and in the meantime "the earnest expectation of the creation is waiting for the revealing of the sons of God,"³ waiting for us to attain to the full dignity of our nature and calling, so that we may be effective channels and ministers of God's grace to those who are beneath us on the Ladder of Life. When all involved in this world order have attained to the Divine promises, other worlds and other work! In the meantime, the highest glory to which we can aspire, a glory to which some have already attained, is that of being like the Lord we serve, and with Him being instrumental in accomplishing the world's salvation.

A Seeker

¹ Heb., XI, 39-40.

² Rom., VIII, 21.

³ *Ibid.*, v, 19.

HYMN OF THE FELLOWSHIP OF FAITHS

[This was sung at Queen's Hall, London, before Mr. Jinarājadāsa's lecture on "The Vision of Gods and God."]

GATHER us in ; Thou love that fillest all,
Gather our rival faiths within Thy fold ;
Rend each man's temple's veil and bid it fall,
That we may know that Thou hast been of old.

Gather us in ; we worship only Thee ;
In varied names we stretch a common hand ;
In diverse forms a common soul we see ;
In many ships we seek one spirit land.

Thine is the mystic life great India craves,
Thine is the Pārsi's purifying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream.

Thine is the Roman's strength without his pride,
Thine is the Greek's glad world without its slaves,
Thine is Judea's law with love beside,
Truth that enlightens, charity that saves.

Each sees one color of Thy rainbow light,
Each looks upon one tint and calls it heaven.
Thou art the fullness of our partial sight ;
We are not perfect till we find the seven.

Some seek a Father in the heaven above ;
Some ask a human image to adore ;
Some crave a Spirit vast as life and love ;
Within Thy mansions we have all and more.

O glorious Triune God, embracing all,
By many Paths do men approach Thy Throne ;
All Paths are Thine ; Thou hearest every call ;
Each earnest seeker has Thee for his own.

G. MATHESON

EAST AND WEST

By BESSIE LEO

IF one observes and studies the manners, customs, and characteristics of the East from an astrological standpoint, one realises, as one could never do otherwise, the power of Saturn's sway over an Eastern nation. Especially to a student of the stars is the sight of Eastern life interesting and instructive; it reveals most vividly, as contrast ever does, the profound difference between Mars, ruler of the West, and Saturn, Lord of the East, where all his conditions are strongly represented.

All in the East moves slowly. Time is not a consideration; while the Eastern characteristics of calmness, serenity, patience, and the entire absence of any kind of hurry, turmoil or haste, are curiously effective in quieting the lower or concrete mind, as also the turbulent feelings, so allowing the spiritual vibrations to come in. Coming first from West to East, that is the first great thing that strikes one—that the strain of life seems lifted, the conditions around making life more or less a perpetual holiday. Some writers term it the magic of the East. And if our astrological friends can imagine to themselves every condition of Mars changed to one of Saturn (a slowing down process), they may realise in very truth a wonderful axiom, which is to be seen on a monument in Peel Park, Salford, and which runs thus: "My wealth consists not in the abundance of my riches, but in the fewness of my wants."

In a land of perpetual sunshine, where heat is the main factor, luxury such as the Westerns know and love is not comfort but discomfort. Indeed, the asceticism of Saturn is one of the conditions of life in the East, any form of Western comfort, carpets, cushions, hangings, draperies, etc., serving only to make one uncomfortably warm. In every way simplicity strikes the keynote of the East. The simple life—oh yes, under an eastern sun the only life possible. There are no appearances to be kept up as in the West, and so the time given to externals, and physical things generally, is in this land devoted to prayer, contemplation, meditation—the internal rather than the external—in fact, worship of one kind or another is the main factor of the life of the East; prayer at sunrise; prayer at mid-day; prayer at sunset; every event turns upon it, and people pass to their temples, devoted to the various Gods, with the same enthusiasm and zest that in the West one associates with business or pleasure. The “survival of the fittest,” the struggle for supremacy, the arrogance of self-assertion of the West are here exchanged for peace and rest in spiritual ideals. Although it is quite true that the Indians work, they work differently from Europeans. The work is a side issue as it were, and *not* the main factor of existence. The active, rājasic guṇa is not in evidence, the tāmasic and, in a few rare cases, the sāttvic being predominant. Thus they are a patient and painstaking race; slow, cautious, reserved and suspicious, thorough, enduring, and philosophic. Science and mechanical ability, the latter especially, seem wanting in the Indian character; also it lacks energy and enterprise, these being qualifications which come under the planet Mars.

To a Western mind the Eastern is slow and stupid. When did Mars ever appreciate Saturn? An Indian does not understand rush or bustle; it confuses and overwhelms him. There is plenty of time for everything, he will tell you, why

rush as if it were the last hour of your existence? The duty or dharma of Saturn plays an important part in Eastern life. Duty, not rights, is the Indian's ideal.

The Indian head is shaped quite differently from that of his Western brother, reverence and obedience being the largest organs, while combativeness and aggressiveness are very small. So duty, not rights, appears to be India's ideal. Each person tries to carry out his own duty, and interferes not at all with the duty of another. There is an entire absence of conventionality, everyone doing what he wishes. For instance, if a man chose to take a piece of carpet and sit in the roadway all day, or many days, no one would interfere with him, nor even question why he was there. India is quite free, both from the redoubtable Mrs. Grundy and busybodies generally, one is left severely alone.

The devotional spirit is very strong in all Eastern people, who have great reverence for holy things and places, and for elderly people—indeed, age is treated with the greatest respect, and perhaps in no land is the fifth commandment kept more than on the Indian soil, where they do indeed honour their fathers and their mothers—Saturn's influence of course. Now it has occurred to me that in the amalgamation of East and West, of Saturn and Mars, lies the great hope of progress for the world in the near future, for what the East lacks the West could most fully supply, and vice versa. For energy, activity and force, even self-assertion when balanced by reverence, respect for authority, calmness, devotion and patience, would make a splendid whole; and it all turns on one thing, *understanding*. Mars the planet of youth, Saturn the planet of age—if these two could be blended into one; the impetuosity of youth, its restlessness and inquisitiveness, with the calmness, content and restfulness and philosophy of age, how great the result would be! For with the unification of these two potent forces Mars and

Saturn, the malefic aspects of both would be neutralised, positive and negative become blended, and balance would be the result.

In any nativity we are judging, we invariably note that a good aspect between Mars and Saturn produces a strong character. When the passionate nature is willing to be ruled by the lower mind, when the Rāja of the senses makes obeisance to the power of the intellect, then evolution goes on rapidly; for the plane of the lower mind is the battle-ground of Kurukshetra, and Saturn is the ruler of the lower mind. Saturn loves the intellectual, and in India it is somewhat startling to notice in quite young children an extraordinary love of learning. Boys in India run to school as in England they run to play, study is to the Eastern mind a joy, and books a necessity. It is a land of seriousness and gravity, its quiet joys give birth to but little laughter; truly a product of Saturn is the Eastern character, as the West is a child of Mars.

The qualities of Mars and Saturn united, welded into one would make a marvellous polity, and a wonderful and powerful nation, for unity is strength, and in the day that West and East amalgamate and understand each other, become brothers, a wonderful era must dawn for the salvation of the world. According to the position of Mars and its aspects many changes and mighty upheavals are likely to be very much in evidence, but as *destruction* always goes before *construction*, this means only a breaking-up of forms too rigid to act as vehicles for the life, and thus a setting free of nascent life, and a reshaping and remodelling of matter until a higher curve of the spiral in the hub of life is reached. This will be the order of things apparently, for the stars blazon forth their message in the sky, which only the wise can understand, for the old order changeth, giving place to new. Astrologers see in the exaltations of the planets great symbolical truths preserved—thus, Mars exalted in Capricorn, Mars

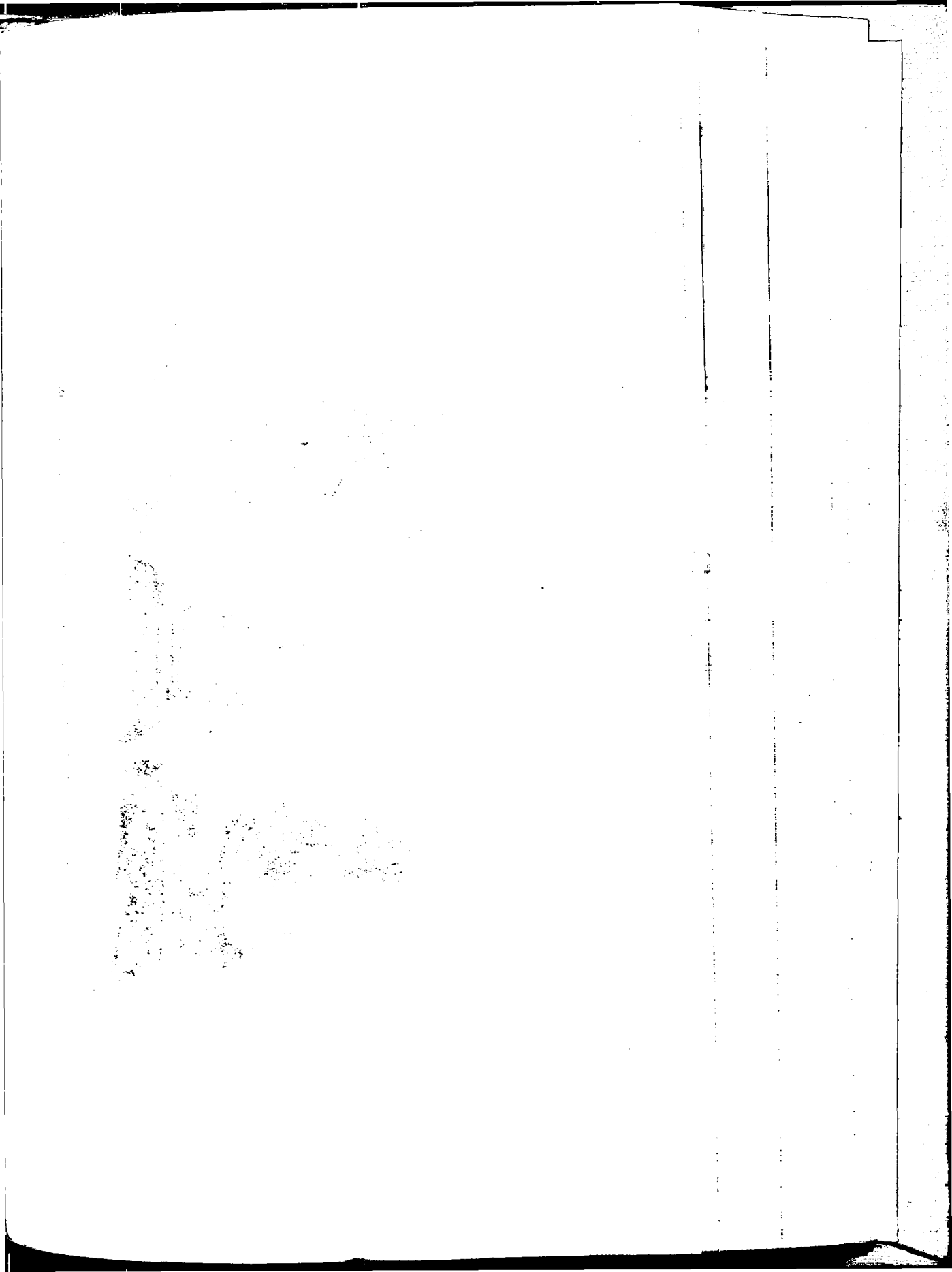
exalted in the house of Saturn, what does it mean but the force used for service, the force of devotion applied to the needs and sorrows of the world? When a man or nation uses the powers of the animal to serve the god, and the powers of the intellect in the service of humanity, then Saturn and Mars have indeed joined hands so that wisdom may come to birth. Mercury, the planet of wisdom, declares by the starry configuration that the time is near when a great Teacher appears, who alone can strike the note of harmony and peace which shall blend to a common purpose the warring wills of men, and the sooner men can prepare their hearts to receive Him, the sooner will His sublime power be manifested in the world. Through His chosen vehicle, Krishnamurti, a portion of that power has already been manifested, or in other words the Christ is *here and now*.

When two thousand years ago the Christ took the body of Jesus—born of Jewish parentage, in the despised Eastern race—they put Him to death, but the world has so changed to-day that the people who believe in His Coming are only thought to be deluded. The time is fast ripening when the manifestation will be so strong that even the challenge of the intellect will have to bow before the divinity.

The new teaching seems to be a Gospel of Joy, the Peace of the Spirit, for there can be no joy without peace, and if the consciousness is miserable what is there that can give pleasure?

For long years astrologers have waited for this dawn—the dawn of the Light of the World. The last time He came He said He came unto His own, and His own received Him not. This time He preaches a new gospel—not the gospel of sorrow, but the GOSPEL OF JOY, and as all humanity seek happiness may *this* message reach their hearts.

Bessie Leo



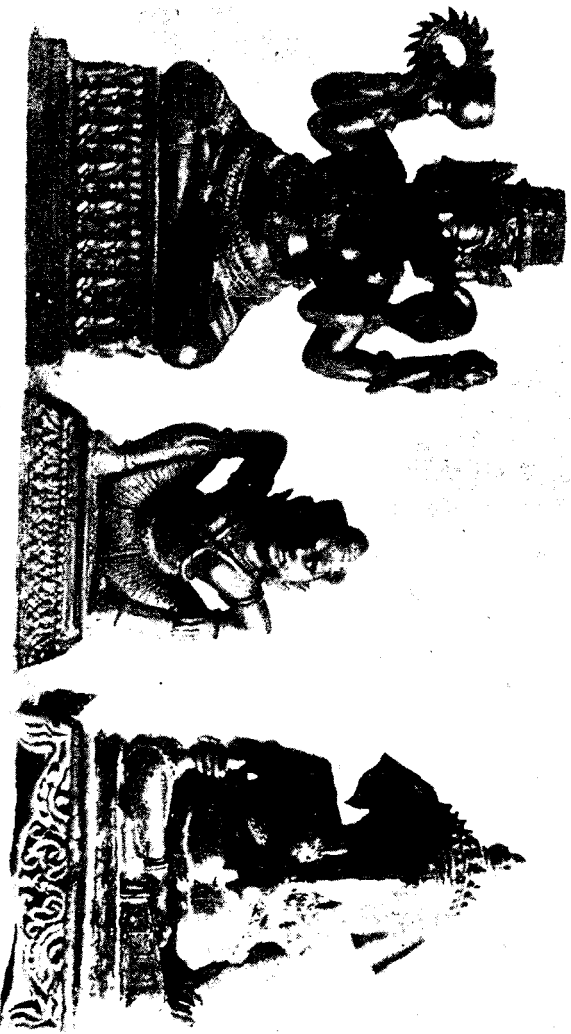
THE CHRISTIAN

...of Nature, what does it...
...the force of devotion...
...of the world? When a man...
...to serve the god, and the...
...the service of humanity, then...
...joined hands so that wisdom may...
...planet of wisdom, declares by...
...the time is near when a great...
...can strike the note of harmony...
...to a common purpose the world...
...men can prepare their hearts...
...His sublime power be manifested...
...His chosen vehicle, Krishnamurti...
...only been manifested, or in...

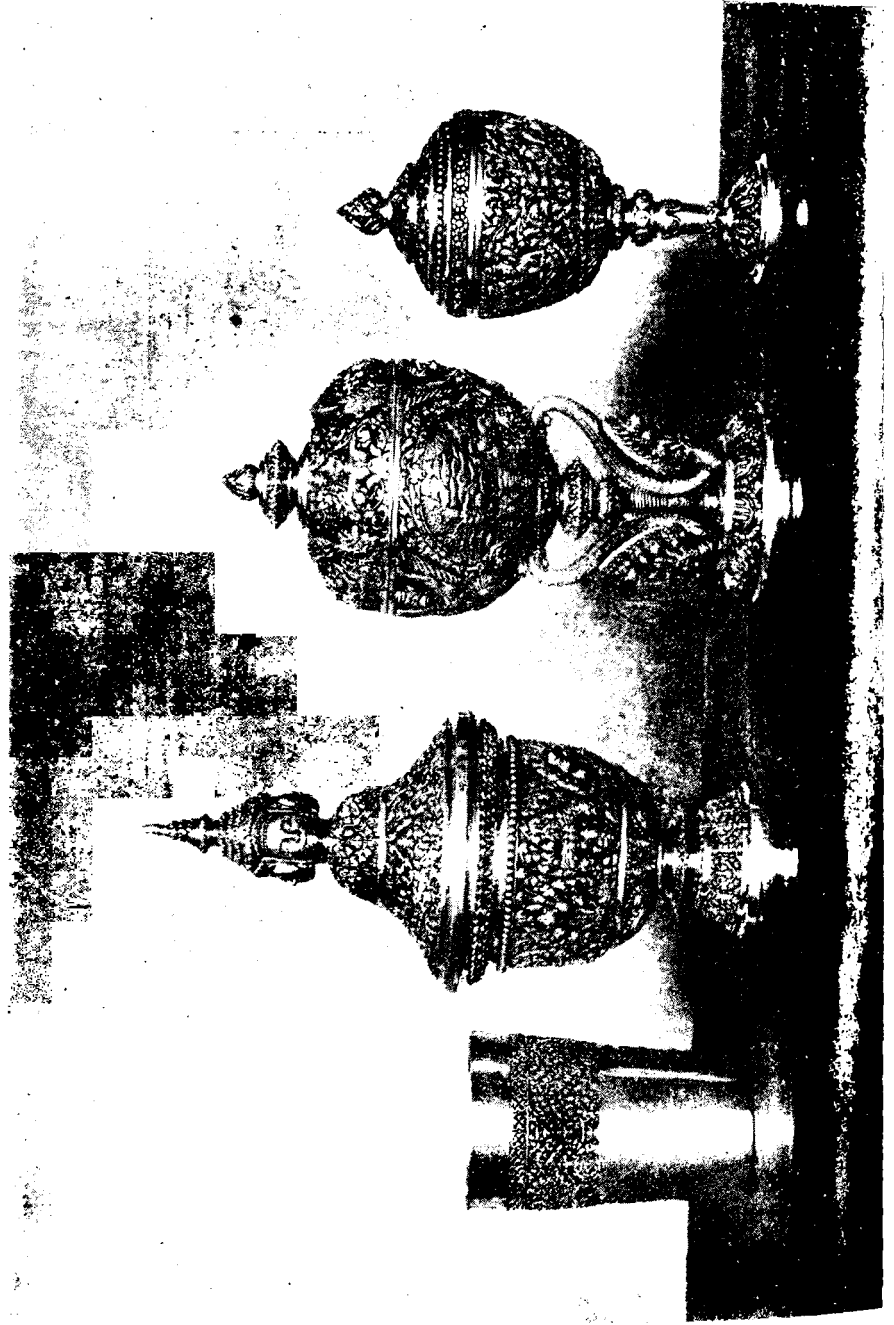
...years ago the Christ...
...Jewish parentage, in the...
...to death, but the...
...that the people who believe...
...be deluded. The time is fast...
...will be so strong that...
...will have to bow before the...
...to be a 'Gospel of Joy, the...
...no joy without peace, and...
...what is there that...

...agers have waited for this dawn...
...the World. The last time He came...
...own, and His own received His...
...new gospel—not the gospel of...
...and as all humanity seek happiness...
...with their hearts.

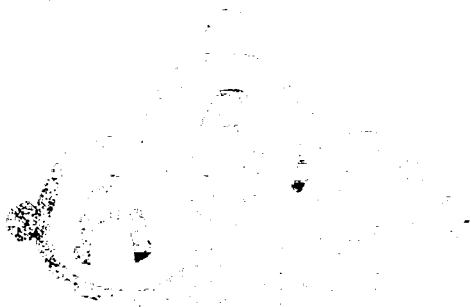
Because



BRONZE FIGURINES OF BRAHMA AND GANESHA MADE BY THE PUPILS OF THE
CAMBODIAN ARTS SCHOOL.



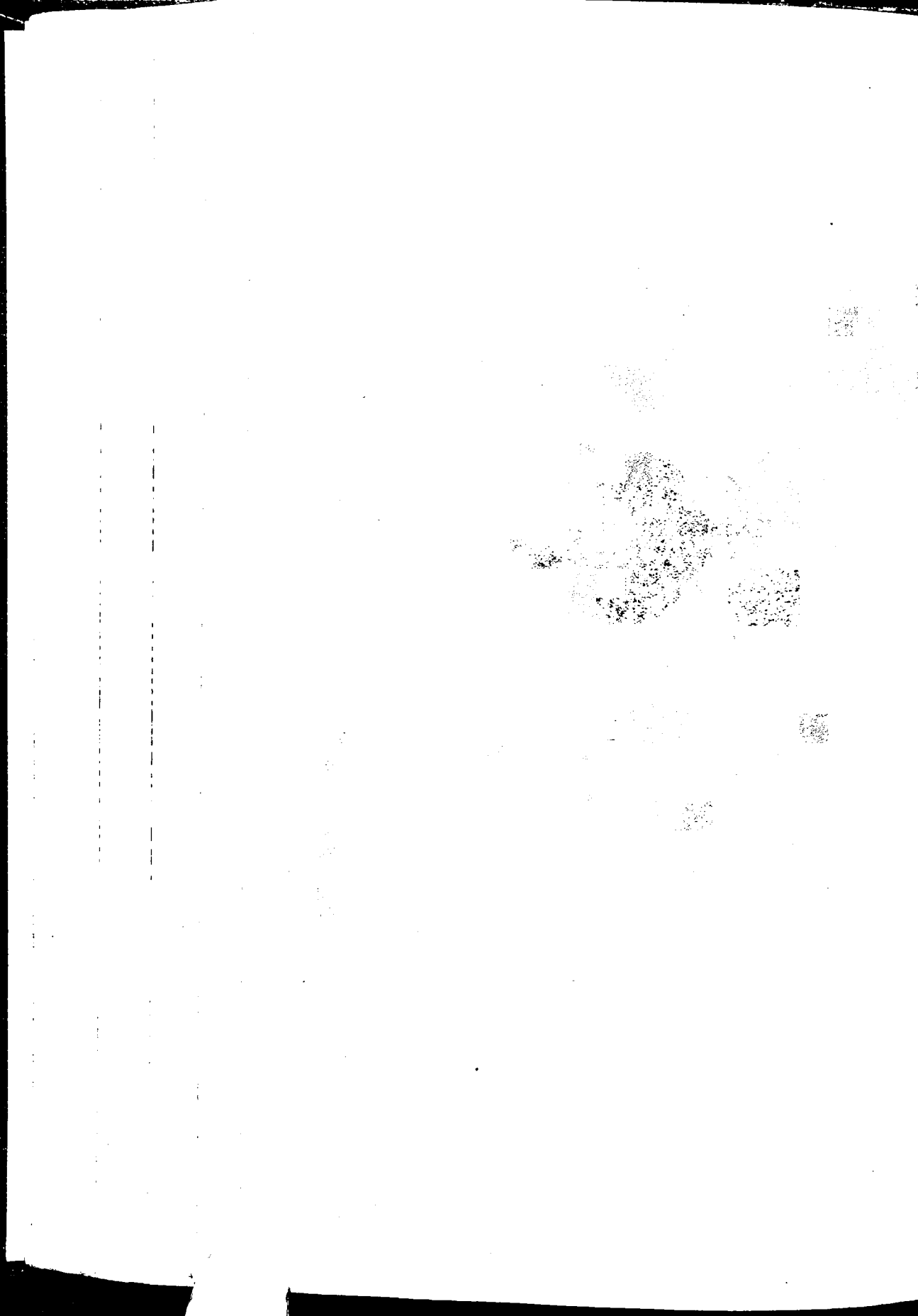
SILVER ARTICLES OF REPOUSSE WORK MADE BY THE PUPILS OF THE CAMBODIAN ARTS SCHOOL.

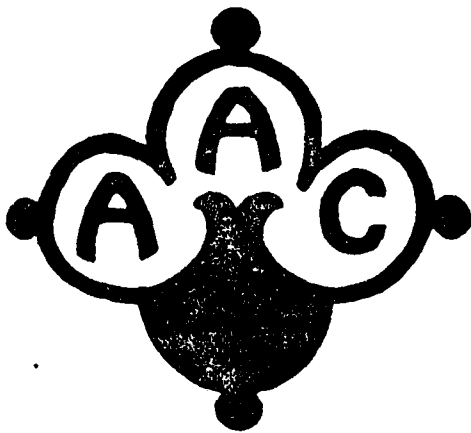


A SERVICE OF ARMS

BY LORD ALGERNON CHARLES GARDNER

The objects of the Service of Arms in the 19th century were established in 1817 as being for the protection and defence of the cities of arms, and it is a fact that even the most famous initiators were ignorant of the exact meaning they were proposing to render to the re-creation of their people now inhabiting the central cities. Sensitive to beauty wherever found, the artist had exulted in the art of the sword and scimitar. He of Arthur Val and Arthur Thom had thrilled to the grand character of the decorative art preserved in the old King's Shroveton of Thom Thom. The ancient buildings which had survived, and in the rosy light of the morning sun, one day saw a vision—the old buildings. So that only in the unempt and littered streets of the old buildings he saw them; the memory of a man on loads of sand and gravel rock in





A SERVICE OF ARTS

By WILLOWDEAN CHATTERSON HANDY

WHEN the objects of the Service of Cambodian Arts were formulated in 1917 as being for the protection and the practising of the native's arts, it is probable that even its enthusiastic French initiators were ignorant of the extent of the service they were proposing to render to the remnant of the great Khmer people now inhabiting the central strip of Indo-China. Sensitive to beauty wherever found, the French nature had exulted in the architectural and sculptured glories of Angkor Vat and Angkor Thom and thrilled to the clear-cut character of the decorative art preserved in the palace of King Sisowath at Pnom Penh. The ancient Cambodian art they had acclaimed; and, in the rosy light of this warm appreciation, one Frenchman saw a vision—the artists themselves. Sitting idly in the unkempt and littered interiors of ramshackle, thatched dwellings he saw them; jogging inertly, perched on loads of sand and crushed rock in

the scooped bodies of ox-drawn carts he saw them; caked with grey mud, splashing in the shallow roadside pools with their fish traps he saw them. By faith Henri Marchal saw and greeted the artist in the modern Cambodian. In 1913 this appreciator, who played an important part in the preservation of the ruins at Angkor, stated his faith in a subtler heritage of the race, in a capacity for artistic productivity, which, though latent, might again be called forth.

This was the first glimpse of a possibility of resuscitating Cambodian art, of stimulating the practice, which the French perceived should accompany its preservation already undertaken at Angkor. By 1915 the feasibility was being discussed of opening a serious school of Cambodian art, inspired by the models preserved from the past and creating modern objects of art on the basis of the traditions still known to a few artists in the employ of the King. Enthusiasm was spreading from one French official to another, when the Great War paralysed the springs of action; but, during the sterile years, the Governor-General, M. Albert Sarraut, and the Resident Superior, M. Marius Baudoin, cherished the infant idea in their hearts. As if there had been no interruption, in 1917 when George Groslier, archæologist, artist, novelist, returned to Cambodia from France to pursue the studies which the war had halted, he was charged with the organisation of a school of Cambodian arts.

Perhaps it was because the need for this school was far more vital than these lovers of art realised, that George Groslier was born on Cambodian soil—son of a French official—and returned to it after the cataclysm in Europe just at the moment when the idea of the school became practicable. A genuine artist with an inner understanding of Cambodian art and a life-long acquaintance with the Cambodian people—this was the man commissioned by M. Sarraut to formulate the idea into a working plan. It was an artist's

idealisation which M. Groslier outlined for the Governor-General. A service of arts, unattached to any other service, independent, self-directing; a *service*, not merely a school, with freedom to grow beyond the walls of the school; a curriculum instilling pure Cambodian canons of art, uninfluenced by European principles, unaltered by the destroying touch of the "improver"; a formal fiat prohibiting the school from entering into commercial competition and thus crushing the spontaneity of the free artist; a national Museum created to preserve the artistic and archæological remains of ancient Cambodia and to provide models for the school; the whole, a unified scheme, executed without stinginess and in a manner worthy of the respect of visiting foreigners: this was the platform upon which M. Groslier would consent to erect the structure of modern Cambodian art. The artist had his way and the plan was adopted forthwith.

To-day, on a great square of land next the palace of King Sisowath in Pnom Penh, the buildings of the Albert Sarraut Museum and the Cambodian Arts School fulfil the promise of the dedication uttered at the laying of the corner-stone in 1917, "to the beauty of a country, until now neglected." Of a piece with the fairy-like and colourful architecture of the King's compound, the buildings are an appropriate form in which the spirit of native craftsmanship may perform its miracles. Such a spirit roused in a disintegrating people is destined to work miracles in human material even more beautiful perhaps than the transformations of wood and metals into objects of art.

These external accomplishments, which any visitor may see in this centre of the art life of Cambodia, the French are justly proud of. Nine departments are training native boys and girls for membership in a Corporation of Cambodian Artisans, every one a workman certified as capable of producing genuine Cambodian art. There is the school of

design, which every boy must attend when he enters training, a school presided over by native masters thoroughly versed in the canons of their ancient art, and instilling the traditions of proportion and colour, which had been zealously preserved by the King's architect, who was their hereditary depository. Grounded in these principles, the pupils begin to design according to the dictates of their creative imagination. Decorated fans and illuminated texts on palm leaves bear witness to their taste in the room of the Museum devoted to selling the output of the pupils. Some boys linger in this department, their special aptitude asserting itself thus early in the three years' course; but the majority pass into some other department, to which they feel drawn. They may learn to operate the primitive forge of their ancestors, fashioning boxes, betel sets, incense jars of bronze or silver, making even their iron tools with which they work out their repousse patterns. They may go into the department devoted to quaint enamel work, firing their boxes in the old-fashioned kiln of two telescoped pottery jars with a hand pump for bellows. Some find their places among the wood carvers, who at present are busy making the decorated panels and trimmings for a building they are erecting on the site of the great ruins, where the products of the school will be sold.

The department which models wax figurines of gods and mythological characters and casts them in bronze is popular, for Brahmā and Gaṇeśha and the dancing Shiva are still familiar concepts, as well as Rāma and Siṭā and Rāvaṇa, whose story is still kept alive by the King's dancers and by a few village troupes. Some are impelled to go into the work of modelling theatrical masks, though the future for an artisan catering to so limited a field is not too bright. It is in the making of plaster casts of the bas-reliefs and sculptures being freed from the destroying fingers of the jungle at Angkor, that the pupils are beginning to render a world-wide service,

for, I understand, the school will send casts to Museums free of all charges save those of crating and shipping. The girls who enter the school are placed in the department of silk weaving, a large, sunny room, where there is always a feminine buzz accompanying the whirr of spooling the gleaming silk and the click of the looms after each shooting of the patterned wool thread.

The Service of Arts has accomplished its avowed purpose. Cambodian art is no longer dead. It is engrafted on its own roots and is producing legitimate fruit. When one reads on the books of the school that 18,327 objects of art have been made and sold since the opening, one begins to see that the influence of its high standard of excellence is indeed spreading beyond its walls. Seventy-seven artisans inscribed on the rôle of the Corporation of Cambodian Artisans, all capable graduates of the school, all raising the level of the artistic output of the city of Pnom Penh; sixteen similarly equipped young men, who have returned to their own provinces to leaven the productivity elsewhere; two annexes of the school already operating to meet local needs, one for slip painting in the pottery-making district, one for sculpture in the marble producing region: thus the service spreads in widening circles.

It spreads because it is a service, not only to art but to human beings. From the beginning, M. Groslier's plan took account of human needs. Animated by a sincere desire to establish the service for the benefit of the native artisans themselves, he foresaw some of the hardships, which might arise in the social economy, and forestalled them. Recognising that the majority of the boys and girls who sought admission would be from families of which each member must be self-supporting from an early age—though the son of the King himself has sat next the commoners in this school—he made provision for giving the candidates their midday

meal at the school and for paying each accepted pupil five piastres a month—sufficient to lift the burden of his sustenance from his family. Another evil was avoided by guiding the production of the school into lines which would not compete with established commercial artisans, gold and silversmiths in particular. By opening the Museum sales room to the work of natives unconnected with the school, provided only that it passed the scrutiny of M. Groslier as genuinely Cambodian in spirit and worthy in execution, he cemented the interests of the school with the interests of the people, and made it an integral part of modern Cambodian culture.

But the service does not end with this genuine resuscitation of Cambodian art, nor even with the creation of congenial and lucrative occupations for Cambodians. The gain of giving an adolescent youth a channel for the expression of creative activity may be counted only in terms of manhood. With mind fixed for six hours a day upon the contemplation of beautiful forms, with consciousness expanding to include now and then the reality behind them, with emotions rising in the pleasure of accomplishment, in the joy of evolving perfection from crudity, each one of the pupils is unconsciously moulding character as well as raw materials of wood and metal. In bowing to the discipline which guides the eye and hand to accuracy, definition and dexterity, he accepts also the discipline which beauty exerts upon the imagination. One who enters at the age of fourteen or thereabouts, a care-free, vague, drifting individual, must be made of finer, stronger stuff when he emerges three years later.

That the presentation of art is being made in terms native to the Cambodians insures a permanency in its effects upon them. It is not chance that races express beauty in particularised forms, stamped with the ideals peculiar to them and coloured by the emotional response natural to them. The same law which drives the one

to radiation in the many, limits each of the many to his own radius as a sure path of return to the central light. It is only when a people travels its own inner path to beauty that it arrives at its goal. Guided by unerring artistic judgment, the French have had the taste to prescribe Cambodian canons of art for Cambodians; and in so doing, whether by intention or not, they are offering a healing, restoring draught to the soul of a people, who had let their ideals slip from their grasp. To those listless under the dictates of an alien culture, an energising interest is offered, and it seems as if the native people were realising their opportunity and grasping it. A legitimate racial self-consciousness must inevitably be born in those who are being taught to think again in terms of forms evolved by the genius of their race. From respect for the classics to respect for the ancients is but a step. Once taken, the modern Cambodian may perhaps accept the responsibility of his rich heritage and set out again upon his journey, an individual contributing his share of beauty to the world, receiving his share of respect. *Gratias* to the Service of Cambodian Arts.

Willowdean Chatterson Handy

OPENING CONVENTION ADDRESS¹

By DR. ANNIE BESANT

FELLOW members, many of you are delegates from Lodges which could not come here bodily, and it is with the very greatest pleasure that I find myself presiding over your Fortieth Convention. You are, as a Section, only ten years younger than the Society itself. The Theosophical Society celebrated its Jubilee at Adyar, its International Headquarters, last Christmas time, and now, many months later, I find myself presiding as President over our oldest branch. Do you remember that the Society was formed in your city of New York in 1875? How astonished would have been our H. P. B. and your fellow-countryman and brother to all of us, Henry Steele Olcott, to see this huge meeting. Those were the ones who took upon their brave shoulders the tremendous burden of facing the trying materialism of their time, who came with a message from the great Brotherhood, that Brotherhood of Sages and of Saints in Whose hands lies the inner government of the world. We have many outer governments belonging to different nations, but there is one Government that rules over all the nations and over all space itself in our world—that Brotherhood, made of members who have climbed the steep ascent ahead of the evolution of Their brethren and who only use Their strength in the service of the world, that service being, as one of Them said, the very heart of Their Brotherhood.

Let me, in beginning the short speech that it is my duty to deliver to you as President to-day, read to you a message just received from one of our most energetic workers, Bishop George S. Arundale, whom I hope you will have with you next year. (Applause.) He was caught by Australia, who captured him as General Secretary for the present year. They certainly have found him a most energetic General Secretary. He says that their job is the Theosophising of Australia. You have a bigger job, the Theosophising of the United States of America. (Laughter and applause.)

The message, then, from Bishop George Arundale runs:

“The Theosophical broadcasting station opened on Monday. The Minister of Education was there. Great success. Excellent

¹ Given at Chicago, 1927.

transmission. We hope it will be one of the most powerful stations in the world, and we hope later to be in communication with America, India, Africa. Our motto, 'Broadcasting Brotherhood.'

This broadcasting station is one of the many fruits of his energy in Australia. May I from this Convention send back a message to Australia, congratulating them on the first Theosophical broadcasting station in the world? (Applause and cries of assent.)

I will send it on to-day.

Your great work as the Theosophical Society in America is clearly to spread abroad, especially over your own nation, that great message of brotherhood which will unite all your religions, all your vocations, all your classes, in one great human national brotherhood for the helping of the world at large. We find in the world many nations; and some people ask why should we not go straight to internationalism. Mazzini, the great prophet of Italy, who dreamed Italy into a united country, a united nation, he spoke a wise word as to the value of nationality. He said: "God has written a word over the cradle of every nation, and that word is the nation's message to humanity." That is, I believe, a great truth. We cannot have a true internationalism, a real internationalism, until we have learned to spell out our own birth-word, our message to the world. It is the step that comes before the realisation of internationalism. For internationalism is a mighty sentence, made up of the words of every nation. We have been divided, perhaps, that we might learn our special duty, our special contribution to humanity. We shall unite again in one humanity, contributing to its enrichment, to its greatness, to its beauty, the perfect contribution of every nation, spelling out the message of humanity to the world at large.

Well, you, the American nation, you are placed in a position that may bestow on you a special work which other nations would find it harder to fulfil. Separated as you are from the Asian and the European continents by a wide stretch of water, bounded on the one side by the Atlantic ocean and on the other by the Pacific, it is as though you were separated for a time in order to learn your own lesson in peace and in safety. There are none, practically, who can assail your shores, none, practically, who can invade your great continent. In Europe many nations are quarrelling. In Asia many nations are striving with each other. You are in the position in which you can grow practically in peace. Try your own experiments, not for yourselves only, but for the world at large. For, safe as you are from the invasion of a great power, you ought to be able to perfect a great republic of Brotherhood and of Peace. In this great land of yours you have to solve some of the problems which are vexing at this time the minds and the hearts of every civilised nation. You have an unexampled material prosperity. What do you expect will be the lesson that you shall draw from the great spread of wealth within your borders, the

presence of men with fortunes so vast that they know not how to employ them usefully? Some, happily for you, there are who feel their duty to the people from whom they have drawn their wealth, and who are trying to give back, in the blessings of education, that wealth that has been drawn from the toilers in the industries they control.

Great experiments you can make for the shaping of a nobler Society than the society of to-day. Not forever in the days to come are the nations to struggle the one against the other in order that they may gain a wider domination, in order that they may stand, as it were, on a pinnacle of power in the world. It may be that your huge wealth, your great ability in all industrial occupations, it may be the one lesson that you have to learn in dealing with that wealth is that the wealthy are stewards of the nation; not the owners for themselves, but the distributors for the people at large. It may be that you will help the older lands to give an education to the whole of their population which will make them not only useful to their nation as citizens, but also spreaders among the people of the highest culture, of the most unselfish and valuable form of charity. And it may be that in the wealth accumulated in your hands you may realise how the workers who made it should also share largely in the product of their hands, and you may learn the supreme lesson that a nation should be founded on the basis of the family and not on the basis of the individual. Now that lesson has been learned in different ways in the different nations of the world. The great civilisations in the East, when the world was young, they were based on the ideal of the family. The great law-giver, for instance, of ancient India, said to the people: "Look upon all the elders as your parents. Look upon all your contemporaries as your brothers and sisters. Look on all the younger members of the nation as your own children." And that lesson, for many ages carried out in India, made the great civilisation which has been the wonder of the world. And then, running into excess, (for the excess of a virtue, you know, becomes a vice) it came to yielding too much—they were too easily dominated, thinking more of propitiating a power than of fulfilling their duty. And that great system of caste, which is really what you call vocation, that special calling for every child which is marked out for him by the qualities which he brings with him through the gateway of birth, that great lesson is coming back to the modern world. You do not call it caste. You call it vocation, that to which you are by nature inclined, your brain-power, your temperament, your manual ability, whatever may be the special treasures which you bring with you at your birth, *that* marks out your place of duty to your nation. You must give your very best to your people. All your qualities and powers, consecrate them to the larger self of the nation. So we find that, that lesson being exaggerated in India, it was corrected by coming into close contact with a modern nation which goes to the opposite extreme of individualism. And so our excesses are corrected by being brought into contact with our opposites, by that great inner

government of the world, having as its work the resolution of all discords into harmony, into a more splendid anthem of praise to Him from Whom we come. And the Theosophical Society is one of the great instruments in Their hands for the helping of the world. It was said that our society would be the cornerstone of the religions of the future, recognising unity where there is now diversity, recognising the value of diversity in perfecting particular powers, and bringing them together for the common good.

I have sometimes dreamed of your great republic beginning a righteous revolt against unjust authority in matters of believing, showing out its determination to be free and to work out its destiny unfettered by the little island on the other side of the Atlantic. You have before you a land populated by so few in proportion to its enormous extent. And we, in the most crowded nations of Europe, will look to you to solve wisely the great problem that faces your law makers and your statesmen, how not to shut your land against many new comers, but also how to make conditions for the new comers which shall give you added strength and not swamp your free institutions. And so to the older world, as it is called (though not really the older because over on this side of the globe there was formerly an ancient people) the older world looks to you to show it, with your freer institutions that you are worthy of that freedom; to show that you can have freedom without anarchy and law without tyranny, liberty limited only by the welfare of others, and substituting the law of love as in the family for the law of force.

And let me say to you who are members of the Theosophical Society, who have had a glimpse of the future which lies before the world, to you who know that a new type of humanity is rising, the sixth, as we call it, of the sub-races—you are face to face with problems that you must solve—solve to the welfare of the world at large, and spread abroad the best conceptions of your brains and hearts, to unite the nations in love and not to divide them in struggle.

Great is your opportunity. Great also will be your failure if you use your powers selfishly, instead of for the helping and the good of all. You as a nation name the name of Christ. Remember the law that He gave to His apostles: "He who is greatest [in nations as well as individuals] is he who doth serve." And He said: "I am among you as he that serveth." As the servant of mankind, your republic will be a blessing to the world.

Annie Besant

SEEDS OF INTERNATIONALITY

IN a lecture on Current Development of International Law, at Calcutta University, by Professor Mauley O. Hudson of Harvard, a refreshingly hopeful view was taken of the present situation. The lecturer pointed out that, during the nineteenth century, internationalism had been continuously obstructed by the prevailing philosophy of man's "natural rights," presumably endangered by any attempts to promote the growth of the greater man—common Humanity. This philosophy strengthened national independence, despite a growing recognition among the thoughtful of national inter-dependence; but the twentieth century has seen a change; men and peoples have found courage to strike out along new lines, renouncing shibboleths. So from the Peace Conference at the Hague in 1907, and the subsequent establishment of a permanent Court of International Arbitration, there has been steady progress, and though the World War of 1914 seemed a set-back, it served to quicken the birth of another baby organism, the League of Nations, so that between and around the two foci of the Hague and Geneva forces are being generated and released which will result soon in an effective form through which the Super-Nation can become operative.

Professor Hudson brushes away the objection that agreements reached at these Conventions are inoperative until ratified by national parliaments, and points out that every international agreement hitherto reached has been practically accepted by many more than have formally bound themselves under its terms. Automatically states fall into line when a good lead has been given, and delays in ratification chiefly occur through defects of national machinery. Necessarily precedence must be given to domestic problems of Government, and "the village pump" absorbs too much attention among men and states inadequately trained in the larger citizenship. Professor Hudson closes with a prophecy:

I think we may say that we are making progress toward transforming our world society into an organised community, and that it promises to become a community in which human endeavour, if not freed from the imminent possibility of defeat by war and strife, will be less subject to that fate than it has been in the past. And if we can trust ourselves for a glimpse into the future, I think we may say that mankind is moving slowly towards a larger loyalty.¹

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In the Report of the Secretary to the Overseas Committee of the League of Nations Union, an ingenious device is noted as having been adopted in Japan, to popularise International Arbitration. The Children's Section of the League of Nations Society there is issuing a series of

¹ From *The Calcutta Review*, May, 1927.

card games suitable for children, in which the old catchwords, borrowed from Business or the world of Sport, are discarded in favour of words embodying ideals of peace and co-operation. Instead of competing to achieve "corners" in wheat, etc., the course of the game will be from International Hatred and War, through various intermediate stages of Conferences and compulsory arbitration, to universal Peace. Some enterprising theosophist might take a hint from this, and invent a game somewhat after the Steeplechase Model, called the Evolution Game, in which rounds and races might be shown on a well designed board, and monads start forth together, to win or get side-tracked by the numerous temptations on the way, the worst penalty involving a fresh start from the beginning. We might even have an attractive puzzle, like the popular old "Pigs in Clover," of little balls of quicksilver to be wriggled up a spiral path (of seven coils perhaps, with seven sub-coils in each) to a central goal where they may unite.

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The International People's College at Elsinore in Denmark is appealing for money for further land-purchase, as their present accommodation is insufficient. Founded in 1921, this College fills a real need, and is described as "a miniature League of Nations," but it needs more support and more students from Britain.

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The International Correspondence League, of the Theosophical Order of Service, reports increased life last year in all its centres, and an extension to seven new countries, viz., Brazil, Chile, Egypt, Guatemala, Japan, Uruguay and California. Special praise is given to India, where one enthusiastic member, Mr. Ganesh, had linked up 529 correspondents up to June 1926, with 28 different countries.

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A leading article a short while ago in *The Times* deals with the report on the International Traffic in Women and Children, prepared for the League of Nations, and very reluctantly being published. It is a matter for some congratulation that even so much publicity has been achieved, and that the Committee urges the discontinuance of that State Regulation of vice which is too plainly euphemistic for State Encouragement. As long as brothels are freely licensed, horrors will take place to supply feminine material for them, and though entire prohibition of prostitution would not cure human vice, it would reduce its present abnormal stimulation. It is much to be regretted that even in this report names are withheld and full publicity not given to such outrageous conditions as have been discovered. The public conscience has been awakened, but it must make its voice louder, and the League of Nations is the only instrument for wide-spread repression of this evil—a far worse evil than drink itself.

There is publicity, and there is the League of Nations to organise and to conduct it. Opinion, as the Report testifies, has greatly awakened on this subject of recent years, and has spread among peoples who formerly paid little heed to international questions of a humanitarian kind. SIR AUSTEN CHAMBERLAIN and HERR STRESEMANN have appealed to it by insisting upon the publication of the first part of this Report. But the document mentions few names, and those it does mention are nearly all too

general to convey credit or to fix responsibility. Except in the incidental mention of Buenos Aires and in that of an unidentified "town in Turkey," all names are kept back. In this "town in Turkey" the woman is beaten who at evening does not hand over the right hire. So also we hear of girls starved into surrender, but we do not hear the scene of this wickedness. Is that the best that the League can do by way of publicity? Surely in such a cause it should be used to applaud the active promoters of reform, to shame and stimulate the sluggish, and to hold up to infamy the incorrigible patrons of iniquity? Each country should be called upon to answer for itself before the conscience of the world and have judgment according to its works. For the wretches actually engaged in the traffic, and particularly for "the principals" to whom it brings unholy wealth, no punishment can possibly be too severe. A first proof in any nation of abhorrence for this particularly base and sordid form of cruelty should be to see that its municipal laws are sufficient to inflict condign punishment on these criminals and on their agents; the next, to see that these laws are enforced with the vigilant severity so vile a crime demands. The League has more power than any human organisation ever had to pursue the destruction of this traffic to the end. It has only to tell the whole truth and the world will insist upon action. To keep back after due warning the names of any States which might acquiesce, or connive, in the continuance of the evil would be little short of complicity in their guilt. The League has begun well, but it must go forward much more resolutely if it is to satisfy the conscience of Christendom.

H. V.

A MEMORIAL FOR MISS JAMES

I HAVE the honour to inform you that inspired by feelings of gratitude to the late Miss James, her friends and admirers have decided to establish a memorial to her self-less and devoted services both to the cause of Theosophy as well as to the Indraprastha Girls' High School and Intermediate College, Delhi, which extended over a period of 11 years.

The importance and worth of the services she, in co-operation with Miss Gmeiner, the Principal of the College, rendered to this Institution in raising the efficiency and status of the College cannot be exaggerated. In the opinion of the promoters of the scheme no fitter memorial can be raised to her than to supply the scholars of the College with a goodly library comprising books reflecting the spirit of her life-work.

It is, therefore, proposed that a minimum fund of Rs. 1,500 be raised to form a permanent source of income and the income from this fund may continually serve to increase the literature on the subject, which might best reflect the spirit of her work.

It is hoped that you will not lose this opportunity to mark your admiration of the late Miss James' work by contributing your quota to the proposed Memorial Fund.

JUGAL KISHORE,

Hon. Secy., Indraprastha Girls' Intermediate College.

Hon. Astt. Secy. and Treas., Indraprastha T.S., Delhi.

May, 1927

THE THEOSOPHICAL WORLD-UNIVERSITY

TO THE MEMBERS OF THE THEOSOPHICAL WORLD-UNIVERSITY
ASSOCIATION (INDIA)

One need not be a prophet in order to declare that the Theosophical World-University will one day have a magazine of its own. In the meantime, communication is made between the Centres and Members through occasional booklets and letters. Professor Marcault's addresses and letters from the Sub-centre in London are an inspiration, and I am planning to have some of them passed on to the Members of the Indian Section of the Association.

Since the formation of our Section on January 25, 1927, by Bishop Arundale, we have distributed among the Members a four-page pamphlet, *Statement of Principle*, and an eight-page pamphlet, *Education for Leadership* by Bishop Arundale. These should be thoroughly studied by the Members and talked about among their friends. More copies can be had on application to Mr. B. Ramasubbier, Adyar Library, Adyar, Madras.

I write this letter on a tour during which I am combining vacation and work. I spent three weeks in Sind lecturing on various useful topics and conducting an exhibition of Indian paintings. After a couple of busy days at Lahore and a similar week at Jammu, I am now settled in a house-boat at Srinagar, with Mrs. Cousins, and with materials for some weeks' work on (among other matters) text-books for the Theosophical World-University.

Bishop Arundale regards the production of text-books for the University as of vital importance. As General Editor of this department, I am happy to report that a number of very valuable text-books are in course of preparation. Dr. Coode Adams' text-book of Occult Physics is announced by the Theosophical Publishing House, London, and Professor Marcault's text-book of Psychology will be ready soon. I have in hand typescripts for text-books of Geology, Economics and Animal Psychology by competent writers, awaiting authority and funds for publication. Special donations for this purpose would be very welcome. I have myself gathered materials for half a dozen books on Literature, Art and Philosophy which I shall gradually prepare as circumstances permit. I am at present giving a portion of my time to the writing of a book on what I conceive to be

the future of Literary Criticism. As a detailed study in this direction I am also writing a book on the Poetry of Shelley with a special study of his "Prometheus Unbound". I trust that these will make a useful contribution to the text-books of the new era in education. The pamphlet, *Principles of Text-book Reform*, is now out of print. Some Member or sympathiser could "acquire merit" by paying for its republication.

During my vacation tour I shall lecture at various places on the University's ideals, and endeavour to find Members for the Association and form local groups. I have already done so in Sind, and begun work in the Panjab and Kashmir. Fifty Members joined in Sind, and Mr. K. D. Shahani, B.A., has been appointed Correspondent for that area. He is located at Hyderabad (Bandhu Ashrama). Mr. P. M. Adwani, M.A., will act as Assistant Correspondent at Karachi (School for the Blind). Members and enquirers in Sind should communicate with either when necessary—and the necessity will, I hope, be frequent and fruitful. The annual subscription (four rupees, or a little over an anna a week) is low enough to allow a large number of Members to help and be helped by this most urgently needed and inspiring movement. The larger the amount of co-ordinated aspiration and effort towards the realisation of the University's ideal there is on the physical plane, the more fully and rapidly will the already accomplished University on the super-physical planes come into operation.

And speaking of the "super-physical" aspect of the matter, I may here say that in my lectures to the general public I have always frankly declared the occult source and inspiration of the Theosophical World-University. To me, as to many others, this is a living and continual reality. Naturally there are those to whom it is not so. But I have found that when one sets out the actualities of present-day education, and then declares the ideals and the proposed work of the University of the future, there is an intelligent and sincere response to the truth that is trying to find a way into the world through the University. After a public lecture in a North Indian city, for instance, an Indian gentleman concerned in official education, not a Fellow of the Theosophical Society, grasped my hand and fervently exclaimed, "Most inspiring! Most inspiring!" In fact, of the sixteen persons who joined the Association at the end of another public lecture, eleven were not Members of the Society.

I mention these matters for the encouragement of others. I believe that the world not only *needs* but begins earnestly to want what the Theosophical World-University has in its power to give just as soon as the necessary means to its giving are forthcoming. The appalling condition of humanity at present, after centuries of so-called civilisation and scientific progress, is beginning to be seen as the natural result of a false conception of the nature, the activity and the destiny of humanity. The Theosophical World-University is based on the unshakable law of the Unity of all Life. It will treat its students (among whom will be counted its teachers) as spiritual

entities endowed with divine capacities to be unfolded into activity sweetened by love and guided by wisdom. Its purpose is the utilisation of all true knowledge and all beneficent capacity through its students for the service of all beings. This is the essence of its designation "Theosophical". It takes its stand on the Divine Wisdom, on the totality of realised Truth, not on any single aspect of it.

As a gradual approach to the definite work of the University, the Brahmavidyā Āshrama at Adyar holds its study-sessions from October to March. At present its residential membership is limited to Fellows of the Theosophical Society for want of accommodation outside the Society's compound for non-members. But if a large enough number desired to join the Āshrama, I fancy some special arrangement for them could be made. As a help to scattered and isolated students I am considering the publication of correspondence courses. It would help me if intending correspondence students would let me know what subjects they want to take up.

JAMES H. COUSINS,

Adyar, Madras

Organising Secretary of the

May, 1927

Theosophical World-University Association (India).

BRAHMAVIDYĀ ĀSHRAMA, ADYAR, MADRAS

PRINCIPAL'S REPORT OF FIFTH SESSION

The Fifth Session of the Brahmavidyā Āshrama was closed on March 26, 1927. The following is the Principal's Report :

In her address to the Āshrama at the end of the Fourth Session (1925-1926), the President, Dr. Besant, expressed the hope that the Āshrama might soon fulfil that part of its original intention which concerned the training of Theosophical lecturers. This work was not taken up as a special activity of the Āshrama in previous sessions because, as Dr. Besant also remarked, of the unanticipated growth of other aspects of its work. Moreover, the number of registered students is small; their desire is mainly to expand their knowledge, which they can do with varying degrees of fullness through English; and their natural means of expression is through other languages and mental modes than that of English. Yet, while specific expressional training has not been undertaken, there has been an obvious expressional development in most of the students through their daily contact with trained and articulate minds; and if enthusiastic work

in affinity with that of the Āshrama which is being done, for example, in Holland and South India by past students may be taken as typical. I think the original intention has been and is being fulfilled to a larger extent than is realisable by observation of the Ashrama's work in its physical habitation at any given time. These remarks do not apply to the lecturers or to the students whose mother-tongue is English. Most of these are already competent lecturers. The use of the Ashrama to them is the filling out of their minds and the development of the capacity to focus them not only on Theosophical teachings, but *through* these teachings as lenses on the manifestation of the Cosmic Life in the Universe. The services of such students and of the lecturers have been largely made use of outside the Ashrama.

Certain movements were, however, made during the session in the direction of expressional training. Dr. Roest initiated a Question and Answer Class one morning a week, and a weekly experimental Speakers' Class was conducted for some time. These will probably be continued in the next Session in a form modified by the experience gained in these efforts.

In the matter of work on individual capacity there is a constant flux of personality in the Āshrama. This at present makes continuity almost impossible. The Āshrama can only make the most of the human material at its disposal in any given session. What remains as ever-continuing and ever-increasing in the work of the Ashrama is its accumulation of knowledge approached and presented by Theosophical minds, and brought into a central relationship through the Āshrama's fundamental intention of making a synthesis of universal knowledge. To this work some notable additions were made during the session. I shall summarise them under their main headings.

Religion. Dr. C. Kunhan Raja gave 8 lectures on "Post-Vedic Ideas in the Rig Veda". Some of these have been published in newspapers and magazines, and it is hoped that they may ultimately be gathered into a book. They elucidate an important aspect of religious history. Of a similar nature but on a different department of Indian religion were Mr. L. B. Raje's 16 lectures on "The Interpretation of the Purānas". These were full of profound knowledge and challenging conceptions, and indicated the necessity for modification of the statement by Professor S. Radhakrishna in his Oxford (1926) Lectures on "The Hindū View of Life," that "The Purānas, with their wild chronology and weird stories, are mainly imaginative literature". Unfortunately the Āshrama is not yet able to afford the expense involved in fulfilling the desire expressed by the President in her closing address in March 1926, that all the lectures should be published, nor can we hope for an early version of Mr. Raje's lectures from his own hand; but the full notes and synopses provided by Mr. Raje are in the files of the Ashrama for future students. A casual visit of Dr. E. C. Handy of the Bishop Museum, Honolulu, enriched our knowledge with a lecture on "Polynesian Religion," on which he is an authority. His recently published

volume on the same subject, the result of many years of research, will be added to the Adyar Library. My own lectures on "The Old Celtic Religion" were repeated with some variations on those given in previous sessions.

Philosophy. My anticipation in last year's Report of the succession of Dr. G. Srinivasamurti to the late Pandit A. Mahadeva Sastri as an exponent of Hindū Philosophy was very happily fulfilled. Though Dr. Srinivasamurti's 15 lectures on "Hindū Philosophical Systems" were a repetition of his course in the previous session, they were given with a freshness and fullness that made them practically new. His diagrams were exceedingly helpful in getting a bird's-eye view of the subject. It is hoped that he will some time be able to put the lectures into a text-book for the Theosophical World-University. I repeated my lectures on Chinese Philosophy (Taoism and Confucianism), and these have, at the request of friends, been published as a transaction of the Ashrama under the title "Two Ways to Wisdom".

Art. In this department new additions were made to the lectures as follows: by myself "Art as Medicine" (1), a sketch of the preventive and curative uses to which art may be put, published as a transaction; "Some Elements of Japanese Culture," (3) published in THE THEOSOPHIST; "Interactions of Asian Art" (1); "The Evolution of European Painting" (4), in connection with which I have begun a collection of reproductions and photographs of European paintings for future reference, alongside a similar collection of Indian paintings; "Speech and Song" (3), dealing with the technique of vocal expression in association with the weekly Community Singing which was begun this session at the initiative of Mr. C. Jinarājadāsa, and in anticipation of the development of personal expression in the preparation of a drama next session. Mrs. Handy gave two lectures on "The Nō-drama of Japan" which she illustrated by gramophone records of the Japanese vocal and instrumental method. The latter gave the start to making a collection of records of speech and song from various countries for future study. Mr. Duncan Greenlees, formerly of the Harvard Egyptian Exploration, lectured on "The Pyramids of Africa". I repeated my lectures on "The Synthetical Study of Poetry" (18), "The Drama, its Functions and Characteristics," (2), "Early Indian Architecture" (1), and Mrs. Cousins repeated her lecture on "Music East and West".

Science. Important additions were made in this department during the past Session. Mr. A. F. Knudsen's course of 13 lectures on "Geology and the Secret Doctrine" are now in typescript, and it is hoped that they may appear in print before long. Mr. A. E. Ellis' 22 lectures on "Brain Consciousness, its Nature and Expression" opened up many considerations of interest and value in the study of the craniological indications of character, capacity and health, and led towards Theosophical classification of the ascertained brain-centres. Mr. Ellis has presented the Ashrama with a collection of model heads,

pictures and diagrams that will be of the utmost use in the future development of this most important subject. He presented a number of books to the Adyar Library, and has put his notes (the result of fifty year's work) into shape for preservation and for publication when funds permit. Mr. Ellis made about 100 head measurements with their indications. Certain of these are to be placed alongside the astrological readings of Mr. L. B. Raje. In the next session we hope to have some of the persons observed psychologically. In this way it is hoped to be able to initiate a future three-fold method of ascertaining the nature of young people with a view to enabling education to deal with them accordingly. Some of Mr. Ellis' lectures have appeared in *THE THEOSOPHIST* and others will probably follow. Dr. P. K. Roest's 36 lectures on "Anthropology" revised the work done in previous sessions by Mr. C. S. Trilokekar and Mr. Leonard Tristrām, and repeated former courses in Anatomy, while they added the most recent advances in Anthropological technique, research and speculation. Other new lectures were, "Some Orthodox and Occult Views in Science (1)" by Mr. Yadunandan Prasad, "Analysis and Synthesis" (1) by Mr. A. Glücklich Feliz, "Hindū Astrology" (4) by Mr. L. B. Raje, "The Era of the Woman" (1) by Mrs. Cousins, and "Education in India" (1) by myself. Under the auspices of the Ashrama (as the nucleus of the future Theosophical World-University) Bishop Arundale gave a lecture inaugurating the Theosophical World-University Association (India) of which I was appointed Organising Secretary. The lecture has been published by the Association as a pamphlet entitled *Education for Leadership*. Three lecture periods were given to reading from a summary of Ouspensky's "Tertium Organum" kindly made by Mr. Lancaster D. Burling, B.Sc. who maintains his interest in the Ashrama from America. Repeated lectures were, "Bose's Researches" (2) by Professor T. Natarajan, "Relativity" by Mr. Yadunandan Prasad (1), "The Shape of the Earth" (1) by Mr. Yadunandan Prasad, "The Field of Geographical Study" (8) by myself (one lecture sketched a field of study in the relationship of human karma to environment, and has been published as an Ashrama transaction under the title *Geosophy*), "Botany" (4) by Miss Noble (unfortunately cut short by her illness and departure for England, but hoped to be completed next Session and published as a text-book of the Theosophical World-University), "The Platonic Solids" (1) by Mr. Jinarājādāsa, "Animal Psychology" by Mr. Knudsen, now in typescript for the text-books of The Theosophical World-University.

Lectures on specifically Theosophical subjects were given as follows: "The Fifth or Scientific Ray," by Dr. Roest, "The Evolution of the Substance of the Earth," by Mr. Feliz, "The Third Life-Wave," (2) by Mrs. E. G. Crotty, and "The Etheric Body," by Miss A. C. Armour.

For the benefit of residents not able to attend the morning sessions of the Ashrama, and for the illustration of special subjects,

lantern lectures were delivered one evening a week by Mr. Jinarāja-dāsa and myself, most of them being repetitions of former lectures on architecture, sculpture and painting eastern and western. Mr. Knudsen also gave a new lecture showing the great and the small in the make-up of the surface of the earth (the Himālayan mountains and the Atlantic foramenifera.)

The presence of Bishop Arundale in Adyar was taken advantage of to receive from him a reminder of some of the fundamentals in the Āshrama's work. His address to the lecturers and students has been published as a pamphlet entitled *Exploring Towards Reality*.

A visit by the famous Indian painter, Srijut K. Venkatappa of Mysore, to give the Āshrama a private exhibition of a series of new works, indicated some of the extensions of the Āshrama's activities through certain of its members. I have myself this year travelled over ten thousand miles in India organising exhibitions of Indian painting and giving lectures on its history and characteristics in places as far apart as Benares and Calicut, Madras, Karachi and Srinagar. Mrs. A. E. Adair has been travelling through Europe on similar work. The pioneering efforts of the National University (Adyar) to raise the status of music in India are now bearing fruit. Mrs. Cousins' compilation of a music curriculum for the National University and her lectures in the Āshrama and elsewhere have led to the inclusion of music as a degree subject in two Indian universities and in movements in that direction in three others.

The lecture work of the past Session may be summarised as follows: Religion, new 25, repeated 3, total 28; Philosophy, new same, repeated 18; Art, new 16, repeated 22, total 38; Science, new 43, repeated 33, total 116; Theosophical, new 5; Lantern, repeated 24; General; in all, new 130, repeated 100, total 230. Synopses of most of the new lectures have been added to the Āshrama's files.

It will be noticed that the department of Mysticism had no lectures, while Science absorbed half of the total lectures. This was due to exceptional circumstances and the necessity for the Āshrama to take advantage of special contributions when they are available; it does not indicate a permanent departure from the Āshrama's special function of gathering a body of synthesised and illuminated knowledge for future students, particularly with a view to the Āshrama's taking its place in due time as the post-graduate department of the Theosophical World-University.

JAMES H. COUSINS,

Principal.

THE THEOSOPHICAL FIELD

AN interesting new activity, calling itself the Theosophic-Socialist Society, has been started in New Zealand, with Mr. F. G. Rex Mason, M.P., as President, and Mr. David W. Miller, J.P., as Organising Secretary. Its aim is to draw together Theosophists who are socialistic in their political view, and Theosophise Socialism. Certainly no side-branch of Theosophical work can be more important than this, since Socialism is fundamentally a political creed that sounds the note of the New Age, and there is great danger lest it may be diverted, by enemies of the light, into wholly destructive channels. If the word Fellowship were substituted for Society in the title, it would be more pleasing to the ear. It is to be hoped that many members will join, though certainly they must see that the T.S. is not compromised by their actions. Good theosophists may also be convinced fascists or even Last Ditchers for all we know, but one thing is certain, that no one to-day can afford to be neutral in the great clash of principles out of which we have to raise a new social structure.

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A curious corroboration of occult teachings comes from Mr. J. W. Dunne, the aeroplane designer, who has written a book purporting to demonstrate that the past and future both exist in the present, in the same sense and in approximately equal degree, and that under certain conditions of consciousness they are equally accessible to the normal mind. It seems to be by a methodical investigation of his own, and other people's, dreams that Mr. Dunne has reached his conclusion, and he invites all to follow his lines of enquiry, and test the truth for themselves. From the account quoted in *The Englishman* from *The New Statesman*, one gathers that only the fringe of the mystery has been touched, and theosophists will find themselves considerably ahead of Mr. Dunne's cautious admissions, but it is symptomatic of the times that popular science should be "sitting up and taking notice" of phenomena which it recently

decided occultists for maintaining. As a witty Frenchman said, "I do not say that it is possible but I say it is a fact." There is hope for scientists now that they are less disposed to reject facts because these do not fit in with their theoretical credibilities!

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We are reminded of H.P.B.'s warnings against the dangers of harnessing to our use forces very imperfectly understood when we read of strange accidents befalling listeners-in. A lady is reported to have recently been found dead, with the head-phones attached to her ears, having apparently been electrocuted, and a still stranger case occurred last year in Nottingham, where a young girl fell back from her wireless set in a trance, which lasted more than a year. It seems that we are in too great a hurry to bring down higher forces into an unpurified world, not to say to exploit them commercially, and we need a grim reminder on occasion.

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A finely appreciative article on the Indian poet, Harindranath Chattopadhyaya, occurs in the quarterly called *Poetry and the Play*, organ of "The Empire Poetry League". It is refreshing to see that Mr. Fowler Wright views a great deal of the poetic libertinism of to-day as merely the mood of a generation, or still worse, as part of "the skin disease that blackens and sterilises" the surface of the earth. But he looks to a time of recovery, when again people will prefer "the poetry of courage to that of cowardice, of nobility to baseness, of music to discord, and of faith to cynicism," and then only will Harindranath Chattopadhyaya be assured of the reputation he deserves. He can do what even Tagore fails to do, because the latter has never attempted the mastery of the English tongue as a medium, whereas the younger poet easily achieves it, while yet "maintaining the integrities of his own spiritual and intellectual position". "It is India speaking—unmistakably India. But the voice is English—unmistakably English."

It is interesting to note how very possible this is, and has always been held to be. In these ultra-national days of mental divisions, we are apt to think a language too inviolably a garment of independent self-respect; but after all, it is the mind that matters, and any language will serve for its self-expression, provided it reaches a wide enough circle of sympathy, for the poet needs his audience. English no longer belongs to the people of Britain, any more than Greek did in old days to Hellas or Latin to Rome, but to the world, so far as the world can use it.

This gem is worthy of inclusion in any Golden Treasury:

NON SERVIAM

Drunk with free-will, drowed in his pride of power,
 Man cried, "I will not serve Thy heavenly need!"
 God hid His dauntless patience in each flower,
 His hope in every seed startled echo ran
 "I will not serve Thee!"
 From Star to Star and filled the hollow night.
 God answered the tempestuous voice of man
 With silence on the height.

But this specimen is not rightly characteristic of the young poet, in that it does not shew sufficiently the Indian quality he contributes to English verse. Mr. Fowler rightly finds in him "evidence of the radical difference in the relative spiritual values of Asia and Europe," especially as regards progress.

In practice, if not in precept, we regard earthly existence as an end in itself. Progress implies that children must be wiser than parents in a continual succession. Latterly, we have developed our ideas of progress with a literality at which gods must laugh. When we analyse the 'advance of civilisation,' we find that it consists very largely in being able to be elsewhere very quickly, wherever we may happen to be. For this problematical advantage we expend wealth without stint, leaving ourselves ill-provided with the most elementary and vital necessities. Yet we have not contrived to be in two places at once, and we usually end where we began But the standpoint of the Indian poet is widely different. He has no vision of a Heaven-on-earth triumphant, when a limited number of birth-controlled Europeans will be ceaselessly whirled about in motors and aeroplanes, at ever-increasing velocities, with a loud speaker always beside them, for the extent of their surgically-protracted lives. It may be a noble vision. It may be in process of realisation. But it is not his.

Neither, we may add, is it the vision of *any* poet worthy of the name, western or eastern, but it is true that the Indian poet contrives to keep more entirely free from these false entanglements of the modern world. Where the western poet becomes depressed at the modern jangle, and at best sings like a caged bird, the eastern can be serenely unconscious of these unrealities. By virtue of his inherited Indian mental outlook, he easily possesses the right of entry into a world of realisation of Truth into which the western poet hardly wins his way after manifold struggles and bruising of spirit.

H. V.

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ARGENTINE

The Council of the Argentine Section decided unanimously to join the Latin American Theosophical Federation. In our May number we published the similar resolution of the Chilean Section. We hope that by the time this number will reach our

readers, the Latin American Theosophical Federation will be already working with the heretofore dispersed forces united for Peace, Love, and Harmony.

BOLIVIA

"Paz" the only Lodge working in the Republic of Bolivia belongs to the Argentine Section. Its members are doing their best to form centres in the different cities of Bolivia and spread the teachings that gave them their spiritual "Paz," Peace. May their efforts obtain soon the desired reward.

MEXICO

Through the Press nothing but more or less distorted news reach us from Mexico. Still the prognosis of the editor (October number) seems to be justified. In the struggle between Church and State extremists on either sides are causing great difficulties to the people of a much suffered country. Among the conciliating elements Theosophists take prominent part. In one of the strongholds of the Roman Catholic Church, in Puebla, the Angelopolis of Mexico, two eminent Theosophists Prof. José Romano Muñoz and Lic. Augustin Garza Galindo addressed the general public on "The Religious Problem" and the numerous audience has paid great tribute to the Theosophical ideas expressed in their views about this question of world-wide importance. No doubt their exposition brought the fighting parties nearer to Understanding.

A. G. F.

CORRESPONDENCE

THE LIVES OF ALCYONE

I BEG to draw the attention of the authors of *The Lives of Alcyone*, through your esteemed magazine, to the following, and I would request them to explain it more fully :

“ After the Lord Buddha resigned His physical body, the office of World-Teacher passed to his successor, the Lord Maitreya. Taking advantage of the tremendous outpouring of magnetic power left in the world by the Lord Buddha, he soon incarnated himself in the person of Shri Kṛṣṇa in India, and almost simultaneously he sent Lyra to appear in China as Laotze, and Mercury to teach the Greeks as Pythagoras. A little later still he sent Pallas to Greece as Plato.”¹

From this statement we can conclude two things :

1. If it refers to the Shri Kṛṣṇa, giver of Gītā then it means that Gītā was written after Lord Buddha. But being a gem of *Mahābhārat*, it was compiled by Lord Buddha, when he came to India as *Rṣhi Vyas*, as it is *Rṣhi Vyas* who is said to be the writer of *Mahābhārat*. Therefore this certainly cannot refer to the Shri Kṛṣṇa, giver of Gītā.

2. It may refer to some other incarnation of Lord Maitreya in India. It cannot refer to Lord Gorang as he was born in the Muhammadan Period, after a long time of His incarnation as Christ.

Therefore, I would request the authors to explain it fully so that the public may not misunderstand it.²

5 Shah Khake Street,
Meerut, India.
May, 1927

JAGESHWAR DAYAL VAISH

¹ Volume II, p. 681, just below chart No. XLVII.

² See following page for references. ED.

THE CHRISTIAN THEOSOPHIST

In sending you this first number of our little magazine—*The Christian Theosophist*—I hope to interest you in the International Christian League of the Theosophical Society which we, the members of the Christian League Lodge, T.S., are now making a definite attempt to establish. It has received the warm approval of our revered President, Dr. Besant, and once it is in working order we hope that it will act as a link between all Theosophists who are Christians and who desire to interpret the Divine Wisdom in terms of their own religion.

It is also hoped that the International Christian League will later be affiliated with that "Fellowship of Faiths" which Dr. Besant has alluded to in some of her recent speeches.

To join the League all that is necessary is for F.T.S.—or those interested in Theosophy—to send in their names and addresses to our Business Manager, G. Philipson Carter Esq., Mineral House, CHESHAM, Bucks, together with the sum of 2/6 (Two shillings and sixpence) as one year's subscription to the magazine (enclosed) which is to be its official organ.

This small sum will not, *by a long way*, cover our expenses of printing, postage, etc., so it is hoped that all Members who can afford to do so, will voluntarily double this amount, thus enabling us, later on, to enlarge the magazine and improve it in various ways.

If we receive the necessary support we shall try to make it a bi-lingual, and even a tri-lingual, paper, occasionally publishing articles in French and in either German or Dutch.

Mon Abri

J. M. BLAKE

Corley Wood, Herts.

We refer the writer, *inter alia*, to *The Immediate Future*, lectures given by Dr. Annie Besant in 1911, p. 61. Fuller details are given in *Theosophy Explained in Questions and Answers* (compiled by S. Pavri from published works of Dr. Annie Besant and Bishop C. W. Leadbeater), p. 394. ED.

REVIEWS

A Primer of Occult Physics, by W. R. Coode Adams. (Theosophical Publishing House, London. Price 3s. 6d.)

This is the clearest exposition we have yet encountered of the results of the latest revolution in Science and Philosophy. The lay reader here can easily grasp the essentials of the doctrine of relativity, and its bearing on earlier hypotheses, while at the same time the light of Theosophy is used to illuminate the whole problem of the universe. The author frankly states from the first that he means to reverse the usual inductive method, and to start with inferences as to first causes, deriving these from the teachings of Occultists; and as he deals with one subject after another, Time, Space, Matter, Energy, Evolution in turn, it is remarkable to see how completely the attitude of Physicists to the problems of life has changed since *The Secret Doctrine* was written. Consciously or unconsciously the Twentieth Century has used the key supplied them, and though the author expresses the fear that scientific knowledge is "passing over into materialism," since it "is becoming a catalogue of the properties of matter rather than an understanding of Nature," it is evident that the words "materialism" and "matter" have so entirely changed from their earlier connotation that materialists of the last century would probably fear and denounce the present process of scientific thought on exactly opposite grounds.

The usual diagrams, with Cartesian rectangular co-ordinates of Space and Time, are used to shew the illusory nature of the latter (it could equally well, by the way, be used for the former), and the explanation is unusually clear. "It is only necessary for the observer to get a clue as to the direction in which to place his axis of reference" for any two events to be brought into simultaneity in time or congruency in space.

The two chapters on Evolution are specially useful to bring the average reader up-to-date with developments of thought along this line. Darwin has been left far behind, and it has been conclusively demonstrated that man is far less the creature of environment than

be supposed. "All the characteristics that an evolving species can show were inherent in the original cell. The process of evolution is simply a system of releasing these inherent potentialities, and that largely by removing other inhibiting factors which prevent their release."

It would seem as if Science is again drawing nearer to Philosophy, and a pregnant quotation is included from Bergson :

"The world is not so much a being as a becoming. It is not for any observer to comprehend the world, but only a particular cross-section at his particular time. Everything is changing, and you will never understand the world till you become it yourself."

H. V.

Professor Ernest Wood has added another refreshing book to his list of contributions to world thought.

The Intuition of the Will, as his new book is entitled, is written in Professor Wood's happy style, bringing to the reader a sense of deep earnestness and abiding joy.

Professor Wood is never ponderous even in his deepest researches. He seems to have plenty of fun from his labours. Nothing could be more stimulating to the mind and emotions than the chapter in his book on "Training for Intuition". One cannot but feel that Professor Wood gives his readers knowledge gained through his own firm and deliberate efforts. He is not a copyist but a creator; not a pedant but a teacher who has, in his most studious moments, a warm and fraternal interest for all those who grope in darkness.

(Theosophical Publishing House, Adyar. Price 1s. 6d.)

M. W.

The Pathway to Reality, by Viscount Haldane. Being the Gifford Lectures delivered in the University of St. Andrews 1902—1904, reprinted in 1926. (John Murray, London. Price 16s.)

The Pathway of Reality includes lectures given orally for a mixed audience, so the language is less abstract, easier to follow than in his other philosophical works. It forms an introduction of the study of Idealistic Philosophy, which is elaborated in his later works, "Human Experience, a Study of its Structure"; the "Reign of Relativity"; "Philosophy of Humanism"; etc. He presses the point, in this book, that in the interpretation of experience we have to recognise that Art and Religion form as much part of reality, and

have as great an influence in it as abstract thinking. Otherwise it is not possible to comprehend the significance of God as imminent in our minds. Apart from such a doctrine the reality of the World, as we finite beings know it, would be unintelligible.

All students of philosophy, all thoughtful people, for the matter of that, will enjoy the fine scholarship, sound reasoning, the master-hand with which he handles the deepest problems of the mind.

Let us set out on the search after the nature of God with our minds free; let us try to get some clear notion of that of which we are in quest. To me it seems that by God we mean and can only mean, that which is most real, the Ultimate Reality, into which all else can be resolved, and which cannot itself be resolved into anything beyond; that in terms of which all else can be expressed and which cannot be itself expressed in terms of anything outside it. For God could not be less than the Supreme Reality.

This simple consideration excludes the notion of God as Cause, first in time and acting *ab extra*, that is in space. Nor could he be defined as Substance. For that again imported a relation to properties distinguished from it. What then could His real nature consist in if the conceptions of Cause and Substance were inadequate to it? We had to try whether we had better fortune if we spoke of Him as Spirit, as Subject and not as Substance.

God means Absolute Mind conscious of itself as completely realising the higher ends. He is the completed consciousness which comprehends itself in its completeness as the "prius" and source of the whole of the movement that forms its content.

God as self-consciousness, the basis and presupposition of even our capacity to reflect about Him, must have an object from which He distinguishes Himself. If the Absolute Mind must have, as is implied in the fact of self-consciousness, an object, it is plain that that object can only be itself. For the Absolute Mind nothing can have any meaning outside itself. Its object must fall within itself, can only be within itself. It must find the necessary distinction from itself in an Other that is just itself. The mind of God must have in its Other itself, and must recognise in that Other just Himself in the form of Otherness.

That is how the Absolute Mind realises itself in the process into which it is necessary that it should go in order to the enrichment of its self-consciousness. Without an object there could be no self-consciousness; without these distinctions there could be no content for the Absolute Mind. That is how God's nature is eternal activity, how He, so to speak, goes out into series and yet remains as the sum of the series—an Eternal Now, which is not distinguished from, but is the inclusion in itself, in a superseded and transmuted form, of the moments of Past and Future. In an ordinary time series we distinguish past, present and future, as three moments which are related to each other and are not wholly mutually exclusive like parts in space, yet we never transcend wholly the foreignness which time presents, the externality to each other of the members of its series for thought. But in such a series as I have been describing to you the whole of the series is summed up in an Eternal Now which does not make time unmeaning, but must transmute and supersede the notion of the past and the future as facts which limit or make finite the now, the eternal now of perfect comprehension. So comprehended the now is an eternal now within which past and future arise as distinctions of the mind.

In the same lucid way he treats and draws together in a synoptic vision Philosophy, Art and Religion, because in actual life, Art and Religion are the highest form of what for finite intelligence is concrete, and directly given as representative of the ultimate reality.

Indian Philosophy, by S. Radhakrishnan, Vol. II. (George Allen & Unwin, London. Price 25s.)

The publication of Prof. Radhakrishnan's *Indian Philosophy* is a great service to those who wish to know, from an authoritative source, something about the systems of Indian Philosophy and the general trend of Indian thought, and who have no access to original sources in these matters. There are no books in modern languages that give a comprehensive idea of the subject. P. Deussen's *Allgemeine Geschichte Der Philosophie* and Max Müller's *Six Systems of Philosophy* are more histories than expositions of the Systems. This is the first time that an Indian philosopher, well equipped in European Philosophy, has tried to present to the modern world the thoughts of the ancient Indian philosophers in a systematic way. Prof. Radhakrishnan has escaped the danger of presenting his own philosophy when explaining other philosophers—a danger into which most people fall. He has "endeavoured to give an objective treatment and avoid playing tricks with the evidence" (preface) and he has well succeeded in his endeavour.

In this second volume, Prof. Radhakrishnan deals with the six systems of Indian Philosophy (including the various Vedānta Schools) and also the Tāntric systems. The author appears to be on more familiar grounds in dealing with the Systems of Philosophy than when he wrote the first volume. The present volume is more scholarly and thorough, and consequently more difficult. No apology is needed for the book being stiff reading, as no-one expects an Exposition of Indian Philosophy easy enough for an arm-chair. The author has made a thorough study of a wide field, and anyone with the necessary intellectual equipment and patience can now wander safely through the once-dark wilderness of Indian philosophy with as much ease as on a public road in broad day-light. He has cautiously avoided all those dangerous portions which can never be made accessible to a modern explorer. The books in Samskr̥t on Indian philosophical systems are divided into Prakaraṇas and Vādagranthas. The former deal with the main subject matter, while in the latter there is a minute examination of particular points with all sorts of hair-splitting arguments, definitions, objections and replies. The author does not meddle much with this class of literature, though the omission is regrettable in the case of Nyāya Philosophy.

As is usual in nearly all writers, it is the better known portions of a subject that are handled with greater thoroughness and in greater detail. The Nyāya Philosophy occupies 147 pages; Vaiśeṣika 72 pages; Sāṅkhya 88 pages; Yōga 38 pages; Pūrva Mīmāṃsā 56 pages; but the

Advaita of Sankara 214 pages. The extant literature on Sāṅkhya and Yoga is comparatively small. Vaiśeṣika and Nyāya became a single system. The literature on Nyāya and Pūrva Mīmāṃsā is very extensive, but not very easily accessible. The Pūrva Mīmāṃsā is very difficult to understand, and the subject matter has not that charm for a modern thinker which Sāṅkara's Monism has. But it must be borne in mind that it is the Vedic Dharma, as detailed in Pūrva Mīmāṃsā, which has carried the Hindū nation safe through many a vicissitude, and not the monistic philosophy of the Vedānta; and it is regrettable that modern scholars, especially Indian philosophers, who write about Indian Philosophy, fight shy of Pūrva Mīmāṃsā, and do not take the necessary trouble to study the subject. According to Pūrva Mīmāṃsā, Vedas form the only real basis for Dharma, and the attitude which the author takes towards revealed literature in general does not promise a capacity for a sympathetic understanding of Pūrva Mīmāṃsā; his attitude is illustrated by the following passages:

1. "Critics forced their opponents to employ the *natural methods relevant to life and experience*, and not some *Supernatural revelation*, in the defence of their speculative schemes." (P. 18.)

2. "To the devout it must have appeared that the breath of life had departed since *intuition* had given place to *critical reason*." (P. 18.)

3. What Kaith says of the Nyāya and the Vaiśeṣika is true of other systems as well. "The systems are indeed orthodox and admit the authority of the sacred scriptures, but they attack the problems of existence *with human means*, and scripture serves for all practical purposes *but to lend sanctity to results which are achieved not only without its aid, but often in very dubious harmony with its tenets*" (I. L. A., p. 3), (p. 21, n.) (Italics mine).

I am very sceptical about the competency of an ultra-rationalistic philosopher, with such an attitude towards revealed literature, for a correct presentation of Indian Philosophy.

The author is not very sympathetic to the later Naiyāyikas, the followers of Gangesopādhyāya. The following description of the Naiyāyikas does not seem to be a very true presentation of the case: "The scholastic subtleties, the logical legerdemain, the fine hair-splitting in which the successors of Gangesa indulge, terrify many and even those who have grappled with them cannot be sure that they have comprehended their ideas. Many of those who have waded through these works are impressed by their brilliant dialectical feats, but find them often more confusing than enlightening" (p. 42). "Of

some at least of these works it may be said that they merely succeed in showing how learned one can be about one knows not what" (pp. 42 and 43). One can only pity the writer of such lines. The very fact that later on Nyāya became a system of logic and its metaphysical side dropped off shows that ancient Indians regarded it more as logic than as metaphysics; and it is not an accurate presentation of the fact to devote much space for explaining the atomic theory, God and creation, and to say practically nothing of the *logical method* of dealing with a subject, as is seen in, say, Gadāharabhaṭṭa's *Sāmānyanirukti* or any other Vādagrāntas. The author himself admits that the book is not a complete presentation of the whole field of Indian Philosophy, and that "it has been necessary to select, emphasise and even criticise particular aspects, which naturally betrays the direction in which my own thinking runs" (Preface). Even this privilege has its own limits.

As far as the book goes, it is a very able handling of a rather unwieldy subject, and the book throughout shows a mastery over the subject, a capacity for a comprehensive view over vast areas, and a power of clearly presenting a complicated system. The book concludes with a survey of the course of Hindū Philosophical development, an examination into the cause of the decline of philosophic spirit in recent times, and a peep into the future. Every one may not agree with the pessimistic view of the author that "after all the attempts of philosophers, we stand to-day in relation to the ultimate problems very near where we stood far away in the ages—where perhaps we shall ever stand as long as we are *human*". (P. 767). There are many perfected *human* beings to whom the Light has been revealed, and every one of us human beings can one day see the Light. Nor can all agree with the author's view regarding the purpose, or purposelessness, of philosophy, that "it is not the end of the voyage that matters, but the voyage itself. To travel is a better thing than to arrive". (P. 768.) Any way Indian Philosophy does not show any sign of this spirit of globe-trotters—a spirit which perhaps the author absorbed during his recent tour to America.

C. KUNHAN RAJA

. . . *Et la lumière fut*, by Marguerite Triaire. (Henri Durville, Paris. Price 1fr. 80.)

This is a well-worked-out tale of re-incarnation. A clever young scientist, of the most advanced school of materialistic thought, is betrothed to the daughter of an older Physicist, his master in the science, and waits only to complete his book—the last word on atoms, and a complete vindication of material philosophy—before

celebrating his marriage. The young girl is of a religious temperament, and unwilling to accept the views of her father and lover with regard to the universe and its causes, but she is over-borne in logical argument. But Dr. Livier one night, on the completion of the work that is to bring him fame, has a remarkable dream, living again in a former body that he had worn in old Atlantis, when as Ramtar he had turned from the religion of Light to that of Darkness, and had tried in vain to seduce to the same faithlessness Ardeiza, a pledged votress of the Light, in whom on waking he recognises his modern fiancée. Convinced of the reality of his experience, he struggles with himself as to whether he can now publish his book, and resolves to sacrifice it. All must be revised in the light of his new knowledge. So he shows himself to be the true scientist, the seeker after truth, not making a fetish of his own theories. But is this really characteristic of the scientific man of to-day? As a tale this is good, and all its parts fit in harmoniously, but we fear it is not founded on a real, human experience, for such a man as Dr. Livier is shown at first, especially if a re-incarnation of an Atlantean dark magician, would not be open to higher revelations, even in dreams.

In the final chapter, the converted Doctor and his friends assist at a séance, where another young girl acts as medium. Forming out of ectoplasm, a radiant personage appears to give them his blessing on their work, allowing them to photograph, measure and weigh his materialised form, and even to take a drop of its blood for examination.

Again the doubt occurs, whether a Master of Light would avail himself of the doubtful practices of the modern materialising séance, identical with those of the dark magicians who ruined Atlantis, to reveal Himself to a chosen few. Why should He do so, when there are other ways, in every way safer and sanctioned by tradition? It is good that materialistic people should be convinced of super-physical realities, but there is no need to resort to the arts of the Witch of Endor, nor has anything worth having ever yet been revealed to mankind by these means. Let the Children of Light, now as in the days of Atlantis, eschew the works of Darkness.

H. V.

BOOKS RECEIVED

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

A Primer of Occult Physics, by W. R. C. Coode Adams, B.Sc., London, M.A., *The Kingdom of Faerie*, by Geoffrey Hodson (T. P. H., London); *The Call a Drama in Two Acts*, by Louis C. Henderson (C. W. Daniel Co., London); *Et la lumière fut*, by Marguerite Triaire (Henri Durville, 23 Rue Saint Merri, Paris); *The Principles of Theosophy*, by Theodare Mainage (Sheed & Ward, London); *An Anthology of Mysticism and Mystical Philosophy*, by W. Kingsland (Methuen & Co., Ltd., London); *Zoe and Zaida a Romantic Reconstruction*, by Alain Raffin (C. W. Daniel Co., London); *At the Feet of the Master*, by Alcyone, J. Krishnamurti (Illustrated) (T. P. H., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Calcutta Review (May), *The World's Children* (May), *Revista Teosofica Chilena* (March), *Modern Astrology* (May), *Monthly Summary League of Nations* (April), *Theosophie in Ned.-Indie* (May), *Yuga Pravesha* (March, April), *Theosophy in South Africa* (April), *The Theosophical Review* (May), *Bulletin Theosophique* (May), *Theosophisches Streben* (March, April), *The Herald of the Star* (May), *El Loto Blanco* (May), *The Canadian Theosophist* (April), *The Indian Review* (May), *Service* (Spring), *The Messenger* (May).

We have also received with many thanks :

The Beacon (April), *Le Phoenix* (April, May), *Prabuddha Bhārata* (May), *The Vedānta Kesari* (May), *Bulletin of the Museum of Fine Arts* (April), *Gnosi* (March, April), *Teosofia en el Plata* (February, March),

Teosofi (February, March, April, May, June), *Theosophisch Maandblad* (May), *Lucifer* (February, March, April), *Blavatsky Press Bulletin* (May), *Pewarta Theosofie* (May), *Norsk Teosofisk Tidsskrift* (January, March), *Fiat Lux* (May), *The Mahā-Bodhi* (May, June), *El Mansour* (February, March), *Rural India* (April), *Theosophy in India* (May), *The Vedic Magazine* (May), *De Theosofische Beweging* (May), *Theosophical Society in England General Secretarys' Report, 1926-1927*, *Teosofisk Tidsskrift* (April), *The Occult Review* (June), *La Revue Theosophique* (April), *Theosophia* (May), *Third Session Disarmament Conference, The Cherag* (March, April), *The Indian at Home and Abroad* (May), *Revisia Teosofica* (March, April), *The Jewish Theosophist* (April), *Het Sterben in Indonesia* (May), *The Journal of Oriental Research Madras* (April, 1927), *Towards Burma's Glory* (January, March), *Theosophy in Ireland* (January, March), *Theosophy en Yucatan* (March, April), *Heraldo Teosofico* (April), *The Young Theosophist* (April), *Prabuddha Bhārata* (June), *Blavatsky Press Bulletin* (June).

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

CONTENTS

	PAGE
<i>Frontispiece</i> : A Message of the Coming at the Gateway of Tibet <i>to face</i>	511
On the Watch-Tower	511
Holy Motherhood: Notes from a Talk by Bishop Leadbeater	515
A Message of the Coming at the Gateway of Tibet. PATHFINDER	519
Humanity has reached a Cross-Road. WILLIAM A. GOWRIE	526
Theosophy and American Culture. HAMILTON STARK	529
The Soul of a Prisoner. W. H. JACOBSEN	540
True Brotherhood (Poem). CAROL RING	545
The Kingdom of Heaven. J. VIJAYATUNGA	546
The Ancient Wisdom in Africa. PATRICK BOWEN	549
As Others See Us. NORRIS W. RAKESTRAW, PH.D	561
Poem. HARINDRANATH CHATTOPADHYAYA	567
Sūfism and Islām. S. M. RAHMAN, LL.B., M.R.A.S.	568
The Self as Distinguished from the Body. P. SANKUNNI MENON, B.A.	575
Love Divine (Poem). MAE BALDWIN HARDEN	590
The Path of the Initiate King. DUNCAN GREENLEES	591
Some Curious Experiences. HAROLD ROBERTS	599
The Art Section:	
Robert Louis Stevenson—A Memory. A. F. KNUDSEN	605
On Symbols. ELISABETH LOURENSZ	610
Seeds of Internationality. M. R.	612
Theosophical Order of Service: World Peace. MAX WARDALL	616
To Buddha, on His Birthday (Poem). RABINDRANATH TAGORE	618
International Fellowship in Arts and Crafts. SYBIL MARGUERITE WARNER	619
Correspondence	622
The Theosophical Field	627
Art in India. JAMES H. COUSINS, D.LIT.	634
Books Received	635
Our Exchanges	636
Reviews	637
Supplement	xvii

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SECTION

1. U. S. of America
2. England
3. India
4. Australia
5. Sweden
6. New Zealand
7. Holland
8. France
9. Italy
10. Germany

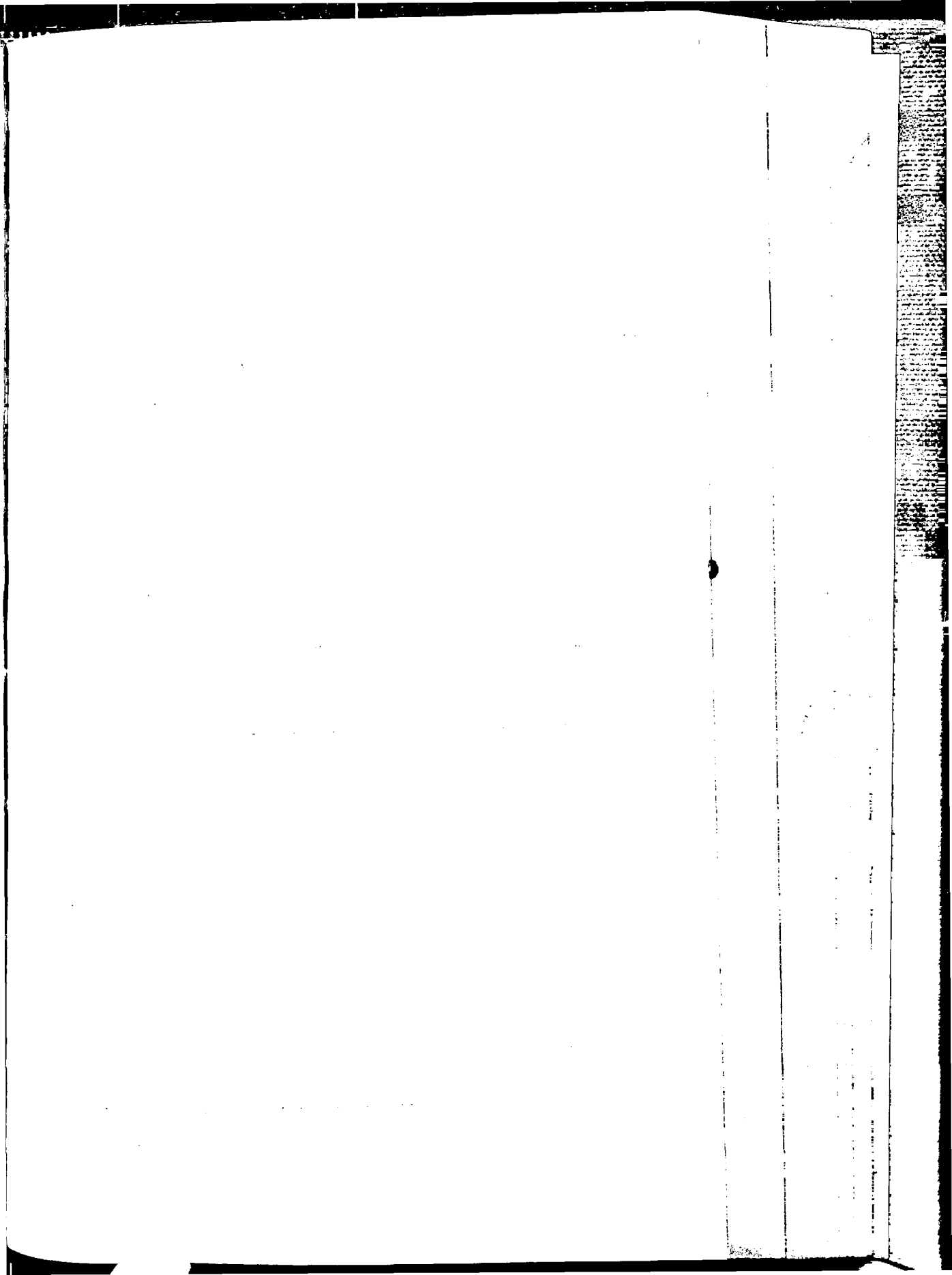
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SECTIONAL ORGAN

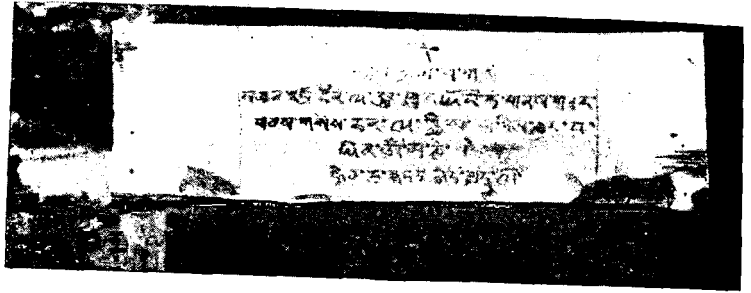
- THE MESSENGER.
 NEWS AND NOTES.
 THEOSOPHY IN INDIA.
 THEOSOPHY IN AUSTRIA.
 THEOSOPHY IN AUSTRALIA.
 THEOSOPHY IN NEW ZEALAND.
 DE THEOSOPHISCHE BEWEGING.
 BULLETTIN THÉOSOPHIQUE.
 GNOSI.
 THEOSOPHISCHES STREBEN.
 REVISTA TEOSOFICA.
 TEOSOFIA.
 TEOSOFI.
 VESTNIK. * This T. S. is outside Russia.
 THEOSOPHY IN SOUTH AFRICA
 NEWS AND NOTES.
 BULLETTIN THÉOSOPHIQUE.
 BULLETTIN THÉOSOPHIQUE BELGE
 THEOSOFIE IN NED. INDIE.
 THE MESSAGE OF THEOSOPHY.
 THEOSOPHISCHES STREBEN.
 NORSK TEOSOFISK TIDSKRIFT.
 THEOSOPHIA.
 THEOSOPHY IN IRELAND.
 EL MEXICO TEOSÓFICO.
 THE CANADIAN THEOSOPHIST
 THEOSOPHIA EN EL PLATA.
 REVISTA TEOSOFICA CHILENA
 O THEOSOPHISTA.
 ORPHEUS.
 BOLETIN TRIMESTRAL AND SORIA
 GANGLERI.
 ISIS.
 NEWS AND NOTES.
 PRZEGŁAD TEOSOFICZNY.
 TEOSOFIA EN EL URUGUAY
 HERALDO TEOSÓFICO.
 SPIRI SI INSEMNARI.
 THE CYCLOS THEOSOPHICAL NEWS.

11. Cuba
 12. Hungary
 13. Finland
 14. Russia*
 15. Czechoslovakia
 16. South Africa
 17. Scotland
 18. Switzerland
 19. Belgium
 20. Dutch East Indies
 21. Burma
 22. Austria
 23. Norway
 24. Egypt
 25. Denmark
 26. Ireland
 27. Mexico
 28. Canada
 29. Argentina
 30. Chile
 31. Brazil
 32. Bulgaria
 33. Iceland
 34. Spain
 35. Portugal
 36. Wales
 37. Poland
 38. Uruguay
 39. Porto Rico
 40. Roumania
 41. Yugo-Slavia
 42. Confidential Agent for
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 Mme. Hélène Romniciano, c/o Mme. J. Romulo-Popp—Sprada Vesile Contas 8,
 Geopolica Jelticava Vuvava, Primoraca ulica br. 32, Zagreb.
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A MESSAGE OF THE COMING AT THE GATEWAY OF TIBET

I



II



III



See pp. 519-525

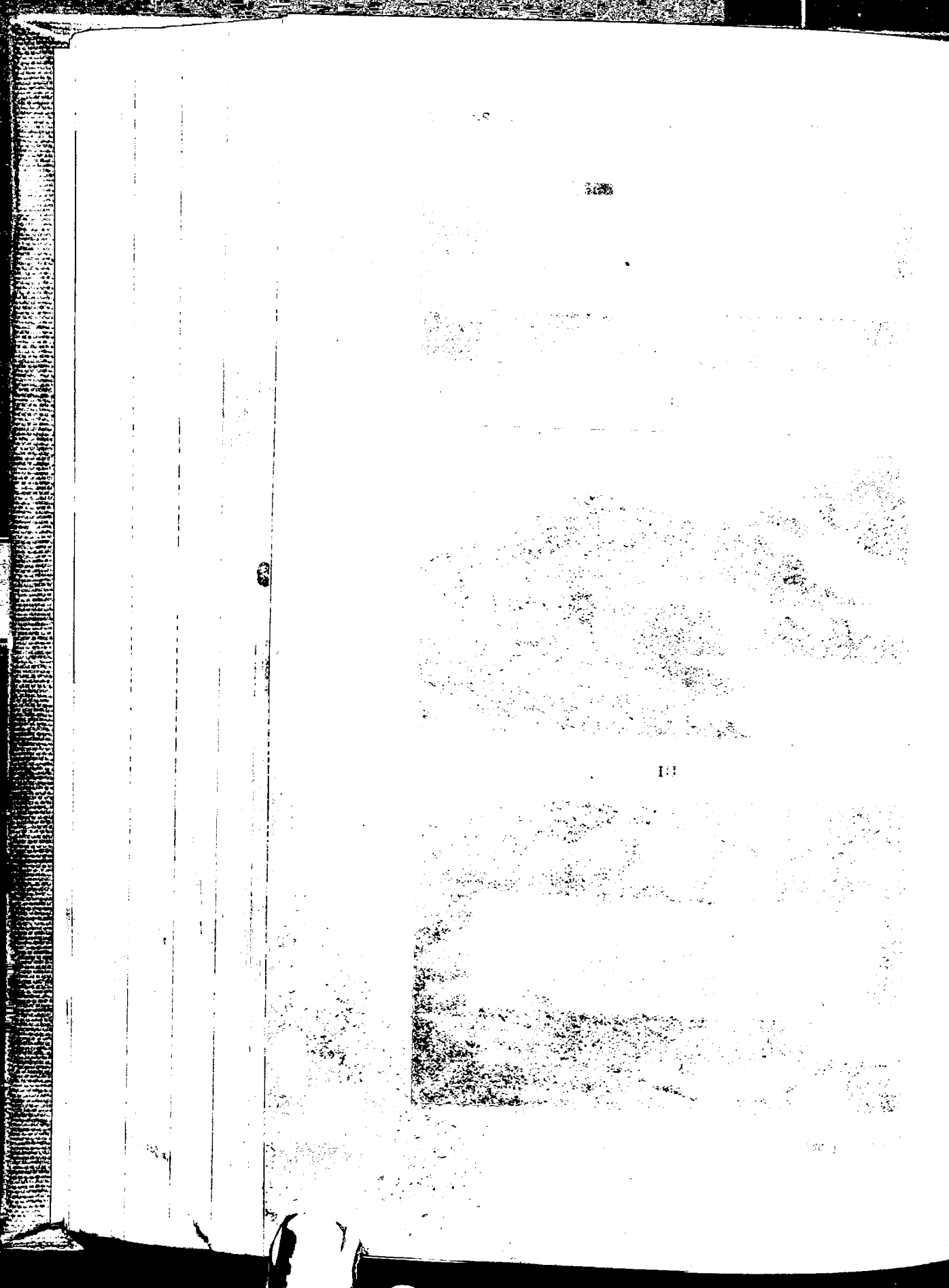
THE THEOSOPHIST

A UNIQUE MEETING

The first meeting of the Fellowship of Faiths in Europe was held in London, City Temple, on 22nd July. Seven religions—"Buddhist, Muhammadan, Hindū, Christian, Confucian, Jewish and Theosophist"—were represented on the platform. The City Temple was packed and an overflow meeting was held, which shows what tremendous enthusiasm must have prevailed on the occasion. The evening began with *Muezzin* and ended with a Christian hymn. Dr. Norwood who presided declared Brotherhood to be the acid test of all religions". After the prayers ten short addresses, by several representatives of the Faiths, were delivered. Speakers from India were Dr. Anant Prasad, Maharaja of Burdwan and Mr. Silva (Ceylon).

From *Route*

the course, and is followed by a Muslim, a Unitarian, and the "Religions of China," a Spiritualist, a Hebrew, one



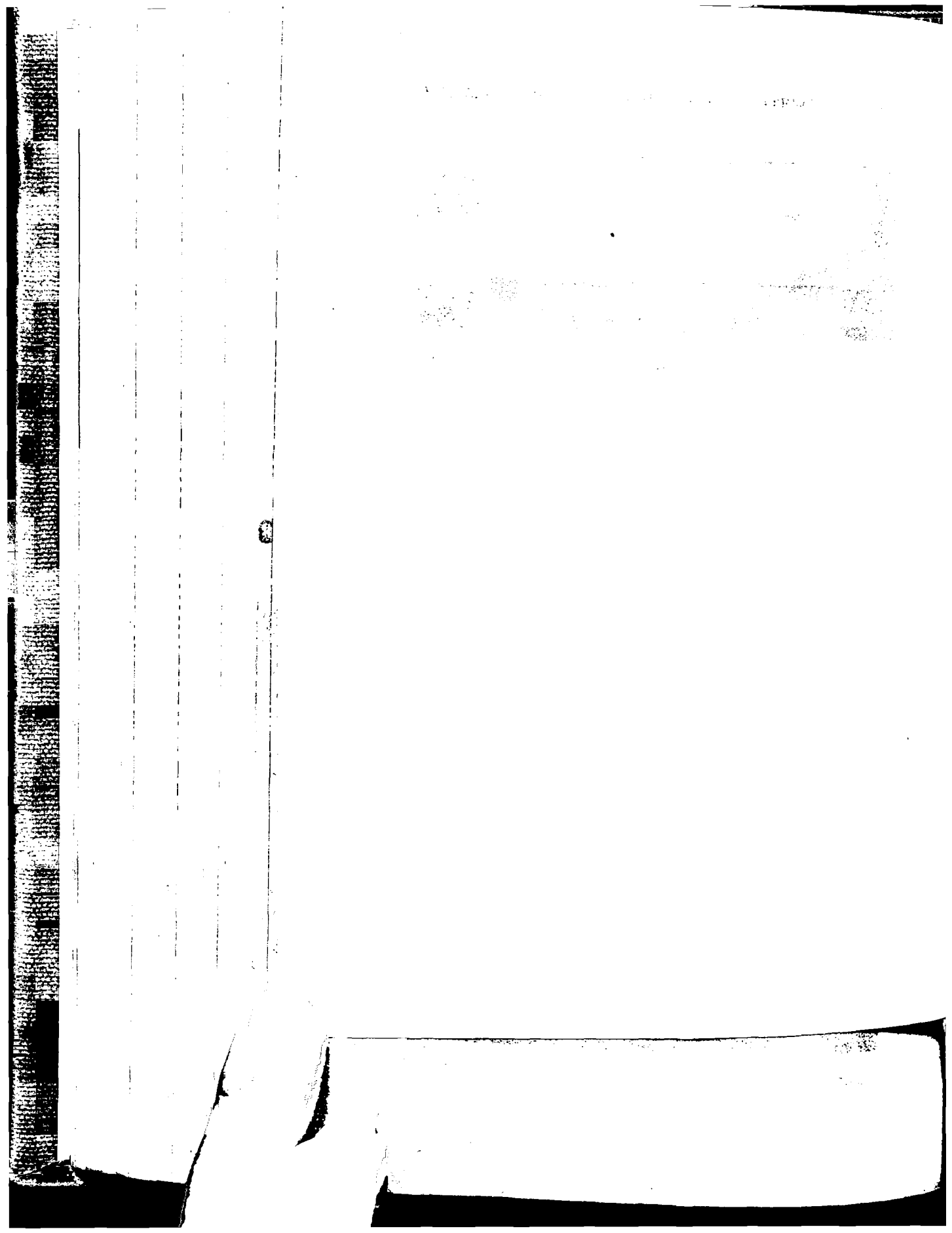
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From *Reuter*

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THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes :

I cut the following pleasant paragraph from the *Yorkshire Weekly Post* :

A CITY BIRD SANCTUARY

Built high on a blossom tree in Queen Square, Leeds, is a nest. This year is the first time during the past thirty years birds have built in these particular trees.

The Square is, moreover, becoming the home or haunt of many different songsters, whose presence and merry piping must be looked upon as a complete triumph by Mr. C. S. Best, of the Theosophical Society, who has been mainly responsible for restoring beauty where, a few years ago, was an ugly bit of waste land haunted by a few dejected sparrows.

In addition to the healthy trees and revived grass lawn, there are numerous bright beds of flowers, and it is not surprising that students from the adjacent School of Art assemble in the Square for sketching practice.

Wherever there is a Lodge of the Theosophical Society, some definite addition should be made to the beauty or the relief of suffering in the surroundings. Another very useful piece of work by the Leeds Lodge is a series of lectures on the Religions of the world; a Canon of the Anglican Church opens the course, and is followed by a Musalmān, a Unitarian, one on the "Religions of China," a Spiritualist, a Hebrew, one

that pride in Buddhism which he helped to give back to the Buddhists of Ceylon, their birthright—the Illumination He shed in His Life and in His teachings.

* * *

It is very pleasant to read in *Swarājya* (Madras) of the researches in Magnetism of Professor C. V. Raman, of the Calcutta University. He and his pupils have succeeded in making an apparatus so sensitive to weak magnetic properties, that they can study very small quantities of rare gases, and the Professor has been able to show in papers published by the Royal Society and the Académie française that the magnetic character of a molecule can be shown to be related to its chemical structure. So Calcutta University is again making its mark in the scientific western world.

We have just had what we should formerly have called a "flying" visit from Bishop G. S. Arundale and his wife Mrs. Rukmini Arundale. It happened to be a "train and boat" visit and lasted, so far as Adyar is concerned, rather under a fortnight. The Bishop came to India on some urgent work for the President, as her duties in other countries prevent her from coming until October, as is at present arranged.

We were so glad to have them amongst us, and now they are once more on the high seas *en route* for England and then on to America to attend the Convention of the United States.

* * *

The following message has just been received and forwarded to the President—

"Orissa Federation from Cuttack send you and Krishnaji respectful greetings."

* * *

We have received some very interesting cuttings from *The Cape Argus* which give us a pleasing account of *The*

Overseas League, The Overseas Magazine and *The Overseas Club*; we are sorry that they arrived too late for us to do anything more than just mention their names but we shall write further about them under the heading of "Seeds of Internationality" in the September number.

With these cuttings we received the following letter:

The enclosed cuttings may interest you or your readers, especially in view of the fact that South Africa and India seem destined to be drawn into a closer relationship with one another, whether they like it or not, and the best way of promoting a friendly understanding between the two countries would be to increase their knowledge of one another.

The Overseas Club in Cape Town will afford a comfortable base for any visiting members of the British Empire to explore the country, and our Indian brothers share its membership with our Australian, Canadian, and New Zealand brethren. Quite a number of our T. S. members belong to it, even in our local Lodge, and I know the Club in London is a great boon to South Africans when they go over.

The appointment of Mr. Sastri as Agent-General for India in South Africa will do much to stimulate interest in each country; he became very popular in the short time he spent here with the Indian Delegation, and probably his presence here will incline other cultured Indians to come and see Africa for themselves. In the Cape Province I think they would be very happy, there is no colour bar, and the climate and scenery are delightful.

319 Main Road, Sea Point
Cape Town, South Africa.

(Sd.) MONICA E. RETIEF (MRS.)

W.

HOLY MOTHERHOOD

NOTES FROM A TALK BY BISHOP LEADBEATER¹

WHAT is all-important is to achieve the spiritualisation of the idea of Motherhood and of Marriage; the realisation that Motherhood is the greatest and holiest duty of woman.

¹ Given at the Manor, Sydney, in 1925

Motherhood is not understood at all. It is not regarded as it should be, as a high and wondrous privilege. Instead of that people look down upon it as degrading. Women rebel, quite truly and properly, against the idea of being slaves to the lusts of men. But a wrong view of the whole matter is being taken both by men and women, and the first great move to raise them to a higher freedom of mind and to put things right must come from the women.

The true view of this matter must be put before the world, and it must be shown that, instead of marriage and Motherhood being out of fashion, they are, on the contrary, a glorious opportunity. The provision of vehicles for incoming souls is that thing which a woman can do, and which no man can ever do.

The present state of affairs in Europe, and most especially in England, is undesirable to the highest degree. The best and noblest of the people hold back from marriage and from Motherhood, and women are especially liable to spend their time in the pursuit of all kinds of masculine ideals which do them no good.

To a very large extent the carrying on of the race (out of which, among other things, the new sub-race has to be formed) is being left in the hands of the least desirable parents. Now all that need not be so if the facts were explained to the people. If the spiritual ideal could be aroused among them there are many who would accept it and who would follow it. The only thing needed is to put this great spiritual ideal before the world.

It is really only lately, perhaps within two hundred years, that this spiritual ideal has been so much lost. It was felt to some extent at least in the Middle Ages. Those Ages may have been a time of darkness for many other things; they certainly were; but at least *that* great truth was a little better understood than it is now.

If the British race, and the other races at present ruling in Europe, cannot take up this matter, cannot introduce some change, we have been told that the LOGOS Himself will have to bring into prominence some race that will do these things. What exactly was contemplated was not made clear; some inrush from Asia perhaps. It was not said. But at any rate if we fail in this in Europe, then other parts of the world will have to come into prominence. Should that happen we have only ourselves to blame. That is not *desired*, of course, because great care has been taken to build up this western European race to a position where it could provide the bodies that are necessary. It is providing a few, but not nearly enough. We produce a few good specimens, but thousands more are wanted.

How are we to get the thousands more? The best way would be by educating parents to understand, and—what is still more important—by getting the young people who are at present unmarried to understand what marriage really means, and to see the side of it which is high and beautiful, and not to be swept away by all sorts of lower considerations. At present our people marry for money, for lust, because their properties adjoin—for every reason except the real one. Therefore is it necessary that these truths should be put before the people.

There are women—hundreds of women—thousands perhaps, who would grasp at the idea if it could be put before them. There are some who already look at the subject in this way, but they are afraid to say anything, lest the whole thing should be ridiculed. It seems to them something high and holy and beautiful, as indeed it is. But if they put that view before their male relations, they would probably laugh at it. There are many other great women who would also think in this way if the truth were presented to them. For truth it is, as we all admit when the ideas are explained to us.

It should become a great world movement. But it must begin with women.

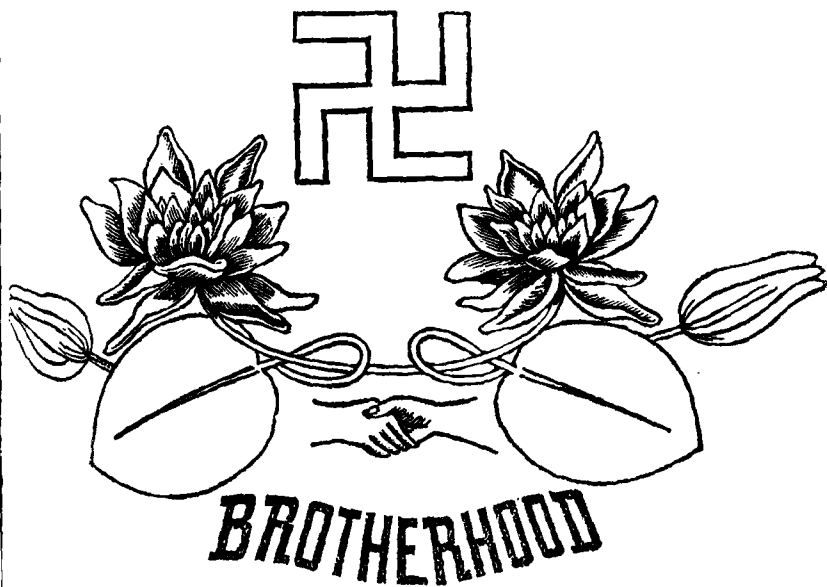
With such ideals inevitably it will arise that all the best of the younger women who are growing up will marry only such men as hold similar ideas. And if there be no men who hold such ideals, then they must be put before them and explained to them.

Another matter of greatest importance is that of purity. Although we may be shocked at such a statement, it is doubtless true, when we pause to think of it, that even a return to the old Indian system of polygamy would be preferable to the conditions which exist in Europe at present. It is simply unlicensed polygamy of the worst possible kind. The result of the present state of affairs is that young men, as a matter of custom, as a matter of habit, as a matter of desire, plunge themselves into all kinds of complexities and put themselves into a position which prevents them from carrying out the promise of their youth. The system of prostitution is a curse to the world.

The world is ready for this new view of things. It is tired of the old line. There is a large number of women who would spring forward to support this, because it opens up such a tremendous avenue of social service.

The men also should be got to understand that Fatherhood is a great and holy thing, a great and high opportunity for them. What must Joseph have felt when he found he was the father of the Christ?

There are not sufficient people fit to be parents, fit to provide physical bodies. Education is needed all round, for adults as well as for children.



A MESSAGE OF THE COMING AT THE GATEWAY OF TIBET

By PATHFINDER

THE Road to Shigatze"! A magic phrase surely for servants of our Masters!

For three ardent souls, thrown together by circumstance at the southern end of this road, the potency of the magic was irresistible. Government passes having been obtained permitting entry into Sikkim State and transit to the Tibetan frontier—but *not into Tibet*, sternly stipulated—the three, accompanied by two faithful Nepalese coolies carrying bedding and emergency provisions, set out on the morning of May twenty-second, from Kalimpong (about twenty miles east of Darjeeling) along the Road to Shigatze.

Misgivings as to the sanity of the party seemed to be flickering in the eyes of friends and strangers as the wayfarers took their departure and along the route; for among other novel innovations that they proposed to inaugurate in established conventions of travel, they were undertaking to make the journey on foot, to depend to a considerable extent on provisions to be found in the country, and to cook their own food. Walking and cooking are two functions in living and travelling for which "Sahibs" (Euro-Āryans) in this part of the world are theoretically incapacitated. Poor *sahibs*, with atrophied limbs, and ever facing starvation if there is no menial upon their horizon! How happy were the two Euro-Āryans and their Nepali brother making up this trio when, after fifteen days of joyous treading the glorious Himālayas, unsullied by the atmosphere of menial service, they had proven to themselves that even in this caste-burdened land anyone who will may live and walk with the humility that is befitting on the threshold of the Holy Land of the Masters, thereby reaping the happiness that is the boon only of the free in spirit.

Such a happy adventure as is herein recorded should be attempted only by ardent souls endowed with a considerable degree of concrete-mindedness. Only such, in fact, will truly appreciate the fun of such a trip. For mists, rain, hail, and snow, mud, slush, and ice, steep, long, and tortuous ascents and descents over stones slippery and rough, not to mention leeches and mule-flies, are very definite concrete realities of the physical plane which require transcending by cheerful and concrete practicality of mind. For the information, therefore, of the concrete-minded, who study maps, the specific nature and route of the Road to Shigatze may be briefly defined. It is the main trade route into India from central, eastern, and southern Tibet, leading from Lhassa via Shigatze and Gyantze through the Jelap Pass upon the

Eastern frontier of Sikkim at an altitude of 14,400 feet. Indiaward along this route pass mule trains, laden with wool mostly, but with some musk, turquoise, and other minor items of trade including the splendid silver, copper, brass, and ironwork sold to Europeans in the Darjeeling bazar. The southern terminus of the route is Kalimpong, in the Darjeeling District of British India.

From Kalimpong our three wayfarers followed the road northeastward via Pedong, Rhenok (here crossing the Sikkim frontier), Rongli, Sedonchen, Gnatong, and Kapup. For the first three days the journey was along generous mountain slopes covered with terraced Nepali and Lepcha farmsteads, overlooking stream-cut valleys; up over cool wooded ridges of five to six thousand feet elevation, covered with splendid semi-tropical forests of great trees garlanded and shod with mosses, ferns, calladia, and lovely orchids of many varieties; and down into deep warm valleys through which milky water from melting snows plunged uproariously in forest-crowned gorges. In the valleys the road was frequently gladdened by visions of gorgeous butterflies, that posed coquettishly before us for our admiration of their wonderfully blended colour schemes and the beauty of their forms.

From Rongli, nestling peacefully by a splendid rushing torrent at only 2,700 feet elevation in the very heart of the mountains, the steady upgrade to the top of the world commences; first through the semi-tropical forest, through which the roar of the Rongli river ever echoes; then away up above the river, with splendid distant views of dizzily perched homesteads of the energetic Nepali pioneers who are making this land theirs by right of cultivation, then greater vistas to southward over ridge after ridge, at times veiled in clouds, at times joyous under clear sky and sunshine. Sedonchen, with picturesque and very malodorous mulesheds and Tibetan tea house and bazaar, is perched at 6,500 feet, just at

the beginning of the steepest part of the ascent, as though to give weary man and mule a good breathing place where eyes may roam and rest upon a vista of many hundreds of square miles of lower southern ranges.

From Sedonchen the wayfarers ascended approximately six thousand feet in about five miles, up and up and up, with many many pauses for breath, counting innumerable lakhs of the cobblestones with which the trail is paved for the convenience of mules. Frequently it was necessary to draw aside from the trail to avoid being jostled off by the lumbering wool packs of descending mule trains, shepherded by stupid gruff chow-dogs, and jolly, patient eyed Tibetans drably dressed except for gayly coloured boots and turquoise ear and finger rings. But there was no danger of being taken by surprise by a mule train, for as one approaches it the whole mountain-side is melodious with the jangle of small collar-bells and the deeper plung-plung of large pendent bells worn by leading mules, which are also distinguished by pendent red pompoms and masks of bright coloured cloth, designed to frighten wild beasts and demons.

The physical fatigue of the ascent from Sedonchen was well nigh transcended when, at about nine thousand feet, the glory of the Himālayas in May began to unveil itself before wondering eyes. From an elevation of nine to twelve thousand feet, the mountains are here forested with rhododendrons. They are abloom in May, vast slopes being literally clothed with flaming crimson and scarlet bloom upon trees, some of which are as much as sixty or seventy feet high. With increase in altitude, the trees become smaller and smaller and the blossoms lighter in colour—lovely salmons, pinks, lilacs, and creams—until at twelve and thirteen thousand feet they are but low bushes protruding bravely through snow banks, yet fully in leaf and brilliant with delicate yellow flowers. At these altitudes there are some stunted

pine, balsam and juniper; and there are many vivid white, golden, violet and purple wild flowers where snow has vanished leaving dun-coloured slopes of arctic grass and moss. At this time these uplands are places of fog, rain, snow, and hail, with rare sunshine; yet the wild flowers on the dark earth-covered slopes flanking the forbidding rocky and snow-clad peaks would rival those of many a more genial Spring-land. Later, in the Himālayan arctic summer, these high shallow valleys with their little lakes and rivulets, will pasture herds of yaks driven up from lower valleys by their Tibetan nomad herds-men, whose black tents will add the last sombre note to a very sombre scene.

The venture upon the Road to Shigatze was started with a vague, though concrete and expressed, sense on the part of the wayfarers of its being purposeful in some way in connection with the work of the Masters. Commencing with the first night's stop, it became evident that there was to be a unique opportunity of spreading the knowledge of the Coming along the route. At Kalimpong, the party had been given cards showing photographs of a monument and a great boulder inscribed in Nepali script, near the town, announcing the Coming. (This good piece of work was done by His Highness Prince Lathakim of Burma.) These cards proved invaluable. As opportunity occurred they were produced, and the Nepalese brother, entering enthusiastically into the spirit of the game, explained their significance, always, apparently, to the genuine interest of his audience. At Sedonchen, on the evening of May 25th, was born a new idea, which came to be for all the burning inspiration of the last stage of the pilgrimage. Upon Jelap Pass itself should be planted a sign to tell all entering and leaving Tibet that the Lord Maitreya has spoken in India! When the end is clear, the means may always be found. At Gnatong, a Tibetan scribe was found who wrote in Tibetan characters the desired message, which was given to him in

Nepalese. At Kapup a good stout, planed board was secured and on it was burnt the Tibetan inscription, surmounted by a five-pointed star cut from a butter tin, inset in the wood and well greased to prevent rusting. On the morrow, it remained only to ascend the last 1,400 feet from Kapup to the Pass. This was accomplished with ease over the rough, stony trail through a tiny glacier-cut valley, up its side and over extensive snow-fields, till the border of Tibet suddenly loomed in view, marked by a low, tumbled stone wall. At the crest were two cairns, one on either side of the trail, topped by many sticks on which fluttered innumerable bits of cloth and rice paper invocations. Not forgetting to throw each his stone on the larger cairn, for good luck, the pilgrims ran and leapt and shouted joyously between the cairns and stood long in silent delight gazing into the mist-shrouded land of the Great White Lodge.

The southern side of the northern cairn was chosen as a site for the sign, where it would be visible to those both entering and leaving India; and soon willing hands, including those of the two faithful coolies, who had volunteered to carry up the board, had the inscribed plank securely built into the cairn with large and small chunks of granite. After a short rest, the three wayfarers then dedicated the site with a prayer in their hearts and on their lips that this gateway between the two great holy lands remain forever a centre whence shall radiate the blessing of our message. Wind, fog and cold, drenching rain had suddenly begun to sweep through the pass; but these in no way affected the remaining and more important part of the work. Three times, after Hindū fashion, the cairn was circled *pradakshina* (clockwise). One then took his place at the east, a second at the north and the third at the west. Heads were bowed to the east. Then was recited "O Master of the Great White Lodge . . . , Save the world that is

longing for Thy Coming". Then followed a few minutes of meditation. Then "By the power that streams through the Star: By the love that streams through the cross". Then all recited in unison, "O Hidden Life . . . May each who feels himself as one with Thee, know he is also one with every other". During and after the simple ceremony, the most glorious exaltation, with feeling and perception of immanent power and light, was overwhelmingly sensed.

The Tibetan message, literally translated, reads:

The Lord Maitreya Boḍhisattva,
To bless the World of all beings, is taking birth.
Whatsoever being shall be born
It shall be as daylight to him.

—"*The Year of the Wooden Bull*" [1925] (Hindustan).

The gateway to Tibet is the gateway to Central Asia, to Mongolia and to China. What immediate and useful purpose this effort, this gesture, in the service of our Lord may subserve, no one can say. To the wayfarers has accrued the joy in the spontaneous doing which distinguishes all Star service. May some, perhaps many, far to northward and to eastward be blessed with the peace and happiness that is theirs, who know of the immanence of the Lord of Compassion.

KEY TO ILLUSTRATIONS

- I. Board inscribed in Tibetan Script, announcing the Coming of the Lord Maitreya.
- II. The Jelap Pass. The inscribed board may be seen lying on the hillside in the Tibetan side of the border.
- III. The inscribed board in place, in the cairn at the Jelap Pass, Tibet.

Pathfinder

tenants know what they are about, is making those heads lose much sleep.

Did I read somewhere that Catholic Priests in Mexico made a plea for religious tolerance? Shades of Torquemada. Think of it!

We are beginning to be "on our own," to assume the government of our souls, not following the lead of our spiritual advisers blindly, like sheep, without daring to use the intellect that God gave us, and the right to inquire, the right to question, which is our birthright. Humanity does not want to shirk responsibility, she is inviting it. But humanity wants to know that Man alone is responsible for his failures and for his triumphs; that nothing anyone may do can affect him; that punishment is an invention of man and does not exist in the natural order of things; that hell is not just around the corner. Men are beginning to wonder as to the nature of the fuel used by His Majesty, and, whether olive oil or 3 in 1 is used for frying; and, from doubting these things to doubting hell at all is but one step; and without hell there is no fear of the hereafter; and without fear of the hereafter the orthodox church loses its sword of Damocles.

But let us not become iconoclasts in our new freedom, rather let us study our images more closely, that we may understand them better, and know where the clay is, and where the gold.

We are beginning to "be on our own," and the millennium is at hand if we but dare to lift up our eyes and look at the sun. Our caravan is on the march, let us move to the head, that we may be among the first to gaze upon the golden turrets of the City that is to be our abode for a time, ere we resume our journey . . . to Destiny.

William A. Gowrie

THEOSOPHY AND AMERICAN CULTURE

By HAMILTON STARK

WE live in a world of appearances, and even though it is the realm of contact and locomotion, where precision must be learned, yet the ephemeral phase of existence experienced here is the opposite of that state termed Reality. In the arts, sciences, theologies, philosophies, and all other lines of endeavour, we assume seeming fundamentals as true, and if well grounded in logic they are valuable in erecting working hypotheses, but after all we must recognise that there can be no finality in our findings; to the enquiring mind there is always indicated more to be learned; more facts, and deeper meanings to those already known.

Although we find ourselves limited in many ways, groping for the absolute at the back of relative values, it is clearly in the nature of reason to choose that which seems more rational, less ill-logical. Intuitively we feel that there must be a reason for cosmos—its integrity and continuity—its every attribute and detail. The creative and sustaining cause is the most real and dependable thing about the Universe, is in fact the totality of Being, whether manifest or not. The virility of Nature, the vastness of duration, the coherence of a functioning universe—the undeviating course of its methods—such realisations make us aware of the perfect necessity that indicates with much certainty a state of consistency and truth at the heart of all.

It is with a sane assurance that we rely on an inexorable Will whose constant urge is towards growth ; whose essence is order and compensation without regard for our personal wishes. The consummation of complete awareness, or life at its full, is being steadily arrived at for all alike, by reason of compelling logic. The mind, the will, the action. There is no perceptible evolution in the methods of Nature, but the life and forms involved in our scheme of things are becoming more highly organised *by* the methods of Nature. No imperfect mind can remain satisfied, however much it may try to do so. Through the observable repetitions in the methods of Nature, and their analogies with all self-evident logic, we may feel sure of such postulates as the law of periodicity—regular appearance, disappearance, and reappearance of all entities and forms. Manifestation comprises karma or cause and effect, and evolutionary reincarnation that of necessity follows, and is particularly significant as applied to humanity.

If therefore, we arrive at the hypothesis that is at the back of all we see or sense, there is an abiding reality, a basis of absolute truth, it follows that realisation increases as we proceed from circumference to centre. In the days of humanity's infancy, the Golden Age, truly Divine Kings ruled and guided the masses of helpless beings. Their rule was perfect, but They retired from the world of active affairs, when humanity was sufficiently grown to begin experiments in self-government. If always governed by Those beyond its limitations, the infant could never learn to stand alone. Those majestic and all-wise Rulers left the records of Their teaching in safe places, to which advanced pupils are taken as They find that advisable. In the course of regular cyclic rotation, we now find ourselves in the midst of a long age of darkness, and if our ignorance and other limitations press heavily upon us, we have nothing to blame but our own mistakes, past and present. When we

have suffered enough, we will realise the common sense of conducting ourselves as becomes the members of one family. Brotherhood is a fact in Nature, no matter how much of a travesty our competitive systems make of it. Meanwhile we may profit to some extent by the theories, as they must remain until we practise them, that were taught and demonstrated by the ideal Kings of millions of years ago.

The Plan is inclusive, everything that is true is Theosophy or God-wisdom. It is the body, soul, and spirit of all existence, whether manifested or formless. Accuracy, consistency, and completeness are some of its characteristics, but it embraces Truth in every sense of the word. When applied to conduct it means "the disposition to be perfectly fair and impartial"—that being the course of Nature itself. Theosophy cannot have regard for anything but the essentials: it appraises the things of a day, merely as such, instead of giving them a value out of all proportion to their importance. In this three dimensional world, the plane of illusion, there is neither truth nor untruth excepting as related to the needs of any given entity. Every condition is needed at some stage of its progress, by every individual, but when a condition or concept has served its usefulness, a sense of attachment becomes a hindrance. Trying to stand still in a world of progress, makes life painful for so many people. Adaptability would direct attention to whatever is next, but all they know is to cherish outgrown modes of living. There is only one way to truly succeed; try to understand the purpose of life, with the intention of living in agreement with that. It means a willingness to do what we know, so that we may know better what to do. At the last, there can be no such thing as having outwitted Nature. Theosophy then, is the truth contained in any idea or teaching; the sum of all learning, and the unlearned reality at the back of distorted ideas—all Truth whether relative or absolute. Whatever of tradition,

knowledge, or prophecy is or may be true; whatever basis there may be in reality for appearances as we severally sense them; the totality of logic in the entire scheme of existence—that is *Theos-sophia*. Anyone at all who tries to understand the nature, method, and purpose of Life; whose desire is to penetrate the illusions of sense-impressions, is a student of Theosophy, and to the extent that he lives what to him is knowledge, to that extent is he a theosophist. What could better be called common sense than to want to understand all that can be learned, regardless of how preconceived notions may be upset? It is appalling, how little there is of the wise attitude of wanting to face all the supposed facts. Millions are hypnotised by the inertia of ignorance and conceit. Self-deception means also the inability to be truthful. The culture that is ours by inheritance and by preference, promotes deception.

The generally current idea of success is to get the best of other people in every way; to prosper at the expense of others. That ambition captivates the imagination of those who would excel, because it is the idea that our acquisitive natures most readily respond to the ruthless craze to get things mainly for the joy of possessing them all to ourselves, plus the wish to remain ignorant if information threatens our confirmed beliefs. Our conceit may keep us ignorant of the inevitable outcome of so suicidal an attitude, but disaster will overtake the American, as it did the Atlantean and other highly specialised systems of exploitation during the long past. More so-called civilisations than are recorded in secular history, have destroyed themselves by greed, oppression, and the many other forms of short-sightedness. That horrible holocaust, the world-war—product and pride of materialism—was merely an indication of what will occur unless humanity speedily comes to its senses. The way is being prepared for the most appalling cataclysm since the one of

9564 B.C. The futility of predatory life, now as then, attracts the attention of the few, but the multitudes remain steadfast in the pursuit of their own confusion. . Insincerity is to-day the curse of the world, the chief characteristic of commercialised thought.

Quite generally we believe ourselves clever, and are carried away by the idea that cleverness consists in "beating the game," instead of playing it according to the rules of equity. Our leading examples of "success" reach that objective, but are they satisfied? They have gained wealth, fame, and power, for a time at least, but what of it? Their desires have usually become immoderate, and cannot be satisfied. Their highly specialised efforts result to them in the greater development of certain faculties, which must sometime be done, but that development could be had concurrently with the administration of business with a view to benefitting all instead of the few. Such public-spirit was found feasible in very ancient times, but the system so conducive to public welfare, deteriorated as it came to be administered by selfish men. They misused their opportunities and intelligent government became a thing of the past. The extraordinary knowledge possessed by those sinister people, who grew in power until they held the great majority in abject bondage, is always accessible to the earnest seeker, but he had better be sure of the benevolence of his motives. If he is inclined to disregard the general good of his fellow-men, he is eventually better off without the knowledge which confers such power. Information out of proportion to moral stamina produces great cruelty, and to save the world, it becomes necessary at long intervals, for Those behind the scenes of the world's stage, to destroy the institutions that perpetuate perverted power.

About 1850, when the mass consciousness of mankind had again reached a dangerously materialistic bias, the hidden

side of things was purposely revealed a little, to save aspiration from becoming altogether degenerate. The continuity of life was demonstrated, but that attracted mainly the wonder-hunters whose curiosity had been aroused, but who did not appreciate cultural possibilities in the study of the suggested rationale of life. Pupils versed in the philosophy followed, and have been endeavouring for more than fifty years to inculcate certain principles meant to be dominant in a better order of living that will come at the proper time. Environment always conforms to the best interests of the evolving man, and until he deserves it, living conditions will not permanently improve.

Knowledge of the hidden side of life is of great use both before and after death, but if we undertake the study of Occultism in the same spirit that we are used to in acquiring other things, we induce a very dangerous situation. Knowledge means power, and equally it means responsibility. Selfishness is no longer commendable, no matter what useful purposes it may have served during the period of involution. The "naturally" selfish tendencies that influence our whole inner attitude toward acquisitiveness just for the sake of ownership, may be as influential in colouring our motives while in pursuit of that rarest of knowledge, a working acquaintance with the forces of Nature. Wrong use, whether intentional or not, means misery to others, and also to the evil-doer "in the fulness of time". Intellectual hunger needs satisfaction, but the safe way is first of all to get control of powers already functioning in us. The senses that are awake, are too insidious and unrelenting for us to maintain the mastery that is compatible with intelligence. Instead of owning and directing ourselves, we are quite generally slaves to our desires and impulses, even though protected from the hidden world of distractions and attractions that curiosity impels us to try to break into. A strong and

positive sense of honour : force of character—that is the great need. Self-control in every detail of thought, feeling, and act, is a necessary preparation for becoming a student of “the occult,” and means prolonged hard work on the part of every aspirant. When awareness has been greatly increased, intuition allowed to become a factor in life, and a controlled, always exerted will is “second nature,” then perhaps it is safe to explore the unknown if the one desire in life is to be of greater use in giving happiness to all other people—to become lost to self in the rôle of an impersonal philanthropist.

As previously stated, a devastating result of the system of limitless personal profits, is the mental and emotional state of the great majority, who live in a world of deception. They are actuated by a willingness to deceive, an official intent to deceive: the vibrations to which they most easily respond make them unable to think, feel, or live honestly. They resent the idea that there may be an unfailing law of compensation, that will ultimately balance every account. Their accepted Scripture states that God is not mocked, that whatsoever a man soweth, that shall he also reap, but there is only a very occasional Christian whose life is influenced by any such thought, either by its value as common sense, or by its implied threat. The average person is likely at any time to be unreliable, by force of his environment. The momentum of human selfishness is the urge that actuates him, usually unsuspected by him it is true, but it is also true that usually he does not want to know any better.

Every temptation arouses his cupidity, and there is a limit beyond which his inherent honesty will not bear the strain. Being raised and trained in an atmosphere of falsehood, it is greatly to the credit of the exceptional man, if he awakens and exerts himself sufficiently to escape the thralldom of duplicity, which rests like a thick fog over the world of

supposedly bright people. But if he declares against the treacheries of schemers, or the systems of education that equip potential thieves-within-the-law, his liberty is in danger from the vindictiveness of both oppressors, and the oppressed or would-be oppressors. Now and then a George Bernard Shaw triumphs over the mob, being tolerated because of some saving trait, but the men whose goodness makes them very great as well as different, must either live apart, as do the Adepts of the Wisdom-religion, or be crucified as have been nearly all uncompromising disciples of the principle of "truth for its own sake". Those who earnestly try to do right just because it is right and for no other reason, are strangers in the world at this early stage of Evolution, and if otherwise unmolested, are regarded as queer and impossible. One of the high Initiates, a Teacher-adept, said not so long ago :

"The Chiefs want a BROTHERHOOD OF HUMANITY, a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

By Chiefs he meant Those who keep close and constant watch over the world, and who are in a position to know what is best for it. They are still human, but are nearly perfected men, and Their influence is so impersonal and impartially for the best good of all, that it is like a beneficent Force of Nature. But the predatory instinct is still strong in us, and the suggestion that our system of "no limit to personal profit" may be an unenlightened one, is usually met with derision by the most able men and women of this our triumphant mechanical age.

"The good old rule, the simple plan, that he may take who has the power, and he may keep, who can."

When your average man is honest, it is because that suits his purpose best at the time. Sufficient temptation will overcome him when it is in agreement with his object of personal

profit. That is exemplified without shame, probably in every municipality in the United States, as well as everywhere else, during peace or war. The bribe-givers and the bribe-takers are everywhere, ready to betray the common-good, if only they can gain some unfair advantage by it. That willingness to be unfair has so long and constantly exerted a pressure in politics, that it now characterises government in all its ramifications, from lowest to highest. It is the distinctive culture of this time and people, and considered quite the proper thing. Let a man show that he is thoroughly honest and truthful, and he is indexed as a "radical" because of the derision felt for him, by the ordinary citizen. Impartial faithfulness arouses contempt. We make a pretence of rebuking those who become conspicuous in the customary treasons, but even that gesture is being more and more disregarded, as shown at each succeeding election. The true patriots, and especially those who are also true statesmen, are mercilessly ridiculed by the politicians and opportunists of every walk of life. If a constituency fails to return a malefactor to office, and that rejected aspirant for public trust has been a rubber-stamp for the gamblers, he is taken care of by the high appointing powers: he is an organisation man, entitled to the best.

C. Bascom Slemp resigned from Congress after his sales of postmasterships had been exposed for political effect. But his name was presented with that of two others, so that the President might choose a Private Secretary, one to employ every political device to insure his re-election. Coolidge chose Slemp, apparently with no sense of the delicacy of sponsoring a man then in disgrace for moral delinquency. And when in 1926, Representative J. Will Taylor of Tennessee was exposed for extorting money from Federal employees, Coolidge ignored the request made to exert a corrective influence. He knew the indifference of the average voter. It all goes back to the character of the

American people, and the prevailing idea of success, or "salesmanship" by trick and device. We prefer to think that speculation is more sure than are the results of creative work, therefore we have widespread, approved gambling in many forms, while the real sources of wealth and public welfare are subjected to fluctuations in values because of depredations upon them, committed with the consent of Government.

The inspired statesmanship of a Woodrow Wilson, the enlightened legislation of a Robert M. La Follette, must always fail of enduring accomplishment, as long as people in general treasure their superstitions, afraid to use their powers of self-improvement. The inner attitude of willingness to deceive, is so general and overwhelmingly insistent, that the faculty of awareness is dormant, and intuition is dead. We are suggestionised by appearances and short-sighted self-interest, which makes the abiding object of our lives, the intent to deceive so that we may profit at the expense of others. We have a great deal to learn by facing all of the facts, and revising out-worn formulas. Let the student consider logic instead of magic. To think, feel, and live such truth as we may be able to sense; to maintain a fresh outlook on life as a whole; and to bless by good-will instead of seeking to exploit the weaker—tends toward the nobility compatible with true culture. In the words of a great Teacher of the Wisdom:

"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, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which, the learner may climb to the temple of divine wisdom."

First of all, a clean life ; conscientious and genuine, freed from all out-worn and out-grown matter of every kind. No trying to go two ways at once. The curse of the world is human pretence. Until we constantly try to be true, kind, and unselfish, all added knowledge or power only imposes more responsibility that we shall fail to live up to, and that means additional suffering. A person may be friendly to the cardinal tenets of Theosophy as a mode of thought, accepting its explanations of the rationale of life, and yet he may come far short of being a Theosophist or a wise Occultist, because an adequate response entails a mode of living that few consistently adhere to. Our greatest need is sufficient determination to do what we already know, regardless of custom or any other hindrance. Well-being comes of willingly doing what we know. That is the practical common sense of Theosophy, its application to daily life, and from which it is never properly separated.

Hamilton Stark

THE SOUL OF A PRISONER

By W. H. JACOBSEN

THE title may appear just a little strange. Somehow we do not always associate a prisoner with any soul. Truth to tell, this holds good, applied to our grocer or stockbroker. Perhaps, it even applies to ourselves.

As a matter of simple fact a definition of the soul is no easy thing. And as a rule there is a common conspiracy to adjourn the finding of the solution to some distant date. Very distant indeed! Yet it is conceivably possible that all the time we do recognise the soul's existence. Even in the grocer or stockbroker; even in ourselves.

It may well be that while waiting for the grand solution we are taking the soul for granted and putting into practice the natural and necessary sequences arising out of the hypothesis. Now when you come to think about it, it does not so much matter whether much scientific theorising is in play. Our lives are far more concerned with practical acceptances. And so we will return to our subject of the soul of a prisoner with a very practical object in view.

I should be inclined, with or without the approval of the wise textbooks, to consider the soul as a kind of depository of the essences of action. Let me at once confess that the above sentence does not err on the side of clarity. So we had better try again.

How would this do? "The impulses of conduct proceed from an inner force of consciousness." Or in other words, "Thought controls action."

If this be true, it is most essential that the thinking faculty should be influenced by fine ideals. Ideality, thought, action. The average prisoner comes into gaol because action has been impressed by false idealism resulting in a very poor quality of thought.

Can we get a simple illustration? Jack Roberts, we will say, is an office-boy whose wages allow of retaining pocket money of the magnificent sum of ninepence per week—11s. 3d. to his mother, 9d. for himself.

Well, you cannot get a great deal of fun out of life for ninepence. Can you? Jack has companions. And these companions have much more than ninepence per week to spend. Perhaps 1s. 6d. or even 2s. 6d.! One has to do in Rome as Rome does—so we are told. Jack finds it impossible to get eighteenpennyworth of fun for ninepence. He sees that the former sum brings things that he cannot aspire to. And gradually these things form a kind of idealism. "If only I had more to spend I should be the happiest lad in the world."

Now the ideal thus formed—horrid, false, and untrue as it is—begins to suggest thoughts. And the thoughts after weighing up certain aspects—we wonder if an aspect can be weighed—commence to issue orders. Stringent, despotic, menacing orders! The orders are dutifully obeyed. What orders? Why, simply, to get more pocket money for more enjoyment. Jack in pursuance of the line of logical sequence does act. The action amounts to theft. So Jack Roberts becomes a thief. Thieves, as a rule, sooner or later get into prison. This is the simple exposition of the working of the system.

It will suit our present object a little better if we can conceive of our friend Jack Roberts, the petty purloiner of

the office stamps, becoming John Roberts, the adult who afterwards comes into gaol as a kind of habitual criminal. The same person with the same false criterion of idealism and thought and action. There is the prisoner.

What on earth are you going to do with him? I mean, of course, on the remedial side. The rules, regulations and edicts will keep Mr. Roberts busy enough but in themselves will only produce the spectacle of a somewhat older thief at the expiration of the sentence. It is possible, however, that "something" may have intervened during the imprisonment. This "something" almost impossible to define, has touched his inner consciousness and has given him a new ideal and therefore, new thought. Let us content ourselves with assuming that the inner consciousness stands for the soul. It is pretty evident that what we have termed the rules, regulations and edicts, will not go far in the way of reformation.

The prisoner who obeys knows the alternatives. The prisoner who disobeys is just a fool for his pains. Modern prison life recognises to the full the stern necessity of adding other rules, other regulations, other edicts. These are suggestible—by and through various agencies—for self-application. The supreme desire on the part of the authorities is to capture, as it were, this inner consciousness of which we have been speaking. Therefore, the "human touch in prison" is encouraged to a large extent.

Here is a scene from the daily life of a great English prison. A number of men released from the toil of the day assemble in a warm comfortable room for tea. They can talk as much as they like. After tea they can read papers, play draughts and enjoy books. Up to the time of dispersal to their cells there are no officers present. Comparative freedom prevails. On certain nights outsiders come in to direct debates or give lectures. The prisoners are asked to

take an active part in discussion. Other means are employed to bring the sense of the human touch. And perhaps best of all is the institution of a president of the Mess Room who is recognised as the due representative of law and order.

Honour is the working principle. Now it is true that all this refers to a small section of the prisoners, but the moral is obvious. And let it be observed that right throughout the whole prison means are taken to introduce pleasure and relaxation.

This prison contains a fine library for the use of all. Voluntary visitors are allowed to see the men in the privacy of their cells.

A word should be said about the chaplains. The old-fashioned mechanical figure-heads have vanished. The present chaplain in the prison is a man prepared to be a guide, philosopher and friend to his charges. It is the chaplain who is only too eager to offer all the assistance in his power. He seeks to bring reconciliation as between husband and wife. He advises to the best in his power. The Prison Chaplain knows the full value of the human touch of sympathy. He acts upon it.

There is a certain latent suspicion in the minds of certain not very intelligent persons that once a criminal always a criminal. This is the language of blasphemy and the sentiment of Hell. On the contrary there are very many prisoners who never do return to prison. And this is particularly noticeable in the case of the men who are best treated. A very small percentage of the Mess Room occupants ever come back.

As I write, there is a letter before me highly suggestive. Give as much of it as will supply the necessary information without trespassing on the privacy of a private and confidential matter. "I have got a chance of a job so I will be going next week. I have got a chance at last and I mean to

jump at it. I hope you are keeping well and I will write to you if you like when I get there and send you my address, as I do not want to lose touch with you." I may say that the above came from a youth I had, as a visitor, seen in prison.

And in conclusion may I give a very personal impression of the folk I meet within the prison walls? On my first visit I find a degree of suspicion arising out of the feeling that I have come to do him some good. As soon as that impression has gone the sooner does confidence begin to set in. I make it a rule not to teach, preach or censure.

I feel that the debt for wrong doing is being paid in full. Why should I add to the penalty? Many subjects of conversation come under review. All depends upon the individual concerned. To one man the state of politics interests; to another the position in the football leagues. And so on and so forth.

Home matters almost invariably draw. There is the question of the "after care" and the chances of future employment. Such things possess a peculiar interest.

Sometimes one can offer a real practical service. I once saw a young fellow who told me his mother had altogether cast him off. "Can I visit her?" I said. "No use if you do."

However, I did go, and to my delight I found that things could be straitened out. They were. The mother and son became reconciled. This is only one instance out of many I could quote.

Yes! the Prisoner—every Prisoner—has a "soul". It represents sometimes a tiny spark of Divinity—but the spark exists. Divinity is immortal.

W. H. Jacobsen

TRUE BROTHERHOOD

To know no barrier of Creed or Nation,
To be the friend of all ;
Swiftly to hear from earth's remotest station
If but a stranger call ;
Swiftly to run with help and consolation
If but a bird should fall.

O, grant me this! Not in the lotus valley
Serene would I abide,
But in the dusty way, the sordid alley,
The broken men beside ;
So that the vanquished, making one last rally,
May find me at their side.

Seeking not self-perfection, but another
Whom I may help or lead ;
Asking no question—is he not my brother ?
Enough, his bitter need.
Grant me the means to aid ; I ask no other.
Love shall be all my Creed.

CAROL RING

THE KINGDOM OF HEAVEN

By J. VIJAYATUNGA

IS it not strange that man does not understand, nor appreciate the simplest truths, which are, after all, the highest. The more complicated a creed, the more confusing it is, the more awed man becomes before it, and the more he venerates this confusion, turning his back ungratefully upon the simple truths, his true heritage through the ages.

This is borne out in our everyday life, that we scorn unkindly the things we have and turn longingly to the things we have not. But it is more true and more marked in what we call man's spiritual journey through life or evolution. In vain he racks his brain in search of the Higher, in vain he pours over bulky volumes—in vain truly—for he misses it everywhere. For while he sharpens his brain in pursuit of knowledge, he has neglected his heart, and there have grown round it thick encrustations that neglect brings.

What use is mere cold knowledge—"dim heights of perpetual snow," I think Rabindranath Tagore calls it—when we have no more within us that power for feeling. The song of the Universe is ever the same. In this maze of conflicting experiments and voices we have lost the strain of it. From time to time great Teachers come down to us and pick up for us the threads of the music. A few catch hold of it, but the many, excited over their vain searchings, miss it. There is

nothing new under the sun. As the young poet Harindranath Chattopadhyaya says :

The evening sky still brings its moods of grey
 The same old diamond glitters in the dew,
 The same old light and dark make night and day,
 The same old spirit burns in me and you
 Here's nothing new !

If there is anything new it is to realise anew the same old truth, and this realisation cannot come from mere meditation and austerity. We forget that,

Earth's crammed with heaven,
 And every common bush afire with God.

Whosoever is blind to the beauty around him will be insensible to the beauty beyond ; whosoever loveth not his fellow-men whom he hath seen cannot love God whom he hath not seen ; whosoever is dull to the sublimity which seems spread around him will be indifferent to those which a spiritual insight might afford ; whosoever is untouched by the visible man will be unmoved by the invisible God.

I have pondered over these thoughts because at the present time there is a great longing in the hearts of many for a new manifestation. The new manifestation is here right enough, but I am afraid many who have been expectant will be blind to it, if they have thought that it is going to be some new form of knowledge, some new food with which to gorge their minds. The trouble is that we believe that everything is capable of being understood by pure reason and logic. It is not so. So long as our hearts are closed so long will the message wait for us. We read that during the time of the great Thathagata, the Lord Gauṭama Buddha, that often an ordinary farmer or peasant attained *arahatship* after listening to a sermon from the Buddha, while many a learned paṇḍit had to remain out in the cold, his only comfort being his little stock of metaphysics. My mother used to describe to me, as a child, the end of the world. "When this Kalpa is going to end," she said, "a *deva* will make a drum out of the skin of a mosquito and beat it with the stalk of a love grass. The

good people only will hear the sound and they will hide in caves and safe places. The bad people will see themselves as wild boars and other fierce animals, and they will rush on each other and kill themselves. When they have all destroyed themselves the good people will come out and re-start life on earth." I think already the message is being sounded on the drum of "mosquito skin" with the "stalk of love grass," but the wise men drown it with their learned discussions. What did the Christ mean when He said that the gates of heaven open only to the children? What does the lesson of the child Jesus, discussing with the learned men, teach us?

One impulse from a vernal wood
Will teach you more of man
Of moral evil and of good
Than all the sages can,

said Wordsworth. So I say, in the words of our own revered poet, Rabindranath Tagore :

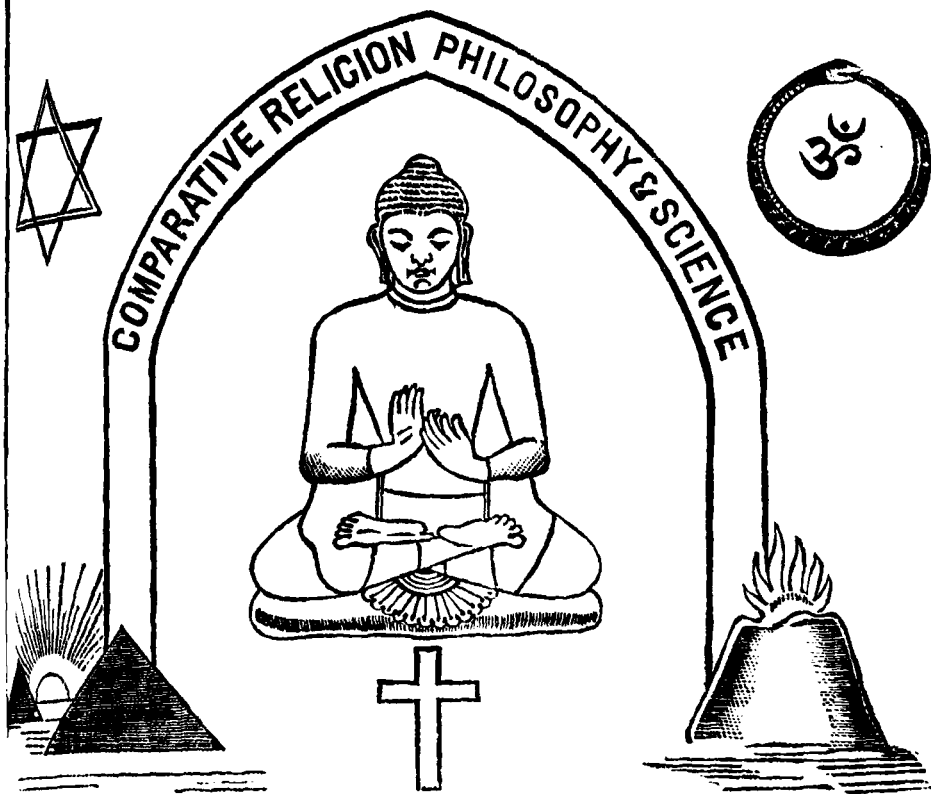
Leave this chanting and singing and telling of beads. Whom dost thou worship in this lonely dark corner of a temple with doors all shut. Open thy eyes and see; is thy God not before thee.

We are apt to think that evolution is a selfish business of drawing our garments closer around us away from "the healthful dust of the earth" and "the great fair of common human life". It is not by withdrawing oneself, like an exotic plant into a hot-house, and make-believing that one is holy and good, and evolving, that one can hear that message that is being sounded upon the drum of "mosquito skin" with the "stalk of love grass". It is only when we can feel

This will I do because the woeful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world,

that we can hope to enter the Kingdom of Heaven, which is the Kingdom of Happiness.

J. Vijayatunga



THE ANCIENT WISDOM IN AFRICA¹

By PATRICK BOWEN

THAT Asia is the source from whence all philosophy sprang is a universally accepted belief ; and that Europe is the custodian and preserver of the knowledge originated in the elder Continent will likewise be generally maintained. Few ever consider that Africa also was once the home of a learning as profound as any Asia can show ; and few, if any, will believe that such learning remains alive to-day among the inhabitants of the Dark Continent. Yet that such is the truth,

¹ All rights reserved.—P. B.

I assert, and shall endeavour to make clear in the following pages.

Many years ago, when I, a boy of ten or twelve years of age, followed my father's wagon through the wild Bushlands of the Northern Transvaal, Portuguese East Africa and Mashonaland, I met and gained the friendship of many Natives—principally Zulus—of the class known as Isanusi, a term, popularly but improperly interpreted as "Witch Doctor". Why those men, who with Europeans and even with their own people are always intensely reserved, should have favoured me with their confidence is something I do not, even now, clearly understand, yet they certainly did so. I recall a conversation with one of their number, by name, Mankanyezi (The Starry One), with whom I was particularly intimate, which impressed me deeply; so much so that I have never forgotten it. My father had declared his intention of placing me in care of a Missionary, in order that I might receive some education, and learn white men's ways. I repeated his words to Mankanyezi, who shook his head doubtfully on hearing them and said:

Your teachers are doubtless learned men. But why do they strive to force their beliefs on us without first learning what our beliefs are? Not one of them, not even Sobantu,¹ knows anything of our real belief. They think that we worship the spirits of our ancestors; that we believe our spirits, when we die, enter the bodies of animals. They, without proof or without enquiry, condemn us, the Isanusi, as deluders of our more ignorant brethren; or else they declare us to be wicked wizards having dealings with evil spirits. To show how ignorant they are, I shall tell you what we teach the Common Man (ordinary Native). We teach that he has a body; that within that body is a soul; and within the soul is a spark or portion of something we call Itongo, which the Common Man interprets as the Universal Spirit of the Tribe. We teach that after death the soul (*Idhlozi*) after hovering for a space near the body departs to a place called *Esilweni* (Place of Beasts). This is a very different thing, as you can see, from entering the body of a beast. In *Esilweni*, the soul assumes a shape, part beast and part human. This is its true shape, for man's nature is very like that of the beast, save for that spark of something higher, of which Common Man knows

¹Sobantu. Bishop Colenso—a great authority on Native Tongues.

but little. For a period which is long or short, according to the strength of the animal nature, the soul remains in Esilweni, but at last it throws aside its beast-like shape and moves onward to a place of rest. There it sleeps till a time comes when it *dreams* that something to do or to learn awaits it on earth, then it awakes and returns, through the Place of Beasts, to earth and is born again as a child. Again and again does the soul travel through the body, through the Place of Beasts to its rest, dreams its dream and returns to the body; till at last the Man becomes true Man, and his soul when he dies goes straight to its rest, and thence, after a space, having ceased to dream of earth, moves on and becomes one with that from which it came—the Itongo. Then does the Man know that instead of being but himself, apart, he is truly all the tribe and the tribe is he. This is what we teach, I say, for this is the utmost the Common Man is capable of comprehending; indeed many have only a vague comprehension, even of this much. But the belief of us, Wiser Ones, is something far wider and greater, though similar. It is far too wide and great for Common Man's comprehension—or for yours, at present. But I may say this much, that we know that the Itongo is not the mere Spirit of the Tribe, but is the Spirit within and above all men—even all things; and that at the end, all men being one in Spirit, all are brothers in the flesh.

Mankanyezi was a pure Zulu, of the royal blood. What his age might have been, I do not know, but certainly he was at least seventy. He was a tall, lean man, light chocolate in colour, of a distinctly Jewish cast of countenance, without a trace of the Negroid, with the exception of his snow-white hair which was frizzled. Both by the Natives and by the few white hunters who knew him he was regarded as a powerful magician, but only once did I get a glimpse of this side of his character.

A year or two subsequent to the talk above quoted, in company with a famous Boer hunter named Sarel Du Pont, I met Mankanyezi near the Limpopo River. "You go on a far journey," he said after some preliminary remarks.

"Only as far as the Zambezi," replied my companion.

Mankanyezi shook his head. "Much farther, I think. You will ere you again see this river visit the Great Lake of the North (Lake Nyassa). To the eastward of that lake, you will visit the springs of another river, and there you will meet one of my elder brothers."

"Indeed," said Du Pont, "if it should happen that we go so far, which is not our intention, how are we to know this brother of yours? I suppose he is not your brother in reality, but merely one in the Spirit, as you say all men are?"

"He is, as you say, not my brother in the flesh. I call him my elder brother because he is an Elder in the Family (Society) to which I belong, whose members are the guardians of the *Wisdom-which-comes-from-of-old*. There are many of us—one at least in every tribe and nation—throughout this great land. We are of many ranks, from the learner to the Master, and to those Higher Ones whose names may not be spoken, I am a common Brother; he of whom I speak is my Elder."

"But," I said, in some surprise, "how can you know this man, seeing you have often told me you have never travelled beyond the Zambesi?"

"I know him, because I have often seen him, though not in the flesh. Often have we spoken together. Do you think the mind of Man can travel only in the flesh? Do you think thought is limited by the power of the body? See this, and try to understand."

As he spoke he pointed to a lizard which basked in the sun, near by. Fixing his eyes upon it, he extended his hand, palm upward, towards it, and began to breathe, slowly and regularly. In a few seconds, the beady eyes of the little reptile turned towards him. It took a little run forward, then stopped, its sides expanding and contracting, rhythmically. After a few seconds' further pause, it again darted forward and settled itself upon the old man's open palm. He let it rest for a minute, then slid it gently among the leaves where it quickly concealed itself. He looked at us and smiled gently. "That is witchcraft (*ubutakati*) perhaps you will say," he said, "perhaps I sent an evil spirit to call the lizard to me. Or perhaps it is itself an evil spirit which serves me. If I tell you that my mind went out and entered its brain and our

two minds became one, you will not believe. Some day, perhaps, you will understand."

Over a year later, near the source of the Rovuma River, to the east of Lake Nyassa, we put up at a Native village, and there met an old man (a Masai—not a Zulu) who greeted us as friends of his brother, Mankanyezi. From careful enquiries made by my companion, it became certain that this man and Mankanyezi could never have met. The one had certainly never been south of the Zambesi, and equally certainly the other had never been north of the river. Yet there was no question of their intimate knowledge of each other, a knowledge which could not have been gained second hand, for a thousand miles separated their dwelling places, and the tribes had no point of contact whatsoever.

About the time of Dr. Jameson's Raid on the Transvaal, I entered the service of the B.S.A. Co. (Chartered Company), and since then down to 1924, I have been almost continually employed by one or other of the Colonial Administrations from the Equator to the Cape, always in some capacity which brought me in intimate contact with the Natives. Of the existence of the Society, mentioned by Mankanyezi, I received constant assurances, and once came in close touch with certain of its higher ranks.

Some years after the Boer War, I was engaged in work on behalf of the Natal Government, in a certain large Native Reserve,¹ in the course of which I was astonished to find occupying a remote, inaccessible valley, a small community of people—perhaps less than a hundred of all ages and both sexes—who were certainly not Zulus, nor, in fact, of an African Race I had ever seen. Had it not been for the fact that they lived the life of the Natives, and identified themselves in all respects with their Bantu neighbours, I should have

¹ The confidential nature of the work upon which I was engaged and other circumstances makes it necessary for me to be vague concerning dates and places.

said that they were members of some Southern European Race. In colour they varied a good deal, from the brown of a high caste Hindū to pure white. Their features were of pure European type, more uniformly classical indeed than is usual among Europeans.

The chief of this little community bore the Zulu name of Mandhlalanga (Strength of the Sun). He was a man of striking appearance, well over six feet in height, slight of figure, with wavy, snow-white hair, olive complexion and features which, with the exception of the cheek bones which were rather prominent, were almost pure Greek in type. Among the Zulus, he bore the reputation of being a super-natural being.

From the first, Mandhlalanga was extremely friendly towards me, and showed a desire to win my confidence. He gave me invaluable aid in the work upon which I was engaged, and that, eventually, I completed it successfully was largely owing to him. As regards himself, he remained for a time rather reserved, however. He and his people, he gave me to understand, were Berbers, or rather Khabyles (he pronounced the name Kha-beel-ya, the "Kh" he pronounced as a guttural), from North Africa. But what they were doing five thousand miles from their native habitat, or why they chose to identify themselves with the Zulus, he did not explain.

Time, however, brought about a change in his attitude. One day I was speaking of the inexplicable manner in which news of distant happenings spreads among the Natives, when suddenly he said:

Thought is speedier than the electric spark and needs no wires for its conveyance. All it requires is a brain to despatch it and another to receive it. Would you believe if I told you that I and others of the Brotherhood to which I belong can transmit our thoughts one to the other, no matter how far apart our bodies may be?

This was a rather startling statement, but I recalled what I had learned from Mankanyezi. I replied, "Yes, I think I might believe that, but I should be more sure if you explained how it is done."

"To attempt to explain our science to you," he said, smiling, "would be rather like trying to explain the differential calculus to a child who is ignorant of simple addition. However, I am satisfied that you have a mind unclouded by the average European's prejudices and pre-conceptions, so, if you will, I will take you as a pupil and teach you the simple addition of our lore. Whether you ever reach knowledge of the differential calculus, will depend entirely on yourself. I can teach, but I cannot guarantee that you can learn."

After some consideration I agreed to become Mandhlalanga's pupil, and for a year continued under his instruction. Then circumstances arose which led to my abandoning my studies and quitting this portion of the country. I never again encountered my Teacher, nor up to a month ago did I ever receive a communication from him. With another of his fellows, however, whom I met at that period, I have several times been in contact, and have received from him communications at infrequent, though regular intervals.

The sum of the information I gained from Mandhlalanga, during that year, is not very large, and I am so far from clear concerning its exact significance that I shall make no attempt at explaining it. I shall content myself here with certain extracts from the copious notes I made of his discourses at the time they were delivered and allow the reader to interpret them as he sees fit.

Mandhlalanga, I may explain, is a Master, or Teacher in the Brotherhood mentioned by Mankanyezi. He has travelled in Europe, Asia and America. He speaks English and other European languages perfectly, but his talks with me were conducted in the secret Bantu tongue, which to the ordinary Native has been dead for ages, and of the continued existence of which few Europeans are aware. In the following quotations, the reader must realise that many obscurities are probably due to the difficulty of rendering in English the exact shades of meaning.

Mandhlalanga deals as follows with: "The Riddle of Existence."

The *Itongo* (Universal Spirit) is ALL that ever was, is, or ever shall be, conceivable or inconceivable. The *Itongo* is ALL things, all things are of IT; but the sum of all things is not the *Itongo*. The *Itongo* is ALL the power there is, all power is of it; but all power, perceivable or conceivable, is not the *Itongo*. The *Itongo* is ALL the wisdom there is, all wisdom is of IT; but all wisdom conceivable is not the *Itongo*. ALL substance, ALL power, ALL wisdom is of IT, and IT is in them and manifest through them, but IT is also above them and beyond them, eternally unmanifest.

Man who is of the *Itongo* can never know the *Itongo* while he is Man. All he can know of IT are certain manifestations which come within the range of his perceptions.

The pupil is generally taught that the manifestations are three in number. Namely:

- 1 Universal Mind,
- 2 Universal Force.
- 3 Universal Substance or Matter.

But really there are but two manifestations, Mind and Matter. What we call Force is not a separate manifestation. It is simply certain of the lowest, or grosser grades of Mind. *Force is simply that portion of Mind which endows Matter with Form.* It is that portion of Mind which transmits the idea of Form to the higher grades where Consciousness dwells. Let the Pupil think and he must see that this is so. Colour, size, shape, what are they? Simply light vibrations which when passed on to the Consciousness give the idea of Form. And what is vibration? It is Force. Heat, cold, hardness, softness, varieties of taste and smell are all vibrations, and therefore also Force. If you make Force a separate manifestation, then also must you make those planes of Mind which transfer the ideas of passion or emotion separate manifestations.

In the beginning of a Cosmic Cycle the *Itongo* first manifested in all the many grades of mind, downward into all the grades of Matter. But at first both Mind and Matter were unindividualised. When, how, or why, only the *Itongo* can know. Individuality began in the highest planes of Mind—those planes which touch on pure Spirit. Understanding of what occurred is best gained by the following conception. Think of the Cosmos, just before Individuality began, as a vast, amorphous ocean of Mind and Matter, its surface ripples and upper reaches, those planes of Mind which touch on Spirit; growing denser and denser, downward till Matter, in Etheric form, is reached; downward till Ether becomes Gas, which may be likened to the mineral-charged lower strata of the ocean; downward till gases become liquids (muddy water); finally into solids (thick mud).

The beginning of Individuality in this Cosmic Ocean may be likened to the starting of myriads of tiny "whirlpools" among the

ripples of the surface (the Spiritualised Mind). These "whirlpools" under the force of a growing flood-tide, extended deeper and deeper, till at last all strata were involved in the swirl. Thus we have individuality set up, extending from Spiritual Mind to the Physical Plane. The "whirlpool" on the surface represents the birth of the Soul. Its extension to the muddy depths represents the Soul's descent into matter. In matter the Soul has reached the aphelion of its cycle, and now it begins its long, slow return journey. By the process of evolution it climbs slowly upward, from mineral to plant, from plant to animal, from animal to man; through all grades and states of human development, shaking off, slowly and painfully as it climbs, the gross accretions gathered during its descent; up through the lower mind to the higher, it climbs, till at last, its cycle complete, it merges with its source, the *Itongo*, and ceases to be Individual, being one with the ALL.

On Man and his destiny, Mandhlalanga discoursed thus :

Man is an individual having in him, as has everything on the physical plane, all the attributes of the Cosmic Ocean of which he is an individualised portion. He has reached on his upward journey the stage of personal consciousness. I speak of Man in general. There are undeveloped men whose personal consciousness is but rudimentary as there are others who have transcended personality and *know* their real Selves—that immortal portion first individualised from the lofty planes of the Spiritual Mind.

Man is on a journey, the goal of which is union with the source of his being—the *Itongo*. To reach that goal he must first pass through all experience the Cosmos affords, and must shake off all accretions accumulated on his descent from individualised Spiritual Mind into grossest Matter. To do this, he is born and born again, for his physical body dies, as do his lower mental principles; only his higher mental principles which are akin with the *Itongo* survive from age to age, retaining throughout the Cosmic Cycle the individuality bestowed upon them at its opening.

These are the Principles of Man :

(1) The Physical Body (*Umzimba*).

(2) The Etheric Body (*Isitunzi*). This is merely the etheric counterpart of the physical body, and not really a separate principle, normally. But in certain abnormal states it is partially separable from the physical body. It is the medium through which the Lower Mind (or Force) functions.

- (3) Lower Mind (*Amandhla*). That portion of the Mind which shows as Life-force and other forms of what we call Energy.
- (4) The Animal Mind (*Utiwesilo*). The planes of Mind which manifest as passions, emotions, and instincts.
- (5) Human Mind (*Utiwomuntu*). The planes of Mind which manifest as human consciousness, Intellect, higher emotions, etc.
- (6) Spiritual Mind (*Utiwetongo*). The higher planes manifesting Spiritual Consciousness.
- (7) *Itongo*. The Ray, or spark of Universal Spirit which informs all lower manifestations.

My Teacher gave the following account of the Brotherhood in which he holds the rank of Master.

We call our Brotherhood, *Bonaabakulu abasekhemu*, using the ancient Bantu speech which is the mother-tongue of the most wide spread group of languages in the Continent. The name may be rendered in English as *The Brotherhood of the Higher Ones of Egypt*.

The Brotherhood was founded in Egypt in the reign of the Pharaoh Cheops; its founder being a Priest of Isis. It has as its objects the spreading of the *Wisdom which comes from of Old* among all races and tribes in Africa, and the study and practice by its members of what we call *Ukwazikwesithabango*, which means that Science which depends on the power of Thought. It is the only true Science there is.

These are the grades of the Brotherhood and some of the powers and functions they exercise.

(1) The Pupil.

The Pupil is one under probation which lasts from one to three years. During this time he is under instruction by a Master and subjects himself to certain disciplines. If found worthy he enters the brotherhood as a Disciple at the end of his period of probation. If unworthy he is dismissed back to the world.

(2) The Disciple.

The Disciple is an avowed member of the Brotherhood and subject to its disciplines. Under instruction he develops certain powers. That which in English is called "Mesmerism," is usually one of the earliest to develop.

(3) The Brother.

A full member of the Order with many developed powers, of which I may mention, only, power of communication by Thought with those of equal or higher development, and what European Occultists term *Astral Consciousness*

(4) The Elder.

An advanced Brother.

(5) The Master.

The Teacher of all lower grades. The Master has many developed powers (Clairvoyance and Clairaudience on the Etheric Plane, and control in a certain degree of Master, among many others). Mastership can be attained only by one who in a past life has reached Elderbrotherhood.

(6) Those who Know (*Isangoma*).

Of these it is not permitted to speak save to say that they have attained Consciousness on the Plane of the Real Self. Only one who has reached Mastership in a previous life can gain Isangomanship.

Besides the above, we have lay Disciples and lay Brothers. They are men who are prevented by circumstances from becoming avowed to the Brotherhood. They are subject only to self-imposed disciplines and receive but such teaching as can be given from afar. We have many lay Disciples, not merely in Africa but in Asia, Europe and America. Lay Brothers, however, are but few, for without direct instruction from a Master few can reach this grade without incurring grave dangers. We constantly warn all unavowed Disciples against the danger of attempting to attain a brother's powers, unaided by the direct instruction of a Master.

Let it not be thought that our Isangoma, elevated though they be, represent the supreme development possible to Man on the Physical Plane. It is not so. There are others, not of any Brotherhood, save the Brotherhood of All. We call them *Abakulubantu* (that is, Supreme Ones, or Perfect Men). These are men for whom the necessity for rebirth has ceased. They dwell on earth in physical form by their own will, and can retain or relinquish that form as they choose. I speak of them but to assure the Pupil of their existence. Few, below the grade of Master, have ever seen one in the flesh, though all, from Disciple upward, may meet them in the Spirit.

Of the occult powers welded by Mandhlalanga and his fellow Master, I saw several examples, but of these I do not feel at liberty to speak here. The reader has had, already, sufficient food for thought. I shall conclude with a rather cryptic quotation from Mandhlalanga on *The Source of the Brothers' Power*.

Of the source of the power we weld, the Pupil can learn but little until he attains Discipleship. But let him ponder this much. I have likened Individuality to whirlpools in the Cosmic Ocean. But all that Ocean has not been cast into individuality. Between the "whirlpools," myriad though they be, stretch wide, smooth spaces, identical with them in composition. Now it can well be conceived that a "whirlpool" by setting up minor vibrations within itself may send out ripples through the smooth spaces which will strike upon and affect in some degree other "whirlpools". All the "whirlpools" are constantly doing this. Now suppose a "whirlpool" to have gained power to control its internal vibrations and to send them pulsating through the Ocean towards whatever objective it desires, can you not see that it may produce upon that objective whatever effect it desires? Now think of the "whirlpool" as being a Man. Is it not clear that by getting full control of the vibrations of his higher planes, he may despatch through the Cosmic Ocean of which he is a part, ripples of various kinds and intensities, which, according to their nature and strength, will produce effects on all strata, from the highest, which is of course the most sensitive, even down to the "slime" and "mud" of the depths. I give you this as food for thought, and bid you digest it well.

Patrick Bowen

AS OTHERS SEE US

By NORRIS W. RAKESTRAW, PH.D.

"IT is the mission of man to get beyond humanity as a condition of nature, and it depends entirely on him whether, and to what extent he fulfils this destiny."

This bit of Theosophy comes from Count Keyserling's *Travel Diary of a Philosopher* and clearly characterises the view-point of the whole work, which is well worth close study by every Theosophist because of the clear way in which the author has portrayed the spirit of a number of the world's religions. A Theosophist will find remarkably little to take exception to in his treatment of the Oriental philosophies. He leaves one with a sense of having really penetrated the very soul of Hindūism and Buddhism, for example, and despite his occasional statement that the interpretation of the Theosophist on this or that point is at fault, still the understanding Theosophical student will more often than not fall into complete agreement with him.

The chapter of this book which, for Theosophists, will be least interesting is the one on our national headquarters. But while reading this chapter, recently, it occurred to me that the author has done us a fine service in showing us ourselves as others see us, neither from the extreme of extravagant adulation nor that of unsympathetic antagonism. Whether or not he has really grasped the fundamentals of Theosophy as we

regard them (and on this point we are ourselves perhaps a trifle hazy), he nevertheless brings out many points which should lead us to pause and to think. Meditation upon his criticisms of Theosophy as he sees it—and which may very well be the way in which others of his sort see it—will be well worth our while. I am not concerned with trying to answer these criticisms; I do not consider myself profound enough philosophically to risk entering into such a debate. My remarks are in no sense a defence or apology for Theosophy; rather do I seek to point out certain constructive lessons which I think can be learned from these observations of the “critical philosopher”.

When we ask ourselves whether Keyserling has interpreted the essentials of Theosophy correctly we meet the first difficulty, for I doubt if many of us could agree upon this point among ourselves. At least it is to be hoped that we could not agree upon its content, for if we are able to define Theosophy in terms of doctrine then we must admit the stagnation of its teaching, and all that Keyserling says concerning its spiritual sterility and the remote possibility of its ever occupying a world-position becomes true. He certainly seems at times to misconstrue the essential features of Theosophical teaching, as some of us see them, but this is perhaps less his fault than ours. It should not be possible for an outsider to mistake any body of dogma, however refined, for the essence of Theosophy.

The great danger we face is the possibility of orthodoxy. If I may say so, we have of late been too prone to listen to authority just because we believe it to be authority. Repeatedly have we been warned against this by the very “authorities” themselves, but we refuse to hear. We tend to wander from the original and fundamental meaning of the word “Theosophy”¹ “A direct, as distinguished from a revealed

¹ See Webster's or any good dictionary.

knowledge of God." Are we more anxious for revelation than we are to search within ourselves for the Highest? Is there perhaps truth in Keyserling's characterisation of Theosophists as sitting patiently waiting for orders from Higher Up? To be sure, we like to think of ourselves as an army of Servers, and there are, of course, virtues to be acquired in the ranks. But let us beware lest in so doing we fail to become captains of our own souls.

Keyserling's experience of Theosophists has apparently been gained from his contacts at Adyar, and we would regret to think that those fortunate enough to reside there are not at least an average cross-section of the Theosophical world in general. However, one is a bit suprised at his firm conviction that the pursuit of psychic and occult powers is the prime motive of Theosophists. How often have we been warned against desire for the *siddhis*! Perhaps, as an impartial observer, he has read us more truly than we think.

On the other hand, his contention that the striving for evolutionary progress is incompatible with true spirituality is hardly as evident as he believes. The reader must search out in the original the bases for this contention; it is too lengthy a discussion to repeat here. It is apparent throughout the whole of Keyserling's work that he regards perfection and self-revelation as the same thing and as the motive for existence. The Theosophist will give unquestioned assent to this. But that true self-revelation is postponed and rendered more difficult by the striving of man to push himself to higher and higher biological levels—as in occult development, and presumably including even progress on the Path—to this the Theosophist will not so quickly agree.

Much as I hesitate to offer criticism of the philosophical profundity of such a clear thinker and close observer, I must say that in one way he fails to be convincing. To him, facts mean nothing, only their significance. Doubtless this is

characteristic of the metaphysician; I am not enough of one to be sure. And it is perhaps this attitude which leads to his frequent categorical generalisations. Nevertheless, it is somewhat disconcerting to one whose mental training has been directed along the lines of scientific method to hear a serious statement made to the effect that progress in any one direction must be paid for by retarded development in another, or that beauty is always accompanied by enfeebled mental power. Such approximations can no more be taken as fundamental in the philosophy of life than can the principle of conservation of mass be now taken as fundamental in a universal philosophy of matter. They do not fit the truth-measuring facts, however attractive they may be to our metaphysical sense of "significance". And I believe that any Theosophist who really believes his motto, "there is no religion higher than truth," must be materialistic enough to follow the same reasoning.

Reference to our motto leads us to the next point: To what extent shall the search for Truth motivate us? All organisations like ours, be they religions, churches, or what not, are actively contemplating what each regards as Truth. We like to consider that we are not a religious sect, nor any kind of a sect, but that we encompass all. Let us not deceive ourselves. The bald fact of the matter is that looked upon in cross-section, as the world sees us—and as Keyserling the observant critic sees us—we are basically no different from any other sect, with our body of doctrine in which we believe and which we are anxious to pass on to the world.

What must we do to escape the threat of sectarianism? How shall we insure our being what we believe ourselves to be: Followers of a Principle underlying all lesser principles? The only way is to make our Theosophy transcend "our Theosophy". Our Ideal must be something too big to confine in any textbook, any outline, even in any secret doctrine.

It must partake of the search for pure Truth. We must be led back to the striving for self-revelation and perfection, the principle which Keyserling himself lays down. Occult powers, reincarnation, karma, the Great Ones, the evolution of life and of man—all these things which we "believe-to-be-true" and teach—they must become the lesser items in a greater realisation, which is somehow impossible to express in words. If we were able to express it, it would cease to be worth striving for. It is the motive which keeps the world moving onward. It is what was summed up in: "Know thyself, and all is known." It is a "direct, as distinguished from a revealed knowledge of God".

If one can look upon the so-called Theosophical teaching as only a small and perhaps inconsiderable part of a greater Theosophy, he is not concerned over imperfections, inconsistencies, fallen idols and the personal frailties of individuals. One can take the same view of current Theosophy that Keyserling takes of all religions: that whether or not they are founded upon a basis of fact or historical verity is of no importance; the really important thing in each one is the Ideal which it embodies and the reaction of this Ideal on the individual. His distinction between "faith" and "believing-to-be-true" is a most important one for him who wishes to take stock of his mental and spiritual equipment. Faith in an ideal has a real function, even though it is founded upon something which is not objectively true—a viewpoint from which the fundamentalist and modernist might see eye to eye.

Keyserling's view of the significance of the theosophical movement, though not flattering, is worth considering. He remarks, quite truly, that the Theosophical Society has "attempted to save the idea of universality and make it serviceable for its own purposes by including all religions within its own". And this, he says, weakens rather than

strengthens it, for it must have a positive *basis* in order to have unity.

His statement,

It is true that Theosophy does not wish to be a profession of faith, but it relaxes this determination against its will, for it must be one in so far as the movement is to endure,

should lead us to reflect seriously, for if it be true it sharply defines our field. But it seems to me that this very ideal of universality *is* Theosophy and that it must be maintained at all costs, to whatsoever extent the unity and external strength of the movement may be weakened.

And here is the crux of the whole matter: How are we to relegate doctrine to the background and make Theosophy the real search for Truth? Doctrine and dogmata must be mere incidents in that search—aids to be cast aside when their usefulness to us is exhausted. Can we make Theosophy big enough to include that urgent desire for “recognition,” for “union,” which is the mainspring of existence? If we can we shall make it the biggest ideal in life; if we cannot we must prepare at some time to abandon it in the pursuit of the higher. The advancing person throws off his worn-out religious beliefs when he perceives a higher ideal.

The fact is that what goes currently under the name of Theosophy is the product of the cerebrations of a certain few people—or, if you prefer, has come *through* a certain few channels. This is perhaps inevitable if Theosophy is to be evolved into a “system” of teachings. It is altogether possible—perhaps, rather probable—that with the growth and development of the organised movement, with the increase of “propaganda” and the public demand to know definitely what Theosophy is and what it teaches, such a system will become more and more definitely crystallised, until it becomes in very truth one of the many professions of religious faith. Perhaps this is not to be avoided,

perhaps it is not to be deplored, but at least we should think whither we are going, and if this is to be Theosophy then let us recognise that over and above this—as over and above all religious forms—lies the striving for recognition of, and union with, the Universal *Ātman*. We shall then have to consider Theosophy one means of such recognition, but only one.

Norris W. Rakestraw

A SUDDEN separateness made you-and-I
 And made the mournful joy of touch and sight,
 And gave the earth its scarlet, and the sky
 Its myriad coloured light.

It tinged the ocean shell with golds and blues
 Angelical and dreamy, gave the night
 Its silent festival of falling dews
 And dawn its birds in flight.

It is a sudden ancient separateness
 Which made the world aware of song and fire
 And filled the peaceful deeps of Loveliness
 With anguish of desire.

Back to the One we will all go again
 And in the old ecstatic quiet blend
 When love and longing hungering and pain
 In deep repose will end.

HARINDRANATH CHATTOPADHYAYA

SŪFĪSM AND ISLĀM

By S. M. RAHMAN, LL.B., M.R.A.S.

EVEN a cursory study of the history of the great religions of the world demonstrates, beyond a shadow of doubt, that the Prophets, the law-givers, and the promulgators of Religions have, invariably, been beset with one very serious difficulty. It is the conflict between knowledge and ignorance, the heart and the head, science and superstition, which, at times, becomes interminable. The upwards and downwards movement of thought has, in its elusiveness, been the despair of many a preacher of religious truths. The educated, the intelligentsia, struggle hard to raise the Faith to a higher pedestal of intellect and endeavour to impart a philosophical setting to it, while the uneducated, equally persistently, try to drag it down to its pristine plane. No religion, known to history, has been immune from this "internal conflict". That Sūfism, like all other philosophical and mystical schools of thought in Christianity, Hindūism, and Buddhism, owes its origin to this universal tendency of the human mind, will be apparent, if we study the genesis of this highly interesting and important school of thought in Islām.

European writers, who always try to show that every thing good emanates from the West, identify the word *Sūfi* with *Gopos*, which means a wise-man, in Greek. In the

beginning the term was applied to those persons who used clothings of wool, coarse clothing—the cotton fabrics of Dacca and Calicut being the monopoly of the nobility in those days—and avoided every kind of luxury and ostentation. The name of *Pushmina-posh* was, therefore, given to Sūfīs in Persia. Some writers are of opinion that the word is derived from *Ahlul-Sufhah*, or the “people of the bench”. However, the popular conception is to trace it as derived from *Safa*, which means purity.

We all know that the Prophet of Islām preached his creed to the simple sons of the desert, whose intellectual horizon was confined to the oases, dotted here and there, in the midst of their parching home-land. They were a plain folk, the real offspring of Nature, who occasionally came into contact, in the course of their commercial peregrinations, with the learned men amongst the Christians and the Jews, inhabiting the fertile plains of Palestine and Syria. This contact had but helped to distort their notions of religion and confirm their faith in the worship of *Lat* and *Manat*. That period was also an epoch of disintegration—national, social, and religious. The holy flames kindled by Zoroaster, Moses, and Jesus had been quenched in the blood of men. A corrupt Zoroastrianism, battling for centuries with a still more corrupt Christianity, had stifled the voice of humanity. The never-ending wrangling of warring Creeds and Rituals had converted some of the simplest faiths into an eternal labyrinth of sacerdotal speculation. Never in the history of the world was there a greater necessity for the promulgation of a simple creed.

The message delivered by the Arabian Prophet was meant alike for the high and the low, the peasant and the prince, the learned and the unlettered, and, therefore, could not but consist of a set of simple formulæ, that may be understood by the most ignorant among the ignorant. But the great

Prophet fully realised that no faith can claim homage from the intellectual section of its followers, unless it is given a philosophical turn. For this reason, alone, to satisfy the cravings of the intellectuals, the school of Sūfism came into existence. Hazrat Ali, who was the most intellectual amongst the companions of the Prophet, received the teachings direct from his master. Though one of the four premier schools of Sūfism traces its origin to Hazrat Abu-Bakr, there is a consensus of historical opinion on the point, that Hazrat Ali, alone, is the founder of all the four schools into which the Sūfis are divided.

WHAT IS SŪFISM?

It will be abundantly clear from the above, that Sūfism is not a sect in Islām, but it is only a philosophical aspect of that great Faith. It has simply sought to interpret, some of the most fundamental principles of Islām, from a higher plane of thought, and is nothing but its intellectual foundation.

Knowledge, love, and renunciation, form the key-note of Sūfism. Owing to the abstruseness of its principles, its teachings have always been kept exclusive, and the institution of the preceptor and the disciple has become its permanent feature. In spite of these precautions, the masses have always tried to abuse some of its most important precepts. Light, according to the Sūfis, can only come with knowledge. Real knowledge is the knowledge of God, and knowledge of God connotes the retirement into the inner-most recesses of one's soul, which alone contains the Light. It further connotes, says the Sūfī, a complete surrender to God, and as its necessary concomitant, shutting out of all knowledge except that of God. This process of concentration should, after laborious training, end in the extermination of the self and complete absorption

into the Light itself, in Him, "Who dwells and works everywhere and Whose home is the human heart." This object (*Fanafillah*) can be attained first by the surrender of the Self to the *Shaikh* (*Fanafish-Shaikh*), then surrender to the Prophet (*Fanafir-Rasul*). The shutting of the bodily eye and the opening of the spiritual eye was thus the be-all and end-all of a Sūfi's life. This belief in the all-pervading God naturally led into the Universality of Love. If God is Omnipresence the whole creation is nothing but the manifestation of Him. The creation therefore must be identical with the Creator. If the creation is believed to be identical with the Creator, nothing but love should pervade the creation itself. Everything in this Universe should be loved, and by loving the handiwork of the Creator, we can love the Creator; and the complete surrender of Self is nothing but this Universal Love.

The Sūfis argued, that Love must be the First Cause, as it alone, has real existence and is self-sufficing, whilst everything else is unreal and has only a dream-life. "Oh, My God, I invoke Thee in public as Lords are invoked, but in private as loved ones are invoked." Publicly I say, "Oh my Lord," but privately I say, "Oh my Beloved," cries a Sūfi-Philosopher in ecstasy.

Once this doctrine had taken root, as against the Schismatics, the Sūfis began to believe that there is truth in every religion and, as truth is always originally one, all the religions were originally one. Only they were altered by men to suit their purposes. This attitude led to the sympathetic study of the different religions of the world, and the mystic teachings present in them did not fall on deaf ears. It should be remembered, however, that the Sūfis never forgot to search for sanctions for their acts in the *Qurān* and the *Ahadees*. This also inevitably led to an asceticism, self-sacrifice, or self-renunciation, and mortification of the flesh thus became one

of the most important doctrines of their creed. The priesthood had become immersed in outward forms and practices.

The conquest of the middle East and Persia had opened the coffers of the "Kaisers," and glutted Arabia with untold wealth, which, in its turn, had given rise to untold evils. The Prophet himself and his immediate companions lived a very simple and austere life. Sūfism, therefore, soon took a firm root in asceticism. The *Ahlulbait* or the members of the Prophet's family were confirmed ascetics. The Caliph Ali, both by precept and practice, taught self-renunciation without which salvation was not to be attained. We find from his famous sermons, collected by Imam Shareef Raza in "Nahejul Balaghat," that complete abstinence is the only means of true Knowledge and Love. The pure, we may say, the sublime and exalted side of this philosophy was subsequently developed by Imam Gazzali, Ibue Tuffail, Maulana Jalaluddin Roomi, and Fariduddin Atter, and in course of time, certain platonic conceptions became a part and parcel of it. The doctrine of evolution and progressive development began to be adhered to most tenaciously. The doctrine may be summarised thus:

"In the region of existing matter, the mineral kingdom comes lowest, then comes the vegetable kingdom and finally the human being. Above him is God. The lowest is combined by a chain of progress to the highest. The human soul perpetually strives to cast off the bonds of matter, and becoming free, it soars upwards again to God from whom it emanated." The theory has found expression in the world-renowned *Masnawi* of *Maulana Roomi*, and the beautiful couplets are often recited by the dervishes in their *halas* during transports of ecstasy. The incorporation of this philosophy in the *Masnawi*, the book which is called the *Qurān* in Persian, by the Sūfis, *Masnawi-i-Maulvi-i-Masri* (*Hast Qurān dar Zabane Phalvi*), is an important landmark in the history of Sūfism.

POINTS OF CONTACT BETWEEN SŪFĪSM AND THE VEDĀNTA

A comparative study of these two systems of philosophy brings into relief many striking points of contact, on account of which certain bigoted *Ulemas* have not been slow to pass strictures on Sūfism, and condemn it as an unwarranted innovation in Islām. They erroneously infer from certain well-known affinities that the doctrines of Sūfism must have been borrowed from the *Vedānta*. Human nature being what it is, unconscious coincidence of doctrines is one of the commonest features of the development of the great religions of the world. We find the idea elaborated both in Sūfism and in Vedāntism that the spirit of man when completely purified by contemplation, religious fervour, and love, becomes that of God from Whom the spirit of man is an emanation. One who makes a deep study of the contemplative and mystical theology and aspires for his communion by spiritual means is the *Sannyāsī* of the Vedāntism and the *Darvesh* of Sūfism. *Bodh* of the Brahmin is *Ilm* (knowledge) of the Sūfī, both equally vehemently declare that the emancipation of the soul is impossible without knowledge.

A class of later day Sūfis, the *Bakhtashees*, hold that the soul, after separation from the human frame, may enter into the body of an animal, or a man. This belief, which is not shared by the generality of the Sūfis, is more or less in conformity with the theory of *Avagawan* or transmigration of soul, and they call it *Tanasukh*. The Ismailees, the followers of the Aga Khan, had borrowed the doctrine from the *Bakhtashees* before their flight from Persia, their home-land. *Uppadhi* is nothing but the *Nafs* and the *Alam-i-Misal* (the world of illusion) is almost identical with the *Māyā* of Vedāntic philosophy. These parallels between the Semetic and Āryan schools of contemplative philosophy, which can easily be multiplied, are the most

enthraling study of the universality of the human mind which is, essentially, one, despite the differences of creed, climate and country. Sūfism, which was founded by the revered and learned son-in-law of the Prophet and perfected by Muslim mystic philosophers, (like Imam Gazzali, Maulana Rumi, Faryadi, Iqbal, and great saints, like Hazrat Abdul Qader Jilani, Hazrat Khwaja Moinuddin Chishti of Ajmere, and Hazrat Nizamuddin), has undergone considerable deterioration at the hands of self-seeking men, the bane of all religions. But even the most virulent critic of Sūfism cannot gainsay the fact, that this mystical and contemplative element in Islām has bettered the lives of thousands of devout Muslims, and has added a great idealism to their faith. The idylls of that universal Divine Love, which pervades nature from the lowest type of God's creation to the highest, sung in rapturous strains by Maulana Jalauddin and Attar, are the ineffaceable landmarks in the philosophical development of Islām.

S. M. Rahmani



THE SELF AS DISTINGUISHED FROM THE BODY

By P. SANKUNNI MENON, B.A.

THE love of life or the fear of death is implanted in the very nature of man. Under normal conditions no one is exempt from this feeling, "May I live on; may I not cease to be; may I not die!" This is a self-benediction avowedly shared by men and tacitly participated in by lower animals as judged from their movements.

Why should man start back with horror at the thought of his own death? The presentiment of having to bid good-bye

to all that is precious to him in this life and to every object of his heart's affection fills him with dismay and he is struck aghast by the terrors of the Dark Unknown, which he pictures out in imagination. This thrill of dread is so general that it proves man's faith in his survival in some form after death. The universality of the emotion renders it probable that it has its root in the nature of man and that the fear cannot be false, unless nature be a lie.

In most cases conceivability is the primary test of truth and possibility. The inconceivable are generally impossible, though the converse does not stand or hold good. The survival of an independent self after the decay of the body is at least conceivable, while we can hardly conceive the cessation of our being or existence in its entirety without the possibility of a revival.

It may perhaps be urged that profound sleep and certain abnormal states of the body like swoon, coma, fits and so on are for the time being attended with a total suspension or interruption of conscious existence, and that, if the sleeper never wakes or the patient never recovers, absolute cessation of existence is not only conceivable but is actually realised. But the argument is scarcely valid, since the interruption of consciousness is not warranted by evidence. Before proceeding further, the nature of the self and its connection with the body has to be explained in some detail.

The pure self is infinite and unspecialised knowledge and existence, or knowledge simply, since it implies existence. Knowledge or consciousness is not an attribute, but the very essence of the self. It is the summum genus of all knowledge and the highest generality of all existences. All other existences may be ultimately reduced to the self by eliminating all the appearances super-imposed upon it by the illusory principle called *Avidyā*. Consciousness and existence coincide in the self, which is a simple and homogeneous entity. It has had

no beginning, nor will it have an end. It is unlimited by time, space or condition and is subject to no change.

The self is one at all times; but it is falsely diversified in the following manner. The Avidyā creates the apparent mind, body and the senses. The mind being in contact with the all-pervading self has the fitness to receive a reflected image from the self like a mirror. The original self being knowledge, the reflected image is likewise knowledge in nature, though false like the images in mirrors. The image which is false knowledge, because it is reflected in the mind-mirror, erroneously identifies itself with the mind, just as the materialists, missing the mind, now identify the self with the body. The real relation between the false self and the mind is that of a lord and his servant, because the mind ministers to the enjoyment of the reflected self by conveying impressions to it from without through the senses.

The subtle body consisting of the mind, senses, and the chief vital air forms the limiting adjunct of the apparent self or the individual soul. In it the soul remains fettered through the infinite series of its migrations from life to life until it is finally released from it by the dawn of true knowledge and it is refunded into or retracted into the Universal Self.

But the Avidyā creates not one set of body, mind, and the senses, but infinite bodies with infinite minds and senses and infinite external objects. In all these minds is the one self reflected to form individual souls which, the moment they are formed, are imbued with "Ahaṅkāra" or the sense of one's own individuality as distinguished from those of others. Thus the one self is to all appearance rendered manifold.

Though the individual soul as such, the mind, senses, and the external world are all mere *Vivarthas* or false presentations, yet they are all valid for practical existence. Just as our dream-experiences which remain valid during the continuation of the dream are sublated only when we rise

from sleep, so the diversity of the world is sublated only when genuine knowledge springs in us.

The laws of Nature which the scientists discover from time to time are by no means the laws of truth. They are the laws and conditions under which the Avidyā presents its illusions to the deluded individual self. The true self is the purest and the most generalised form of existence. It is homogeneous in nature and absolutely free from all elements of variety. If it should project a variety of appearances, it should be acted on by a foreign entity. But an entity foreign to the self which is bare existence should be non-existent or unreal, and this unreal principle is the Avidyā whose manifestations, for example, the apparent world and so on should likewise be false or deceptive.

The bare contact of the pure self with the limiting adjuncts of the mind and the senses is by the passive fitness of the contact attended with the following result. The unspecialised or the most generalised consciousness which is the nature of the self appears to be differentiated by the mind receiving the image of the self and the senses conveying external impressions into such specialised states of consciousness, as sensation, perception, feeling, volition, judgment, memory and so on. The Avidyā divides itself twofold; the one part modifies itself into the mind and senses which together with the reflected image of the self form the agent in perception and so on. The other part changes itself into the external object of perception. In short, the Avidyā projects itself both as the subject and the object, and the inter-action between the two with the reflected individual self as the agent and the enjoyer, and the pure self as a witness or passive spectator, brings about the manifold states of specialised consciousness and the multiform phenomena of the external world. All these are merely phenomenal, while the pure self constitutes the sole underlying reality.

How to pierce through the veil of illusions that intercepts our view of the self is the point to be considered next. Place a book, a picture or any other object before you and by an act of will fix your attention firmly on it. This will withdraw your mind and senses from other objects. In a few moments, the attention will relax and you will call up the images of your past experiences. With a fresh effort of will add intensity to your concentration. When it fades a little you will feel, "I think ; I exist."

This "I" element is foreign to the true self and with redoubled vigour put forth one more effort to make the concentration as tense as possible. You are now all attention and nothing else. The "I" feeling is totally dispelled and you are oblivious of yourself and the apparent world. In this state the true Self shines forth in all its glory, in which the subject and the object, or the percipient and the object perceived, are unified with a thrill of ecstasy. By degrees the potentialities of habitual diversion assert themselves and you become conscious of yourself and the objects around you. You are again shrouded in the veil of Avidyā, but you recollect your trance-experience.

The above explanation is calculated to throw light upon the phenomena of profound sleep and other apparent interceptions of conscious existence and of death. In all these phenomena the true Self in the form of unspecialised consciousness and existence is left intact or unaffected.

In deep sleep the limiting adjuncts consisting of the body, mind and the senses which are done up with the day's work suspend their functions and enjoy perfect repose. The senses receive no impressions from without and the mind fails to call up the images of its past experience. All specialised states of consciousness are now brought to a stand still owing to the arrest of the activities of the mind and the senses. The conscious nature of the reflected individual self is an exact facsimile of

that of the original self and continues as such as long as it is undifferentiated by the mind. Now that the mind is inactive, the individual self is indistinguishable from the universal self, and becomes one with it. Or it may be, that the mind being inoperative during sleep is rendered unfit to receive reflection or intelligence from the true Self. It is perhaps this feature that is poetically pictured out in the *Upanishads* when they state that—"The living self is embraced by or refunded into the Real Self during sleep". The condition of the self (no matter which self) is not remembered during waking hours because no trace of it is left in the instrumental body consisting of mind and so on, whose activity is paralysed during sleep. Here it should be borne in mind that what we fail to recollect after waking from sleep is the state of the self when detached from the mind; but the moment the sleeper wakes, the reflected self enters the mind and identifies itself with it. The mind which was left a blank during sleep is on waking illumined by reflection and feels the gap in its continuity which lent fresh vigour to it. The individual self now transfers this experience of the mind to itself which is expressed by the consciousness "I have had a refreshing sleep". Thus it is obvious that the continuity of conscious existence is maintained through sleep and that it is the activity of the mind and other instruments that is suspended.

In swoon, fits and other abnormal states the limiting adjuncts consisting of the mind, body and senses are out of order and quite inoperative. All specialisation being stopped, unspecialised consciousness alone still holds on.

In dream-land, which is a state intermediate between sleep and waking life, the senses are paralysed; but the mind continues to feel, will and imagine. The higher powers of comparison, verification, inference and so on are very much enfeebled. In this state the mind calls back the images of its past experience and perceives them as vividly as in external

perception by the light of the reflected self. Thus the dreaming self or mind takes even incoherent images presented in the most grotesque fashion for realities. The channels of external perception being closed the mind is unable to compare its images with facts of actual perception. Even in waking life we take for truth those images that correspond with facts of actual experience, while we reject as false those that are in collision with external facts.

The individual self with its gross adjuncts is an agent and enjoyer, or sufferer in the gross outer world during waking hours, storing up merit and demerit which bear fruit in due course. The same self with its subtle adjuncts is chiefly an enjoyer or sufferer in the subtle world of mind-matter in dreams contracting neither merit nor demerit. The very same self is unified with the universal self unconsciously during sleep, consciously during trance, and consciously and permanently during final release in the Brahman world where it is neither an agent nor an eater of fruit, and where no evil touches it. In the gross outer world the practical reality of an object is tested by perception and inference. In the subtle dream-world the condition precedent to the existence of an object is its being made an object of thought by the dreamer. The dream-world with its multifarious phenomena is the product of the dreamer's thought determined by his previous deeds of minor importance. In fact those deeds are requited by the pleasurable and painful emotions attending dreams, while the graver deeds are repaid in the invisible worlds of heaven and hell and in re-births in the gross outer world. The design of the dream-world and its phenomena is sketched by the previous minor deeds of the dreamer. The materials are supplied by the experiences of the waking hours. Constructive imagination is the mechanic or artisan and the creation is completed by its being made an object of thought !

Nothing that can be made an object of thought is impossible. Thought and existence are mutually convertible. Inconsistency, absurdity, impossibility and so on are ideas foreign to the realm of dreams. Every moment an object appears, disappears and reappears and is transmuted into a quick succession of other objects! Truth, fiction, error, right, wrong and similar words are destined never to obtain currency in the dream-world. The most fanciful and curiously shaped images, assuming different forms every fresh moment, are taken for solid realities as long as the dream abides. They are sublated only by the experiences of the waking hours. By sheer thought the dead are roused to life in dreams, and this rising from the grave is valid for subsequent dreams also. The absurdity of the phenomenon is noticed only after rising from sleep. It may perhaps be that the waking man confounds the subtle body which is seen in dreams and which is never subject to absolute death with the gross body of the dead which can never rise from the grave. Nor are the gross world and its experiences during waking life absolutely true, for they are in their turn rendered void by the dawn of right knowledge as in emancipation. Our actions in dreams are non-moral; no merit and demerit spring from them.

The self regains its own nature for the time being in trance. With the relax of concentration it is again disintegrated as the individual self. In final release it is permanently established in its own nature, being washed of all its impure adjuncts. Oneness, or the absence of all diversity and change, is the feature of release or the Brahman world.

Man passes from life to life in an endless series up to his final release. His delusion, egoity, passion, hatred and love of life combine to urge him to activities in pursuit of pleasure or by way of avoiding pain. These activities beget virtue and vice; merit and demerit. Powers develop by

exercise. Passions and cravings stir up men to self-indulgence which in its turn reacts upon those affections to strengthen them. The potentialities of the affections and activities together with the aroma of the powers are impressed upon the subtle instrumental body by an appropriate modification. These form the seeds of a fresh birth and life of mixed pleasure and pain. When life passes away, the individual self confined in the subtle instrument leaves the gross body and traverses the invisible world of pleasure or pain until at last it returns to this gross earth with a fresh gross body to eat the fruit of the Karmas of one or more of his previous lives. Only in a separate treatise can this migration from life to life be established beyond a doubt.

The true philosopher seeks to fathom the self shrouded in the deep veil of the Avidyā's projections. He rejects the veil itself as a deceitful presentation. The scientist, on the contrary, repudiates the true Self and investigates the laws and conditions under which the Avidyā draws its false veil. The philosopher takes the man, and the scientist his suit of clothes for the sole reality !

From the first there have been materialists calling in question the existence of a self distinct from and surviving the body. The details differ here and there ; but their main arguments may be summarised thus :

The self or consciousness is seen in organic bodies only. The self, though not observed in elements and their products, may yet appear in them when shaped into an organism. In other words, consciousness springs from matter under certain definite conditions of composition and arrangement. The self exists where an organised body exists, and does not exist where the latter is not. From this it follows that the self is but an attribute of the body. The features of the self, namely, consciousness, memory and so on are observed only within bodies and not outside bodies. Therefore they must be qualities of the body and must perish with the body. No self can survive the body.

The above arguments are of very little force and may be met as follows : In the first place the self is not an object of

perception ; the real properties of the body, such as colour, form and so on are perceived along with the body, but consciousness is only inferred from the movements it starts in the body. The self is the agent of the movement and the body is only the object thereof, or the instrument thereof, as the case may be.

The self in its pure nature is so simple, homogeneous and not easily analysed, that it cannot spring from the combination of substances, in what-so-ever way you shape the new formation. Admittedly, the self is not found in the elements and their inorganic products. That which is not in anyone or more of the component elements, either actually or potentially, cannot be found in the composite formation. If you admit the potential existence of the self in common elements, you cannot hold that the self perishes when the body perishes or dissolves itself into its component parts.

Ultimate destruction means decomposition into the ultimate parts and these parts are in themselves indestructible. Your atom you admit is not liable to decay. We cannot start motion in a body without the application of external force. If the self is but a property of the body, it cannot generate motion in the body ; but man jumps, runs, cooks, tills, weaves and displays a large variety of other activities. So the self must be distinct from the body and is in its nature so simple and so difficult to analyse that it cannot perish or be decomposed into further or more ulterior parts. The self must therefore survive the death of the gross body.

Even the specialised and more complex states of consciousness are in a large measure independent of the gross body. They are the products of the interaction between the subtle instrument of the mind and senses illumined by the individual self on the one hand and the gross external objects on the other into which the principle of Avidyā bifurcates itself. The individual, self-fettered in its subtle adjunct,

continues to retain memory and other mental states even after death. The gross body which alone the materialists recognise is not meant so much for the exercise of passive mental states as for the origination of activities directed towards gross objects and beings and for eating the fruit of the Karmas to be eaten here in the gross body or adjunct. That the gross body serves as a medium for communication with beings similarly constituted is concurrent with the main object thereof. Hence the self shut up or reflected in the mind-matter together with the subtle senses can pass out of the dying gross body and live independently of it. The individual self is detached from the gross body by death and from the subtle body by the realisation of its oneness with the Absolute Self.

The materialists beg the question when they say that the self or consciousness can appear in elements and their products when shaped into an organism. The application of the term "organism" ranges from the primitive organisms of the ascidian, the jelly-fish and the protozoa quite up to the highly developed organism of man. But for the common feature of consciousness appearing in all of them, there would have been no reason for calling them organic and other bodies inorganic, so that the view of the materialists may be restated thus :

Consciousness, not observed in elements, can appear in them when shaped into bodies possessing consciousness !

This is by no means an explanation, but a restatement of the same fact in different words. An ascidian and a double-necked bottle are shaped alike and it rests with the materialists to explain why the self or life exists in the one and is extinct in the other ! Painters and statuaries who imitate human figure with consummate skill have not yet been able to infuse life into their masterly portraits thrown into strong relief or executed in high relief. It serves no purpose to propound theories which do not admit of proof. No materialist has yet

been able to shape organisms and restore life to them ; while the survival and independent existence of the self can be legitimately established by inferential proof.

The body is by no means an absolute condition of the existence of the self ; for, if from the fact that consciousness, memory and the origination of motion are found where a body exists, you conclude that they are the qualities of the body, you must also conclude that they are not the qualities of the body from the circumstance that they vanish from the body even while it abides and continues to manifest all the other qualities which are admittedly its own.

The real qualities of the body, such as colour, form, smell, extension, weight, roughness or smoothness, resistance and so on are exhibited up to the moment of its decay and decomposition. They are actually perceived ; but no one has actually perceived the self. Its presence in the body is only inferred from symptoms. The body displays its real qualities even after the self has departed from it. Hence the assertion that the self exists wherever a body exists is false and it therefore vitiates the conclusion based on it, *viz.*, that the self is a quality of the body.

Nor does it follow from the inseparable association of the body and the self, which the materialists take for granted, that the self is a quality of the body ; for it may as well be that the body is an attribute or adjunct of the self or that the body and the self are each a distinct entity indissolubly welded together or inseparably combined to serve some ulterior design.

The theory that the self is but an attribute of the body is at best a mere hypothesis invented to explain the phenomenon of death. The condition precedent to the validity of a hypothesis is that it should adequately explain the phenomenon and that the latter should admit of no other explanation. The theory that the self is a property of the body is defective for

the reason that the manifestation of the self is subject to intermission during sleep, swoon and so on, while the admitted properties of the body exhibit themselves without intermission up to the moment of the dissolution and long after the self has left it. Thus the body is adventitious and foreign to the self. The migration of the self from body to body is a valid hypothesis.

But here the materialists come forward with the following objection: It is absurd to explain the familiar phenomenon of death by postulating an unfamiliar individual self leaving the gross body. Such leaving cannot be verified by perception and other means of proof. A thing that is neither perceived nor inferred is non-existent. No man has as yet perceived the self; and if you infer it from the phenomena of life and death and at the same time explain the phenomena of life and death by the presence or absence of the self, you will simply be arguing in a circle.

The objection is met as follows. In the first place the individual self is not a mere postulate. Its independent existence will be established later by more direct proof. Meanwhile it is worth while to note that hypotheses are not without their own value. Gravity is a hypothesis formed to explain the phenomena of falling bodies. Ether is assumed by some to explain vision and by others to explain sound. The existence of gravity and ether is now generally recognised. Similarly the postulate of the individual self has led to the formulation of laws relating to voluntary actions and the facts deduced from them are found to be in harmony with our experience.

A distinction has to be drawn between "that which is actually perceived" and "that which is perceptible under certain favourable conditions". The conditions of perception are both subjective and objective. Certain primitive organisms whose feeling is confined to a faint irritation of the primordial sense of touch cannot justly deny the phenomenal existence

of objects not in contact with them. The external world of a blind and solitary deaf mute is much more limited than ours. The microscope reveals objects that are too minute to be viewed by the naked eye. Elves, fairies, goblins, ghosts and so on may possibly haunt our common tracks; but we cannot perceive them for want of a set of senses different from ours and perceiving subtle objects. Similarly, the individual self may be realised by rising above the body and cultivating transcendental vision.

There is no co-ordination between the subject and the object. Nothing can act on itself. The hot sun or fire, though it burns other bodies, cannot burn itself. The sword cannot cut itself. A man cannot ride himself or a child mount his own shoulders. The finger cannot touch itself, the eye see itself or the tongue taste itself. The agent and the patient should be two distinct entities.

The conscious human being perceives his own body and the bodies of others. If this perceptive consciousness were a mere property of the body, as the materialists hold, this property which cannot be disintegrated from the body would not be able to see the body in which it inheres as the agent. In other words the perceiving organism cannot perceive itself. No property of an orange can make that orange or any other orange its own object. The individual self with its subtle senses perceives the gross body which serves as a mere outer adjunct of it and the gross bodies of others; but it perceives neither itself nor the individual self of others. Self-realisation means the permanent establishment of the self in its own nature, and not the actual perception of the self by itself! None can see the seer. If the organism is the seer, it cannot see itself. Hence it is clear that the self is distinct from and independent of the body.

Again, if consciousness springs from the combination of elementary substances, those elementary substances and their

products form the subject of perception and they cannot therefore be perceived, as it is absurd that the same thing becomes the subject and the object of the same perception. A rose does not perceive its own colour and fragrance or the colour and fragrance of another rose. An orange does not taste its own sweetness or the sweetness of another orange. A body or organism or a definite cluster of properties never acts as an agent. It is purely passive and becomes *perceptible*, when presented to the *percipient* self. The difference between the body and the self is that the former is perceptible and the latter percipient. If the self is accounted as a mere property of the body, the parallelism between the self on the one hand, and the admitted properties of the body on the other, cannot be called in question. Now, colour, form and other admitted properties of a body do not make that body or any other body their object. Thus the self either will not perceive anything. Thus the self of the materialist has the effect of reducing the whole universe to the state of an absolute void for want of conscious and knowing agents! You shall have to fall back upon selves independent of and surviving gross bodies to resuscitate the lost universe! If the self were a property of the body, it would be perceptible to the real independent self just as the colour of an orange is perceptible. A man can perceive his own body, because the agent of perception is different from the body which it perceives.

P. Sankunni Menon

(To be continued)

LOVE DIVINE

BE with me when all else is from me drifting
O Love Divine—I would be near to Thee.
The sands of time which through the glass are sifting
Brings life but nearer to The Powers That Be.
I've passed the shoals with grief and with regretting
That for Thy love I'm bringing naught to pay;
But from the dawn until my sun's low setting
I've lived life for this mortal house of clay.

Be with me now, O Love Divine, I'm needing
Thy guiding hand—the shelter of Thy wing.
The hours of life for me are swiftly speeding,
O send the light that doth Thy wisdom bring.
Let me not shrink at tasks that are repelling
Nor cast aside those burdens which are mine;
But do Thy will, all evil thoughts dispelling.
Then I shall know—the light of truth will shine.

Be with me now the sunset's glow is fading
The twilight casts her shadows 'round my form.
Let me be brave to walk the Path's dark shading
Tho' it may lead through bitterness and storm.
We reap as we have sown—life has no ending;
And self is not the goal that is to be.
We climb the Path through scorching sand ascending,
But it will lead—O Love Divine—to Thee.

MAE BALDWIN HARDEN

THE PATH OF THE INITIATE KING

By DUNCAN GREENLEES

THE Egyptian Sun is the dominant Power in Nature for her, so it is not strange that the Great Ones Who founded her Religion chose it as the supreme Emblem of the Divine. Even as the "Sun of Righteousness" pours down His rays of light and warmth, spreading joy in all the world and driving the dawn mists far away and the futile clouds that try to veil His glory from our eyes—even so do the King of Gods and Men to Whom They gave the Name of Rē^c, (the Day), and those "Undying Stars" whom we have called the Masters.

"They that turn many to righteousness shall shine as the Stars for ever and ever."¹

No respecter of persons is He, our Greatest King; His light and His joy are spread abroad on all His children; careless is He if they bask in His rays or foolishly gaze away into the darkness, tightly closing the windows of their life against His radiance.

This would seem to be our oldest Faith in Egypt that we may yet trace in the documents that have survived the long rolling years. Doubtless it was brought to her by the Great World Teacher when He came in early days to pour His Wisdom into her ancient and fertile valley.² This Religion of the worship of the Light is quite separate from the Osirian Faith; *that* was early looked upon as of service only to the

¹ Dan., xii, 3.

² *Man: Whence, How and Whither* by Bishop C. W. Leadbeater and Dr. Eesant, pp. 284-287.

younger and weaker Souls of the Race. This is the Faith of Kings, the *Rāja Yoga* of Egypt, the Western India, and only by the royal-hearted Souls can it be truly understood or followed. Not lightly may its secrets be given to all lest harm should seize upon some who are not ready for such glorious truths.

Rēc is the great Father of Men; through the action of His Will Omnipotent all things came to be as He uttered the hidden Word of Power. He is their King Who continually watches His children if they may be found worthy to serve Him—pure as He is pure, and shedding always, as He sheds, their blessing on all the worlds while seeking no return. He is the Source of all purity, physical and moral, and no one who is yet impure may dare to approach Him.

Rēc is indeed the King of Men and Gods, but He is also our Father, as the old Pyramid Hymns love to tell us:

*O Rēc Atūm, Thy Son comes unto Thee, I come to Thee; raise me unto Thee, fold me to Thee in Thine embrace; I am Thy very Son for ever.*¹

And again,

*My Father art Thou, O Rēc.*¹

He is indeed the very Being within our hearts, the real Self of all the divine and noble in soul,

*I am Rēc indeed come forth from Nūt Who daily gives birth to Rēc.*²

We turn now to the Candidate for Initiation in the Solar Mysteries. Through all these early Hymns sounds the glad Keynote of Joy and Power. He who would attain to the heights may do so only with a glad and bold heart, fearless and royal in its proud majesty. He must be a great Adventurer, one who is pledged from his birth to "live dangerously," as Nietzsche once expressed it. He must early put away from him all lowliness and humility, together with

¹ *Egyptian Pyramid Texts*, pp. 160, 886.

² *Ibid.*, p. 1688.

all the petty, impure, unworthy things of his life. Only the great in heart, and the high in spirit, and the wide in thought,—the true Knights of the Eternal Grail Quest—may draw near to the presence of “the Great God, the Lord of Heaven”.

Nowhere in our Faith do we find that humble approach or reliance in confession of sin which we associate with Christianity in its modern guise. He who would tread the Path of Holiness—“the Ladder of God set up on Earth,” as it is called in our Hymns, whereon the Gods are standing eager to aid us upward to our Father’s Throne and to the arms of our eternal Mother, Nūt the Queen of Heaven—must tread it as himself a God, by the inherent right of his own Divine and Inmost Nature.

Nay, it is the very essence of our faith that Man may only consciously become Incarnate God by a deliberate assertion that he is God. (*I am Brahman*). By the repeated statement that he is pure, all defilement is washed from him, he becomes immortal by ceaseless denial that Death has any power over him. Thus by his own divine, omnipotent Will he creates such vibrations of immortal power as drive far from his Soul the feeble vibrations of earthly mortality.

Loudly and joyously are the Hymns crying,

I am a God, I am the Brother of the Gods. Stoop down, ye Heavens, that ye may receive this God within you so that He may become an Undying Star within you. Open, ye doors of Heaven, stand wide, ye gates of Paradise, that I may pass through and take My seat among My Brethren the Gods ;

Surely this ancient cry will find a secret echo deep in the hearts of many of a later day, some of whom are not wholly strangers to its majesty and beauty.

So to the Initiate in these Mysteries the Path outlined is simple and direct. No weary Indian road with laborious stages of slow and painful growth shall we tread. We shall use no toilsome “staircase” but swiftly soar to the heights

upon our God-given "lift," or on the mighty wings of the Eternal Eagle to the skies. All the Path shall be trodden in a leap by one fiery act of Imagination followed by a supreme effort of Will. Swift and easy is the road whereon the Initiate travels in our Religion,

My messengers hasten, My couriers run, My heralds haste themselves to announce to Rēc that I am coming,
and even

*Rēc bends down to welcome Me at My coming.*¹

As another book, drawn from the Himālayan libraries, has put it,—

"Calm and unmoved the Pilgrim glideth up the stream that to Nirvāna leads."²

Yet always must we remember that these are the secret Hymns of the Initiate King, and the Path that we now describe is only that which opens to the Soul when the Portals have been passed. Once it is realised that the One Being is within as well as without, that "Man is himself the Object of his search," that the Soul is indeed a God and One with the King of all the Worlds, then the obstacles to real and conscious Union fade away as mists before the glory of that sudden Illumination, even as, in the words of our Hymns—

The Clouds flee vanquished before the might of Rēc at His coming.

Then indeed do all the Gods come to His side and raise Him on Their hands unto the loftiest Heaven, for He has learnt the real nature of His life, and swiftly His soul expands to cover all the worlds.

And then the heavenly doors fly open at the King's approach as He returns to His true celestial Home to dwell among His Brethren and thence to govern all the worlds from His shining Throne. Each Portal's Warden cries aloud His

¹ *Egyptian Pyramid Texts*, pp. 1539-40.

² *Seven Portals*.

sacred Name to His Neighbour; the sound of it thunderously runs before Him through the Heavens to the very feet of Rē^c Himself, and all the Gods pour forth to welcome Him. Low on Their knees They fall before Him, for He returns a Conqueror after long campaigning in a distant land. See, the Divine Mother with infinite compassion feeds Him with the Nectar of Her own Body, and Rē^c Himself receives Him on His "Bosom, sitting among the Stars of the Dawn."

Once again while entering the Adept's new life He is born of Nūt, the Spirit-Goddess of the Sky, and *the Earth trembles and the Sky cries out at the birth of this Great One, while*

*Clouds darken the Sky and the Stars rain down.*¹

This is indeed the emotion of Nature at the triumph of one of Her Sons, so vividly told in nearly all the Scriptures of the world. We read in Asvaghosha's Life of the Buddha how at His birth the Sun shone with a new, more radiant light, the trees burst into flower and poured their beauty at His feet, while lilies fell from a cloudless sky.² So likewise is it told of Christ in the Apocryphal Gospels and of Shri Kṛṣṇa at His birth.

Swift, then, as the hawk's flight to the Sky, straight and unwavering, eager to bathe himself in the Sun's warm and beautiful rays, is the progress of the Yogī in this Path. In vain the Lords of Death, Usire and His Kin, try to impede His steps; in vain the Great Enemy tries by violence or by treachery to keep Him from His Throne. Dauntless and unhesitating He pursues His flight—on, on, on, to the very Throne of Rē^c Himself—for *in Him is the power of every God* and with Him is the wisdom of all the Shining Ones, He who is the *Child of the Moon*³ and *Son of the Morning Star*.⁴

¹ *Egyptian Pyramid Texts*, p. 393.

² *Buddha-Chārīta*, I, pp. 40-45.

³ *Ibid.*, p. 1104.

⁴ *Ibid.*, p. 929.

No words can avail to describe His glory as He enters thus into the Heavens, *wearing His (sacred) Robe with the Ros of Power in His hand,*¹ with the United Crowns upon His head, and white sandals, *the Ships of Truth,*² upon His feet which *trample the serpent underfoot.*³ Vainly do the Hymns attempt to tell us of that splendour; often, often they take up the tale and yet perforce they leave it half untold.

*I am indeed the Sunbeam; the Son of Rēc, the Support of Heaven and Guide of Earth and the Controller of the Gods.*⁴

Even the sight of His glory spreads joy in all around—

*How happy are they who see Me adorned with the Shaml of Rēc . . . when I ascend unto Heaven.*⁵

Or if we may quote once more the same Himālayan book, whose many beauties we shall always owe to our great Outer Founder, Madame H. P. Blavatsky, and to her heroic work in our midst—

“He standeth now like a white pillar to the West, upon whose face the rising sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in His strong hand. Yea, He is mighty. The living power made free in Him, that power which is Himself, can raise the tabernacle of illusion high above the Gods, above great Brahm and Indra.”

Greater is He than all the Gods, wiser than the Logos Himself, and mightier than Rēc and Nūt Who gave Him birth. There come to do Him reverence all the Gods and all the Spirits of North and East and South and West, while all men sing His praises as *the Eternal, shining in the Heavens, for*

¹ *Egyptian Pyramid Texts*, p. 907

² *Ibid.*, p. 1315.

³ *Ibid.*, p. 663.

⁴ *Ibid.*, p. 952.

⁵ *Ibid.*, p. 546.

*He hath set His memory before men and His love before the Gods.*¹

Then, at the hidden signal when the Dawn arrives, once more the heavenly doors fly open as the King comes forth with Rē^c and all the Gods, to wash in the Dawn, in the misty fields of the Horizon where the reeds of memory are ever waving, so that He may travel with Rē^c in His Ship across the Sky.

And here in the earlier days a veil was drawn, and the details of the downward path of the Adept were only later revealed in their fulness to men.² Only a vague hint was given in the Pyramid Age, a hint that reveals to our eyes that the Teaching of the Bodhisattva was known even then ;

*When the King exalteth His Ko and withdraweth, then He bendeth (?) Himself down. O Good Guardian, who exalteth the Ko, return and be bended down. Remain, O thou King, under the womb of Heaven as the Beautiful Teaching upon the centres of the Lotus Pool.*³

Having joined the Company of Rē^c and His Gods in the Divine Ship, seated upon a shining chair beneath a canopy of gold, the Initiate King travels daily with Him through the Sky, pouring down sweet beams of joy and light and strength upon men. Daily is this sacred journey performed, and daily the Ship of the Gods, having gathered to itself the radiant glory of the Noon, descends again towards the Earth. Lower and lower it comes, then having lightly touched the Earth in passing through its green fields and brimming water-channels plunges down into the dreary realms of Night. There is kingdom after kingdom, bounded by Serpent-guarded portals whose doors fly open to greet the King of Light, Rē^c brings the joy and beauty of His presence to the Souls who are

¹ *Egyptian Pyramid Texts*, p. 1160.

² *Book of the Dweller in the Dawnland*, and the *Book of Gates*.

³ *Egyptian Pyramid Texts*, pp. 2060-61.

hidden in the darkness of the lower worlds, and everywhere songs of praise rise up to welcome Him as He passes by and with Him all His glad and mighty Sons, the Kings Initiate of our Earth.

Thus is the daily circling of the Sun around the world made to tell, for those who can understand, the story of the Soul's Pilgrimage. Ever as It has daily received in the upper realms of Heaven some new vision of Cosmic beauty and Cosmic power so It plunges again deep into the darkness to bring the Light to those who cannot yet soar for themselves into the Realm of Perfect Light, Nirvāṇa.

Daily at dawn and at sunset the Solar Spirit of Man bathes in the Field of Reeds—at dawn that He may be pure before entering the Inmost Shrine of Heaven, at sunset that the glory He brings with Him may not blind the gloom-dwelling children by too-sudden and radiant appearing . . .

This, then, is the Form wherewith Man's highest and most inspiring Dream was clothed by the gracious Serpent-Teacher Who gave the Faith of Ages to the men of oldest Egypt, a Faith which shall never die, because always among the voices of the other Religions the quiet Voice of its eternal memory sounds in the heart of all her children, scattered though they be in many lands to-day.

And for those who could not in their thought aspire to such a mighty Destiny, the Great Teacher in His eternal compassion came again to the Land of the Nile and taught as Usire another road, the sacramental road of justification through faith in Him and in His Resurrection and in His celestial Kingship. At other times again He came in Egypt showing the Way for those who sought the Truth, the Beauty or the Life. For many are the roads to God as the Sons of Men who tread them.

Duncan Greenlees

SOME CURIOUS EXPERIENCES

By HAROLD ROBERTS

IT is by the exchange of experiences one with another in a new country that coherency of knowledge is obtained, and it is with the object of supplying details in psychic bye-paths, to augment the already fairly large existing record of psychic knowledge, that these lines are written. All these experiences followed at various times after my taking up the study of Theosophy in 1904, and which I took to as a duck takes to water, and in the same way as water is native to the duck, so I feel that Theosophy is native to me.

An entranced study of Theosophy resolved itself into the fact that the supreme aim in life should be the following of the Path, and arising out of this, the relationship of the development of psychic powers. These, I determined, I would make no effort to stimulate, and following on this decision, I had the following symbolic dream, which I consider one of the best types of symbolic experiences I have known of. I dreamed I was sitting legs folded under me, Hindū fashion, on a serpent coiled up on a square stone pedestal, set amidst a rushing stream, and on the front of the pedestal was the word "Soma". I interpreted this as meaning that amidst the dangers of psychic powers (Soma) and the astral plane (water and rushing stream) the serpent of wisdom gave me security and safety (stone pedestal).

No doubt it is fairly common amongst occult students that various phases of conditions out of the body during sleep, such

as pushing through walls and over objects, which appear to be semi-solid, happen on first being awakened on the astral. Then comes the exquisite feeling of being free of the body, irrespective of the external condition which teaches one that the mere fact of being alive after death must be a beautiful feeling. Such feelings, of course cannot be conveyed to another, they can only be known by experience.

Another fact one learns is that, out of the body, you do not want to embrace one you care for, but that sitting next to the one gives you just as much satisfaction, owing, I suppose, to some exchange or mingling of the auras.

I remember meeting, one night, a friend who had passed over, and as I stood talking to him, stratas of colour followed each other across his face, confirming the teaching as to colours in the astral body. On many occasions, I have had the experience of apparently being wide-awake and looking about the room, and then only finding out I was not in the brain consciousness, because I woke up afterwards. On one of these occasions, I remember laying in bed watching the clock on the chest of drawers, and felt some curious noises in the head, like wheels whirring round, and the next moment I found myself in the other side of the room. My first thought was that I had died, and that the noises in my head meant something had happened to my brain. However it did not give me any concern, and I moved to the window and was passing through the venetian blinds which were down, and as I did so, tried to move the splats, without any result. I went through the window and glided down to the street, and with the idea of testing where I had been while out of the body went to certain places. A curious condition is the difficulty one has to get the attention of another who appears to be ordinarily conscious, yet you speak to them but only after several attempts do you get any response. I suppose it is because they are so wrapped up in their own thoughts

they are not conscious of anything external of these. After one or two minor experiences, I found myself in a town in Scotland (I was living in London) and after much effort got the name of the place from a man, which was a three syllabled one. The next thing, I found myself back in my bedroom and lying in bed, and as I thought, awake, but I was not really so, as I woke up afterwards. Thinking over what I had done, I thought "I'll do that again," and again I had the same noises in my head, and the next moment I found myself standing upright a few feet above the bed, and the next moment in space, where nothing was visible. I seemed to be right away from the earth, and all I can remember of this was a sort of dedication of desire. I appeared to be quite alone and said, "I desire to know and serve," and added on second thoughts "and love". As I said this, a small blue cross appeared before me. The next thing was I awoke really, and found myself, naturally in bed and in the brain consciousness. About the same time, I remember laying in bed, awake apparently, but not so, and looking at the clock, and it appeared that the ticking played tunes, which I laid listening to, and then woke up. Just then, my wife also woke up and said "I've just had a funny dream—I dreamt the clock was playing tunes!" Was this telepathy?

My wife is highly psychic, I should judge according to her horoscope, but owing to certain things I saw therein, I have discouraged any attempts along this line, so that these matters have been left alone. But she has had certain experiences, one of which was as follows. Between 1-30 and 1-45 on a bright sunshiny day, she was crossing Hackney Downs on one of the paths leading across, and which have railings on either side and was surprised to see me coming down towards her. After a few seconds, she glanced away, and then found I had disappeared. As there was no cover excepting at the end of the path, which there was really no time

for me to have reached, she concluded I must have rushed back, trying to mystify her. On reaching the end of the path, where there were some bushes and trees, she tried to find me, but without success. She told me all about this on my reaching home from the City at about 6 o'clock, but I could throw no light upon it. The next day I mentioned the matter to a friend, who had been with me at that time (we were in a train on the District Railway going from Charing Cross to Earls Court), and immediately he said he had noticed how curious I looked (he was sitting opposite to me in the train) "just as though you were not all there" and when I throw my memory back, I seemed to remember only passing through about three stations, instead of about eight. It appears as though I must have gone out of my body for a few minutes and been seen by my wife in my subtle body.

A further experience touches the possibility of making oneself invisible. A favourite practice of mine since childhood, when I have wished to kill my time during which I have had nothing interesting externally for my mind to be engaged on, has been to start a train of imagination, and so intense and interesting has this been, that I have found myself at my destination (if I was walking from one place to another) having been practically unconscious of anything on the way. On one occasion, on leaving the City from work, I had started a line of imagination, which was concerned with imagining that I had the power to make myself invisible (by bending the rays of light), and that I was at the German Court and influencing the Kaiser along certain lines (this was during the war). This occupied my mind until I reached home, and knocking at the front door, found no one to open the door to me. I went four doors further up to my wife's parents to see if she was there, without success, and as I returned to our front gate, found the wife with our child just walking to it. She was emphatic that they had been walking up

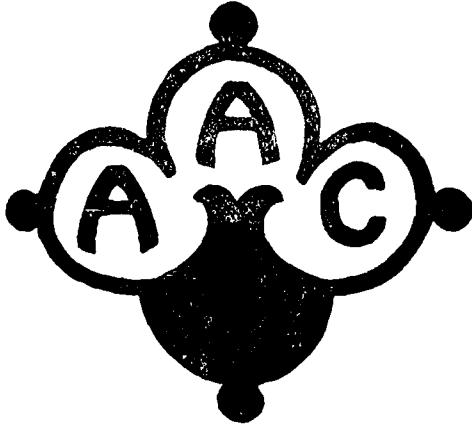
and down the road, on the same side as I had come along, to meet me, and I was just as emphatic that no one had been along there, except a policeman; she also confirmed the policeman being there. The road was a quiet residential one, and naturally, it lead to words and argument, as she was positive I could not have come along there, while I was positive that she and the child could not have. So we had to leave it at that. Thinking of it afterwards, I wondered if the fact of my imagining myself invisible had affected her mind so she could not see me, or whether I had really made myself invisible. The child also did not see me, and yet we must have passed each other on a footpath of about five feet wide. I have never heard of any case of invisibility, but perhaps some expert in occultism could say if such a thing is possible.

Incidents of telepathy between my wife and myself are too numerous to mention, and some of such an exceptional nature, that coincidence is altogether out of the question. Brain interpretation of travelling while out of the body has varied. When a child it was flying over the roofs, later an impression was of travelling fast about a yard from the ground, again as long leaps, and clenching of the muscles to reinforce power. Dreams have been one of the strongest phases of my life, but the special ones are those where you have the self-consciousness of knowing you are out of the body and go where you like, giving such a sense of freedom and adventure. One curious dream was being in the City of London and crowds rushing in one direction, shouting "The Christ is here!" I went with the crowd and found myself going up some steps on to a platform in a public square. I prostrated myself on reaching the top, but when I looked up, it was Krishnaji sitting in a sort of armchair.

One dream I had was that C. W. L. had a certain job to do, but for some reason or other, could not do so, so A. B. said: "Oh

well, Roberts will have to do it then" (I cannot flatter myself I am qualified to do any job that is part of C. W. L.'s work). When I have dreamed of the little people of nature, there has been a feeling of letting myself go, so as to know them, but there has been also a feeling of danger as though I should lose being myself, which has kept me back. But as regards dreams, these I have not space to dilate upon, as they cover too wide a field.

Harold Roberts



ROBERT LOUIS STEVENSON—A MEMORY

By A. F. KNUDSEN

WE all knew R. L. S. in Honolulu. He was there in 1887 and again in 1893. He was a Scot and a mystic. So am I, and my mother and my grandmother before me "had the sight," and now I am asked by an Irishman to write about him. True enough the Irishman is a poet, but still I wondered why an Irishman should ask me to write about a Scot. Yet there is something marvellously akin between the mind of a Scot and the mind of an Irishman. These two alone can tell the truth so that you know it is the truth. No other Europeans have that gift. It is a strange gift to be able to see just that essential and yet intellectually insignificant touch that is no logical proof but is the hall-mark of veracity. It is different with every man and with every story he tells. One day in a great lounge, just off Piccadilly, I was introduced to a perfect stranger by a man almost as strange to London as I was, and I told him one of those tales that are unbelievable.

Later on, when I commented on his strange acceptance of it without cavil, he said, "Why, a man could never walk as you do who hasn't walked hundreds of hours in the desert, in the open and in the dark." I have wondered to this day how he knew it, who had never been out, but had merely watched the men who came in from far places.

And so when men's minds come in from far places, especially from that farthest place where they stand face to face with the messenger of truth, that brings something that they are hardly aware of—then you believe them. And so it was with Robert Louis Stevenson. It was wonderful how that man knew the very soul of things. There on Wakiki beach he knew what was going on in the mind of the old woman on the reef, picking edible limu; and he knew what was in the heart of every Hawaiian carrying on into the world his message of human solidarity in thought, word and deed, living to the very last letter the law that another immortal Scot has put into the phrase, "A man's a man for a' that." For us who had grown up in Hawaii and knew it, it was such a wonder to have this man, a Haole, a Malahini, to whom we could talk, to whom we could tell the story of the meaning of the surf and the tune of the cocoanut leaves and the throb of the earth as we could not even whisper it to our own parents.

You could not hide the truth from Robert Louis Stevenson, because he never saw anything else and he was not so very much of a talker. He could draw out the Kanaks, he could thaw all the bashfulness out of us, who by the dozens had grown up in Hawaii and did not know what a crowd was and somehow did not know how to speak to people who were strange. Of course, one finds all that in his books. He wrote on everything and he made that which no one makes clear seem an every-day occurrence. He spoke to boys and girls in a quite natural way and his own naturalness has gone down into the literature of the world in his *Pueribus Puerisque*.

Somehow or other his mind helped you to grasp him. He never seemed to consider that the truth lay in his words. His words merely pointed the way to a great truth. It was as if the words were a gesture, and then your mind's eye, following the gesture, saw the vision that was in his mind, a vision that made every little thing of life a Holy of Holies.

R. L. S. was altogether too fine a man for even such a little place as Honolulu. He had to get out of the rut of calling-cards and afternoon teas, and away from the lion hunter, so that he could write to all boys and girls, to all open-minded people around the world. But while he was there it was wonderful to go down on the beach, it was wonderful to see him come up off the reef, his trouser-legs rolled up, one higher than the other, an unbuttoned shirt hanging loose across his shoulders, a lean lank figure, and yet so utterly impersonal, that you forgot the man in everything that he said. He noticed everything about you; he noticed the whole environment; the little things were as marvellous as the big things. You can see that in his essays on "Writing" and on "Literature". He finds the "iota," a marvellous letter, but it never became with him a capital I, and so each detail in nature with him became a means of identification by which significances came to the surface.

We who came and went through Honolulu to our country homes in the outlying islands made much of every day in town, and R. L. S. would often jump into the carriage with us, and we would drive on up the White Road, up into Manoa, into the then little known Palolo, or over Kaimuki, into the then practically unknown, unspoiled South Sea Island beach-life that stretched away out eastward to Makapuu. I loved to drive, I loved to explore. I knew Honolulu and the bye-ways of Oahu and the short cuts away across the ranches as few of the boys of Oahu did, and so my mother let me drive where I pleased, choosing my destination, showing some

quaint thing when we came to it, but more often waiting for him to point out and my mother to comment on the nature that we went through. All in all they were not very many hours, but they set one thinking, and helped to give one lines of explorations with which one is not yet done.

Mrs. Stevenson was no less a wonder than R. L. S., but our people did not understand her. They had to understand him or pretend to, but many of the Puritan minds pretended that they understood her perfectly and then they tried to explain him through her. She was vivid, strangely dramatic and powerful in all that she said and did. She was strangely complete as a wife. She played up to him for her own completeness. She did not try to use him as a background. There was absolutely no duality in their actions, so that in everything that happened there was a complete story, a finished setting, a perfect ending. With all her individuality and vivid personality she never clashed with his mood. What he taught, she and he lived. It was a wonderful story, and yet my mother never saw it. She could not understand that Mrs. Stevenson really helped him to dramatise his plan of life.

Then the South Seas drew a veil across their stage, the personalities vanished, Vailima became a name, the name of a portal or a wicket of Valhalla through which the voice of the Seer came. We watched for his writings, we knew when they came out. We wondered when, if ever, we would see the personalities again. We also went upon our ways, for my mother and I both lived busy lives, and we lived them very much together. R. L. S. passed out, and the opportunity did not seem to come for some years; and then one day Mrs. Stevenson met us in California as if twenty-five years had never existed between our last meeting. Strange to say the barrier between her and my mother had vanished, and all three of us could talk together as deep unto deep, for a

generation is as nothing when the souls understand. I then had gone far into the realm of consciousness and the science of being; what had been dreams in 1893 had become experiences, and experience had made the philosopher. We spoke much of the dead, of our future state, of going there and coming back, we spoke much of Theosophy, Devachan, Nirvāṇa. Mrs. Stevenson was then far from well. We spent a week with her at Palm Springs, but she was failing. We saw her off one morning to motor back to her home in Santa Barbara. She said something about her confidence in immortality being thoroughly restored, how she had never doubted it while R. L. S. lived, how few there were then around her that cared even to talk of it. Both my mother and I knew that we should not see her again, and sure enough within two weeks we heard that she had gone on.

There is something strange in the way you meet people. If you are not at cross-roads you pass by with a nod. If you are at the cross-roads you will stop and ask the way, and the man who tells you the way will seem full of knowledge and a great and beautiful citizen of that vicinity. It does not mean that the man whom you nodded to was not even greater; others might meet him, and give and take, and tell you how great he was: and you will tell them what a wonderful man put you right when you were questioning as to your direction. But that is no criterion that the man who set you on the right road will ever again meet anyone at the right moment to give them an essential bit of information that they will remember vividly and gratefully.

A. F. Knudsen

ON SYMBOLS

By ELISABETH LOURENSZ

2. THE CIRCLE AND ITS DIAMETER

WHERE the first symbol,¹ that of "The Circle and its Centre", stands for the Ultimate Unity, this figure symbolises the Eternal Duality in Nature, but emphasises at the same time, by its circumference, the fundamental oneness of this apparent duality. If taken in this way, we see that the diameter can then be considered to be the film of *Māyā*, with which Manifestation begins.²

Numerous have been the terms in which the human mind tried to express this duality in Nature: spirit and matter, positive and negative, male and female, good and evil, light and darkness, life and death, sun and moon, involution and evolution, descent and ascent, the scales of *Libra*, besides the numerous pairs of opposites as quoted in *The Bhagavad-Gītā*.

Usually the symbol is depicted by the circle and its horizontal diameter, but it seems to me that the vertical diameter is more appropriate to denote that both the pairs of opposites mentioned above are of equal value in God's Manifestation, that both have their higher aspect as well as their lower, and that both are indispensable to one another, in fact, that without the one no "Be-ness" of the other would be possible.

To take a few of those "pairs": spirit could not manifest but for a medium, matter; no evolution would be possible without a primary involution; no light would be discernible without the contrasting darkness; no life, here Eternal Life, would be possible without the gathering of the experiences death gives; the poise of *Libra's* scales could not have been reached before the swaying from one side to the other had been in existence.

¹ See THE THEOSOPHIST, January, 1927, p. 470.

² See Swami T. Subba Rao's Lectures on *The Bhagavad-Gītā*.

In pondering over this symbol we are confronted with the Eternal problem of good and evil, the necessity of evil, its use in the maintenance of the equilibrium in God's manifested universe, but to get even the faintest idea of this difficulty to the lower mind we have to raise ourselves to that state of consciousness where time is non-existent, where all times, past and present and future, are included within the boundary of our symbol, within its circumference. From that point of view only is it possible to reconcile ourselves with this vexed question of the necessity of evil, for there only shall we be able to understand that evil too is part of the Eternal Becoming.

It is with this symbol, as with every other symbol, we shall only get a clearer vision of its meaning when we attempt to enact it, to live it, to be it.

As long as the personality domineers us, we shall alternately find ourselves in either of the two halves of our circle, which we can then most appropriately consider to stand for evil and good. Only when we are able to stand on the diameter and have reached "the equilibrium which is Yoga"¹ in that personality, can we to some extent raise ourselves out of that personality and keep the balance steady. When applied to the personality, the diameter in our symbol stands for the ego.

Once the man is firmly established beyond his personality, quite another meaning is to be attached to our symbol. The two halves of our circle then represent the Divine Man and the Personality, between which two the scales sway. The equilibrium restorer is then the Divine Will in Man, that film of matter, that first garment, in which the Monad clothes itself when it wants to enrich itself by experience in the lower worlds, and in our Symbol its Diameter, whereas the Circumference then stands for that Spark of the Divine Flame, One with Itself in essence, the Real God in Man.

Elisabeth Lourenz

¹ Yoga, though usually defined as "Union with God", has also its various meanings according to the stages in evolution Man has reached. For the man still enmeshed in the personality Yoga means union with the Ego; later on it stands for union with Brahmī, Ātmā and Monad successively, in which last stage it can be most fittingly described as "Union with God".

SEEDS OF INTERNATIONALITY

THE EAST AND THE WEST

The Review of Nations for March, 1927, contains a thoughtful article on "The Soul of China" by Prof. Richard Wilhelm, Head of the China Institute at the University of Frankfurt. The immemorial conflict between the East and the West has for so long come to be accepted as an inevitable fact of Nature that, but for a few idealists, the savants, especially of Europe and America, have been finding out the reasons for it not so much to help to end the conflict, but to justify its existence and, therefore, its continuance. Prof. Wilhelm's thesis, therefore, is of special interest in that he goes to the root of the cultures and civilisations of Asia and Europe, and shows how, apparently antagonistic, yet for the conditions of the modern world and for its future civilisations a happy blending of them both is essential.

It may take too much space to explain the Professor's clear and unerring exposition of the soul of the Chinese civilisation, its organic and harmonious development through the Ages and the distinct individuality it has given to the Chinese people or nation. With a shrewd insight he also describes the nature of the modern contact of the West with China, and which is also the cause of the rub between the latter and the Western Nations, which in its turn has been affecting the world's peace in no small degree. The West came to China in a peculiarly unattractive form, which was bound to produce an irritating effect; "it came as undisguised force and exploitation without any kind of moral superiority or beauty." This is typical of all the Western contacts with the East in modern times and the result has been mutual jealousies, competitions and conflicts among the Western Nations themselves while the Eastern Nations were being slowly driven to despair, bitterness and at last brought to bay. "The side of European culture which could be hurried through the press in the form of abridgements, was after all only the most superficial and outward aspect." Secondly, "it was not realised that although a large number of agents and propagandists of Western Culture were loud in its praises in China, it did not by any means follow that the old civilised countries of Europe were willing to accept the new China as an equal member of the Western Community of Nations." All sorts of frivolous promises were made, but China was treated in spite of everything like a second-rate Negro State. And adds Prof. Wilhelm rather significantly, "for it is part of European

psychology to do everything possible to awaken a desire for the products of European civilisation in non-European countries, but only with the object of creating fresh markets". Japan faced the problem earliest and solved it by copying the Western methods herself though it meant "a strain in Japanese mentality and the Nation sustained severe damage affecting the very roots of its being". China was saved the same fate by the European Armageddon of 1914 when the mechanical civilisation of Europe collapsed or rather its "supporting spiritual foundation". To the Chinese the most far-reaching puzzle was: "what had become of Christianity, which the Missionaries had always said was the soul of this civilisation?"

In the present welter of confusion and despair, Prof. Wilhelm advises the West to ponder, "does Europe possess, in its civilisation, spiritual forces which are native to it, and which are of as much value for other races in the development of mankind as the profoundest ideas of Chinese philosophy are for us?" And according to him, there are certain attributes in the history of European civilisation which are of great value for the future of Humanity. It is beyond doubt now, thanks to the triumph of mechanical invention, "the period of limited civilisations confined to certain regions is drawing to its close," and it also provides a common basis for all possible future civilisations. "The embodiment of the soul of civilisation will no longer be the group, but the individual." There is also a great danger involved in this "if under the pressure of materialism, local and super-individual forms of culture were to decay, and the result be an atomisation of mankind which would at the best reduce the human race to a machine". The remedy is for Europe to recall in spirit the message of Jesus Christ who

"By freeing mankind from the bondage of all the individual phenomena of life, and yet at the same time adopting an affirmative attitude, gave man that inner strength which alone can enable him to attain the position of absolute sovereignty in relation to external nature and civilisation which the man of future, who will have to combine universality with the most profound loneliness, must possess if he is not to be crushed under the weight of the material which he has to control."

The freedom which was preached by Jesus of Nazareth was so long "misunderstood" and misapplied. But it is also undeniable that "everything in the European mind which is of profound value shows this tendency towards the freedom and independence of man, who experiences the Divine in his own person".

For the peace and welfare of the world, both the East and the West will have to contribute their special message which will be complementary and which will also form the common ground for them both to meet and unite. For—

"If mankind is to set itself free from the bonds of the temporal and the local, it needs two things. The first is profound penetration into its own sub-conscious, until from that beginning the way is

opened to all those living experiences to which access is gained intuitively in mystical contemplation. This is the contribution of the East. On the other side mankind needs the bringing of the free individuality to the utmost pitch of intensity, until it gains sufficient strength to bear the full pressure of the external world. This is the contribution of the West."

And only by the union of the two can the problem of life be really solved.

* * * * *

THE BERLIN CONGRESS

The Eleventh Plenary Congress of the International Federation of the League of Nations Societies was held in Berlin lately. In all some twenty-four National League of Nations Societies were represented. Never has this annual gathering been more successful, never have the visiting delegates enjoyed hospitality so generous and so general, never has the actual mechanism of the meetings run more smoothly, and never has satisfaction at the class of the discussions been more universal or more profound.

The Berlin meetings, in fact, would be marked as unique by one feature of them alone. To understand what it meant for the delegates to hold their opening gathering in the actual Chamber of the Reichstag and to be greeted by the Chancellor of the German Reich under the presidency of a French Chairman, it is only necessary to draw a simple parallel and imagine a like gathering taking place in the House of Commons with an address of welcome delivered by Mr. Baldwin and, let us say, the President of German Society in the Speaker's Chair. . . .

As a whole, the quality of the delegates was probably higher than at any previous Federation meeting, and the discussions themselves were distinctly more business-like and practical. Next year's Annual Conference is to be held at the Hague, and, in the meantime, the Federation will make an interesting excursion into new territory by convening its October Council Meeting at Sofia.

* * * * *

THE WORLD ECONOMIC CONFERENCE

"Economic conflicts and divergence of economic interest are perhaps the most serious and most permanent of all the dangers which are likely to threaten the peace of the world." So said the President of the World Economic Conference, held in Geneva, last May, under the auspices of the League of Nations. "No machinery for the settlement of international disputes can be relied upon to maintain peace," he rightly concluded this part of his address, "if the economic policies of the world so develop as to create not only deep divergencies of

economic interest between different masses of the world's population but a sense of intolerable injury and injustice." The Conference itself, in its present stage, was a promising success: "194 members, attended by 157 experts, drawn from 50 countries in all quarters of the globe, including not only countries which are members of the League but Non-Members," attended and agreed upon a body of far-reaching recommendations and resolutions. So the gathering was international and its deliberations and resolutions were conducted "in their national aspects and adopted in an international point of view". Naturally when all the countries and nations of the world are not yet free to evolve on their own individuality and according to their own genius, special circumstances had to be considered, "some of which political and social rather than economic in character". This was, it is hoped, a broad hint at such of the western nations as are holding dominion of some sort or another, but mainly economic in its import and, therefore, potent of mischief at all times, over the weaker peoples of the world.

The Conference dealt with Industry, Commerce and Agriculture as the three interdependent factors in world's economic life and laid down certain principles for their individual development as well as their harmonious regulation simultaneously. The most important resolution of the Conference seems to be the one that recognises that the successful application of the principles on which it has agreed depends "not only upon the good-will of governments and administrations but upon an informed and supporting public opinion throughout the world".

M. R.

THEOSOPHICAL ORDER OF SERVICE

WORLD PEACE

By MAX WARDALL¹

ONE of the highly interesting activities of the Theosophical Order of Service in the United States is the World-Peace Department. The plan of work is briefly as follows: The Chief Brother in charge of the national Order of Service work appoints, in such centres as he has organised, an official known as Head Brother. The Head Brother, after a careful survey of the material available in his Lodge, appoints, subject to the approval of the Chief Brother, his cabinet of seven brothers. One member of this cabinet of seven is known as World-Peace Brother; he is chosen because of his special interest in the problem of the abolition of war. This official proceeds to draw about him six helpers, all of whom are definitely interested in peace problems. These helpers may or may not be members of the Theosophical Society. The Peace Brother arranges with his associates for a short meeting once a week, preferably at the noon hour. At this meeting there is a short meditation and discussion of some phase of Peace work, or a reading of a paper upon the subject. This meeting consumes about half an hour and is a period of quiet intensity. Before closing the meeting the Head Brother asks each of his associates for a pledge that he will, during the ensuing week, repeat at noon the following prayer written down by our President, Dr. Besant, especially for this occasion:

O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies, and to love Thee in them. So shall Thy Peace spread over our world, and Thy Will shall at last be done on Earth as it is done in Heaven.

Each of the group is also requested to draw as many others as possible into the noon observance. Ideally it is hoped that each of the seven will secure seven others and that in turn each of these seven will secure others and so on in endless chain.

The principles upon which this frame-work is built are purely Theosophical. The organisation is hierarchical, the septenary division is observed and the activities are both inner and outer. The

¹ Chief Brother, U.S.A.

greatest emphasis is placed upon the meditation and members are repeatedly advised that wars descend from the mental and emotional world, and that it is vain and useless to attempt to stop the revolting spectacle of mutual human slaughter by legislative acts, diplomatic agreements or peace treaties. These are good, but **WAR IS A STATE OF MIND.**

Every reasoning being knows that war is a far greater curse than any evil it seeks to eradicate; that war has been proved futile as a means of adjusting political or economic or social disputes: it settles nothing; that it destroys the finer instincts and hardens the minds of the victors and vanquished into hate. Everyone knows that wars are made by old or middle-aged men who do not fight, but shove the young and innocent into the shambles; that war is a negation of life's purpose, a crime against humanity, a consummate blasphemy.

Everyone knows that civilisation cannot survive another war and that war is the worst and most imminent danger that threatens mankind to-day; and yet—what are we doing about it? The majority of our race, doomed to certain extinction by its own lethargy and blindness, does nothing to ensure a greater security. Only a handful among us are intelligently working to combat this appalling danger, for remember *Peace does not happen; Peace must be made.*

War is the state of mind in which human beings are bathed in fear, suspicion and mutual hostility; its condition can only be changed by creating a new mental atmosphere. Deep Peace prayer and meditation fill the thought-currents of the world with vibrations in which Peace efforts can travel. It is useless to work backwards; we must create fair and constructive mental conditions first. This we aim to do. On Armistice Day, 1926, in the United States we had more than 10,000 people repeating our prayers for Peace. To-day we have fifty-five centres in America carrying on each day in the manner described. But it is not enough. Our radiant ring must stretch round the world. Unless men's minds are kept moving in Peace times they will settle down to their "own affairs," until another inconceivably terrible war becomes "inevitable".

We are therefore asking in the name of the International Order of Service, and in the name of Humanity, with the sanction of our President and International Secretary, for complete co-operation in this work. We ask brothers of the Order everywhere to begin at once the formation of these meditation channels, the spreading of the chain through prayer or meditation amongst receptive organisations wherever they may be found. We ask that workers identify themselves with Peace movements, doing all they can to help by continually and incessantly emphasising the value of thought-power, as a means of changing the currents of suspicion and hatred into trust and brotherhood. There is enough good-will in the world to make practical and complete Peace possible, but this good-will is not mobilised and concentrated into effective channels. The concept of thought-power as taught by Theosophy must be spread to counteract the immature idealism which attempts by soft words to produce

Peace in a civilisation that is based upon struggle and competition. The greatest preventative, the surest remedy, for the dangers that confront us is directed thought and aspiration.

Will you, therefore, at noon each day, broadcast into the world-mentality a clear, strong, ardent desire for Wisdom and Peace in the conduct of human affairs? Will you help us to project a ceaseless flow of noble thought into life's muddy stream? We ask no dues, no funds, no recognition. We ask only this: that you will tune in with us at noon, sending out into our glowing stream your own wave of longing for Peace and Human Brotherhood.

Max Wardall

TO BUDDHA, ON HIS BIRTHDAY¹

THE world, seized by the fury of the carnage,
 writhes in the ceaseless grip of conflicts.
 Crooked are its ways, tangled its coils of bondage.
 Wearily waits the earth for a new birth of thine;
 Save her, Great Heart, utter thy eternal words,
 Let blossom love's lotus with its honey inexhaustible.
 O Serene, O Free, thou Soul of infinite Sanctity,
 Cleanse this earth of her stains, O Merciful.

Thou great Giver of Self, initiate us in the penance of sacrifice,
 take, Divine Beggar, our pride for thine alms.
 Soothe the sorrowing worlds, scatter the mist of unreason,
 light up Truth's sunrise;
 Let life become fulfilled, the sightless find his vision.
 O Serene. O Free, thou Soul of infinite Sanctity,
 Cleanse this earth of her stains, O Merciful.
 Man's heart is anguished with the fever of unrest,
 With the poison of self-seeking,
 With a thirst that knows no end.
 Countries far and wide, flaunt on their foreheads
 the blood-red mark of hatred.
 Touch them with thy right hand,
 Make them one in spirit,
 Bring harmony into their life,
 Bring rhythm of beauty.
 O Serene, O Free, thou Soul of infinite Sanctity,
 Cleanse this earth of her stains, O Merciful.

RABINDRANATH TAGORE

¹ From the Vaisakh number of *The Visva-Bhārati Quarterly*.

INTERNATIONAL FELLOWSHIP IN ARTS AND CRAFTS¹

In framing the objects of the Fellowship, every effort was made to keep them as wide as possible, not only in order that each national or local group might feel free to work in any way that seemed best suited to supply the needs of their own district, but to avoid the feeling of restriction at which artists instinctively and rightly chafe. Thus the work is very varied, and many beginnings have been made, rather than great progress in one particular direction.

1. Most of the outer activities are included under the first object: "Through work for beauty to co-operate with all work for brotherhood."

In the official report it is difficult to know what to include—apart from the difficulty of inducing artists to send in reports of their work!—because, in order to economise effort and avoid overlapping, as much as possible as done through, or in association with, other organisations. For example, one of our members is this month producing "Sacrifice" by Rabindranath Tagore, under the auspices of another Society in Edinburgh, the scenery and costumes being designed by a second; while in the United States a movement for giving opportunities for dramatic work in Labour Colleges has resulted from the efforts of a member, though the name of the Fellowship does not appear in connection with it.

On the other hand, different groups are invited to bring their work to us, as is the case in London, where a series of plays have been given in Mortimer Hall, under the auspices of the Arts Lodge (Bayswater) which serves as the London Centre for the Fellowship, by students of the Royal Academy of Dramatic Art, and other organised groups. The most satisfactory way of interesting artists in Theosophy is to enlist their co-operation in some piece of work, and in many cases it brings also a new audience, the members of which would never otherwise have entered a Theosophical hall.

In many countries suitable music is provided for various types of lectures, and concerts given to those who especially need music, such as the lepers in Iceland, the blind and poor in London and Geneva, and prisoners.

¹ A talk given during the Convention of the French Section of the Theosophical Society, Mr. C. Jinarājādāsa, M.A., President of the Fellowship, being in the Chair.

As the aim is always to provide a means of artistic expression for all, experiments in possibilities in this way are constantly being made. Community singing, now established in popularity, has been introduced by the Fellowship not only into Theosophical Conventions, but into little Clubs that give a touch of colour and joy to working women in poor districts.

In Poland, where a small group is creating and producing mystery plays, one that I had the pleasure of seeing, in the woods, gave an opportunity to the audience, in the last scene, of joining both in the dialogue—their part being written in the programmes—and in a candle-light procession which closed the proceedings.

The flexible form known by the unfortunate name of "Community Art Celebration"—a programme of miscellaneous items, musical or dramatic, welded into a coherent whole by unity of idea—has been adopted by the Fellowship as one admirably designed for such co-operation of audience and players. On two occasions programmes have been designed for the Kingsway Hall meeting of the Order of the Star in the East on January 11th—for the Fellowship serves all organisations.

Other types of service given to the various movements include such work as the painting of stained-glass windows for the Liberal Catholic Church in Vienna, the designing of the cover for the new book of Round Table Ceremonies, the composing of music for the ceremonial of the Theosophical Order of Service, an organ class for Co-masons, etc.

The many types of work, old and new, demanded by the different movements, require in an increasing degree some measure of artistic technique, in speech, music, or action, and classes are arranged as required to enable workers to acquire what is needed.

Efforts are also made to include in our lending library books which will help beginners with little time and less money to gain the necessary technique needed for their own expression. If you want to write poetry, produce plays, or compose music, you can borrow books by means of which you can learn the elements and reach the stage of learning by experience, simply by defraying the cost of postage.

A result of the library section of the work is that we have been invited to affiliate to the Association of Specialised Libraries and Information Bureaux.

It is part of the work of Headquarters to collect and circulate information, such as lists of music of any special type that may be needed.

A beginning has also been made in re-creating the work of Lodges of the Theosophical Society, both for beauty of environment, so necessary for emotional health, and for making every form of Lodge activity a work of art in its own way. Exhibitions of pictures and

craft work are being held in some Lodge rooms, stimulating the interest of the members and making contact with local artists.

A list of practical suggestions for Lodges was published in THE THEOSOPHIST (for December, 1926 or January, 1927). Once I met a member who had read them!

II. The second object: "To form a link between all workers in the arts, of all countries, who are in sympathy with the Theosophical movement, thus promoting mutual understanding of national characteristics and outlook."

III. The third object: "To investigate the hidden forces that lie behind artistic expression, with the purpose of applying them to service," is of particular interest to Theosophist members, including as it does not only present experiments with music, colour and dance in relation to healing but the approach to the great new science of the future that will give full understanding of the place and purpose of the arts in relation to life.

Groups in England, South Africa, and Hungary are especially interested in this line of work.

On the dramatic side of this object, a series of mystery plays with music have been created by the combined work of the Community in Brussels, and a longer one, "The Temple", by the Arts Lodge in Vienna.

In Vienna also the very successful experiment has been made of introducing first-rate concert-lectures in the primary schools, a movement that has now formal Government support.

IV. The fourth object, "To endeavour to improve the conditions for artistic work," embodies our ideal of removing the lack of understanding that is so serious an obstacle for artists, both in life and work, and that is partly the result of the nonsense that is largely talked about the "artistic temperament," and partly due to the under-development of true artistic sensitiveness.

Our first attempts are directed towards making people realise why they should neither talk during music nor applaud after a piece designed to create the right atmosphere for work that is to follow.

Do not think that you cannot do all this and much more because you have not large funds. We have never had any, but each thing somehow pays for itself as we go along, and the accounts balance more or less.

For centuries the name of France has been almost a synonym for beauty, and as the artists of the world respond to the new call that is sounding out, her light must shine among those who lead and have experience to give.

SYBIL MARGUERITE WARNER

CORRESPONDENCE

A SCIENTIFIC CONFIRMATION OF CLAIRVOYANT RESEARCH

IN *Occult Chemistry*¹ mention is made of the nature of ultimate matter—the “æther of space”—as revealed by clairvoyant examination.

“It is out of all proportion denser than any other substance known to us, infinitely denser—if we may be pardoned the expression: so much denser that it seems to belong to another type, or order, of density. But now comes the startling point of the investigation: we might expect matter to be a densification of this koilon; it is nothing of the kind. Matter is not koilon, but *the absence of koilon*, and at first sight, matter and space appear to have changed places, and emptiness has become solidity, solidity has become emptiness.”

The difficulty of the above description has been to reconcile the property of great density with a state of matter which is yet invisible to the physical eye; to picture a substance which is denser than platinum, but more tenuous than the most rarified gas.

Prof. Eddington, in a discussion on the internal constitution of the stars in *Stars and Atoms*,² says:

“Is it impossible that a perfect gas should have the density of iron? The answer is rather surprising. There is no earthly reason why a perfect gas should not have a density far exceeding iron. Or it would be more accurate to say, the reason why it should not be *earthly* and does not apply to the stars. The sun’s material, in spite of being denser than water, really is a perfect gas. It sounds incredible, but it must be so. The feature of a true gas is that there is plenty of room between the separate particles, a gas contains very little substance and lots of emptiness. Consequently when you squeeze it you do not have to squeeze the substance, you just squeeze out some of the waste space. But if you go on squeezing, there comes a time when you have squeezed out all the empty space; the atoms are then jammed in contact and any further compression means squeezing the substance itself, which is quite a different proposition . . .

¹ Appendix p, ii.

² Pp. 38-9.

The big terrestrial atoms which begin to jam at a density near that of the liquid state do not exist in the stars. The stellar atoms have been trimmed down by the breaking off of all their outer electrons. The lighter atoms are stripped to the bare nucleus of quite insignificant size. The heavier atoms retain a few of the closer electrons, but have not much more than a hundredth of the diameter of the fully arrayed atom. (The significance of this is that density is the ratio between mass to volume, and that the mass of an atom is almost entirely dependent upon the nucleus, the mass of the encircling electrons being negligible compared with that of the central nucleus.—L. C. S.). Consequently we can go on squeezing ever so much more before these tiny atoms or ions jam in contact. At the density of water or even of platinum there is still any amount of room between the trimmed atoms”

The confirmation by astronomy and physics of the statement in *Occult Chemistry* is all the more noteworthy since it is many years since the book was written (1908), and that even to scientists the result of their observations and calculations was at first incredible.

In *The Secret Doctrine*¹ there is a note on the nature of ultimate matter in the following terms:

“‘Mother’-Chaos is a cold Fire, a cool Radiance, colourless formless, devoid of every quality.”

Some remarks of Prof. Eddington’s may serve to elucidate the apparent paradox of “cold Fire” and “cool Radiance”. Discussing the nature of radiation, he says that it is due to the emission of energy, when atoms that

“have lost their planet electrons are occupied in catching new ones. Just as energy is required in order to wrench away an electron from an atom, so there will be superfluous energy to be got rid of when the atom tames a wild electron. This superfluous energy is radiation”²

Certain fixed lines in the spectra of stars tell us that interstellar space is filled with atoms of sodium and calcium, the latter having lost two of its electrons. “We generally think of interstellar space as excessively cold. It is quite true that any thermometer placed there would show a temperature only about 3° above absolute zero—if it were capable of registering so low a reading. Compact matter such as a thermometer, or even matter which from an ordinary standpoint is regarded as highly diffuse, falls to this low temperature. But the rule does not apply to matter as rarified as the interstellar cloud. Its temperature is governed by other considerations, and it will probably be not much below the surface temperature of the hottest stars, say 15,000. *Interstellar space is at the same time excessively cold and decidedly hot.*”³

¹ P. 655, footnote, Third edition.

² *Stars and Atoms*, p. 61.

³ *Stars and Atoms* p. 69. The italics, are mine.—L. S.

Again, in the course of some remarks on certain states of matter in relation to "white dwarfs" (stars of small bulk, but great density and high temperature) Prof. Eddington says:

" . . . a star when it has reached state No. 1, no longer radiates; nevertheless its particles are moving with extremely great energy. What is its temperature? If you measure temperature by radiating power, its temperature is absolute zero, since its radiation is nil; if you measure temperature by the average speed of molecules its temperature is the highest attainable by matter. The final state of the white dwarf is to become *at the same time the hottest and the coldest matter in the universe* (italics writer's) . . . If any stars have reached state No. 1 they are invisible, and like atoms in the normal (lowest) state, they give no light."¹

59 Carlton Hill
London, N.W., 8.

LEONARD C. SOPER

DEATH PENALTY FOR HERETICS

YOU will be interested to hear that even in our own times the penalty of Death is openly claimed by the Roman Catholic Church.

On January the 23rd, 1927, a sermon on this subject, advertised in the local papers, was held in l'Eglise des Martyrs at Turino, Italy, by Antoine Oldria, a Jesuit priest, before a large congregation.

To quote some of his words:

" Though the Church is a perfect spiritual unity, she is nevertheless composed of men and it is her duty to encourage her members to protect the existing order out of love for the social community. Herefrom we must conclude that if repeated warnings and menaces are ineffectual and if the Church has exhausted all her resources of Christian patience, when every endeavour to persuade has failed, and if no spiritual and material prompting has lead to the expected result and if the culprit, bereft of his goods and expelled from the community which he wants to pester, persists in his evil and continues to endanger the social order by his heretic propaganda and to disturb the peace of Christian consciences, the Church is forced to make an example of him by taking refuge in the penalty of death in order to protect herself and her members and in order to teach the heretic the correct interpretation of the Roman Catholic teachings.

" If the Roman religion is at present the only one recognised by the Italian State then it may go to work against the disturbers of Belief with greater vigour than the Church would. But as to that

¹ *Stars and Atoms*, Appendix, p. 127.

which makes for a disturbance of audience and the protection of Belief, which forms the basis of economic welfare, the State requires counsel. The necessity therefore for a competent and a religious tribunal follows, which judges and even, if necessary, pronounces the death sentence, hereafter delivering the culprit to the civil force for the execution of the sentence.

"The Roman Catholic State has the right and the duty to protect her Religions, to wit the only Religions which she recognises, and to exclude the spreading of every different Belief by hindering the open practice of a heretic service. For such a cleansing the penalty of Death is necessary.

"Remember that a heretic is worse than the greatest criminal, so do not let your conscience be disturbed by a penalty, which is required in order to remove from the world the evil germs of moral and material contagion."

Helmersstraat 20

J. K. HAPPÉ

Amsterdam.

SNAKES¹

My interest has been greatly aroused by the letters of Mr. Verma and others published in THE THEOSOPHIST regarding the subject of snakes. When I was a young boy, I used to hear many strange things about snakes and their apparent close relation to humans. I remember we had a servant—an honest and truthful old female—who told me that one of her relatives had given birth to a child and a snake, and that there was such a rapport between them that when the child took sick the snake would likewise act sickly and not leave the trunk where it was kept, nor go out and climb a certain tree in the yard as customarily did. This snake had uncanny human eyes which sometimes welled with tears. Once a relative came to visit the folks and seeing a snake coiled around the tree in the yard, drew his bolo from the scabbard and killed the snake, to the alarm and grief of the mother. The child languished rapidly and soon died. I have also heard other similar stories about snakes, told by people I would hesitate to doubt or distrust. Among the natives of this country these occurrences are not very rare and they are treated in a matter-of-fact way, while, "cultured" people here of course treat them as mere superstitions. I personally know a young man belonging to a good family, certainly not occupying a very low place in the ladder of evolution, who also had a snake for a twin brother, but the latter died shortly after birth. This fact has been kept by the family more or less as a family skeleton, although the young man will not hesitate to tell it to a good friend or relative.

¹ See April, 1927, pp. 126-7 also footnote.

Since I have been engaged in the study of Theosophical and occult subjects, my inherited scepticism about this and other kindred subjects, has changed into respect for these mysteries of Nature about which we have yet much to learn, because many of the so-called "superstitions" have a very plausible explanation in the light of occultism. We should therefore, I believe, approach with appropriate respect all these subjects which still remain a mystery to us.

There are also people who have a strange affinity with snakes since childhood. Sometimes a mother or nurse will find a snake peaceably sleeping beside the child in his cradle or bed, or the child playing unharmed with a reptile on the lawn or sward. When these children grow up, they meet and find snakes very easily because the latter seem somehow to be attracted to them, to the surprise or discomfort of their friends. It may not be venturing too much to say that perhaps these persons are karmically linked to the beings expressing themselves physically as snakes and who perhaps are humans thrown back, as Rev. E. F. Udney says, in the ladder of evolution for some reason, or who take the snake form for reasons not as yet clear to most of us.

Many years ago if I remember right, there was a cinema film wherein an Indian black magician condemned his disloyal Occidental sweetheart to wear the body of a snake in her next incarnation.

Can these human-snakes or snake-humans be the remnants of the Third Race, oviparous "men," described in Volume II of *The Secret Doctrine*?

It is not difficult to believe that snakes and serpents belong to a high position in the scheme of evolution since they are used as symbols of Wisdom, Initiates, Sages, Angels, and so forth; and that in the astral world they are different from what they appear to be physically.

To me the following foot-note on page 161 of Volume III of *The Secret Doctrine* is extremely interesting and illuminating: "The great serpent placed to watch the temple" comments De Mirville; 'how often have we repeated that it was no symbol, no personification but really a serpent occupied by a god!' he exclaims; and we answer that at Cairo in a Mussalmān, not a heathen temple, we have seen, as thousands of other visitors have also seen, a huge serpent that lived there, for centuries we were told, and was held in great respect . . ."

I earnestly hope that our revered Leaders will enlighten us fully on this most engaging subject if this is permissible at this stage of the proceedings. It would likewise be interesting to have a clear explanation of the old Irish legend of St. Patrick and the serpents.

1394 Gral. Luna, Manila, P.I.

EDUARDO MONTENEGRO

THE THEOSOPHICAL FIELD

THOUGHTS FROM KALIMPONG

Does it interest you to hear something about Kalimpong where good luck brought me this summer? Some of your readers may have to consult a map, they will find it on the Darjeeling-Himalayan Railway on the border of Sikkim; it is one of the main roads leading to Tibet. It would seem almost as if Kalimpong promises to become an educational centre. On one of the slopes overlooking the village you find the St. Andrew Colonial homes where over 600 Anglo-Indian children are being educated. From 30 to 35 children live in one cottage, girls and boys are separated, they have to do all the housework, cooking included, they are taught how to earn a living and are then sent out into the world. A good many emigrate to Australia and New Zealand. English is the only language used but they do not come into touch with Indian life.

The Scotch mission have schools in Kalimpong as well as in the neighbourhood; connected with the Mission is an Industrial school where carpentry, fine needlework, weaving and carpet making are taught.

A Roman Catholic convent has a boarding school for Indian girls attached to it.

KALIMPONG

Kalimpong is lucky in having an active Secretary of the Order of the Star, Mr. Pradhan. There are about thirty members. He has organised a Star Scout group which does good work; they have started a night school for the small Kalimpong raga-muffins. The idea seemed to be infectious for at the same time the Kalimpong merchants started a youth movement for their young people.

There are a few T. S. members, but as yet no Lodge room where they can meet regularly and through which more publicity might be given to the opportunity of hearing about Theosophy. Some of the

T. S. and Star members are eager to have a girls' school on modern lines where girls of the better classes would receive a sensible education. They think that many girls from Nepal, Sikkim and even Tibet would come; one member knew of seven girls of his own family.

We went as far as looking over possible sites and I have one in my mind: in the midst of living, growing things, two bungalows ready to live in, space to build a proper school, and best of all nothing between one's self and the view on the mountains towards East, North and West. The snow peaks radiating purity, urging one to try and unravel the meaning of purity. I failed when I tried to put into words their message to me; then a friend drew my attention to the following from *The Voice of the Silence*: "when once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom—'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel tooth the earth that holds the promised harvest, that will feed the hungry."

Can we apply these words to the school which may come into existence? The girls will have to break many bonds, the school will shield them until the time of harvest when they will be ready to help their mankind with the building up of India.

May the dream come true.

* * * * *

THE NEW ATTITUDE

1. In the School

From a private letter we glean the following about a recently held conference of Special Schools' teachers in New Zealand: "You would have liked the spirit of the conference. I have been to many Institute meetings, but there the teacher has been the important subject, or at least he or she bulked very large; here it was wonderful to see how teachers, personalities and everything else was quite lost in the one absorbing topic—the child. No one wished to shine; all that sort of thing seemed to have dropped right out of sight; no one wanted to argue; everyone wished to learn of others or give to others what he or she had learned. We had some very fine speakers, among them Dr. Sutherland of Victoria College: we had him twice. I wish we could have had an unseen audience of inspectors and headmasters! . . . There is a man here (in Wellington, where the conference was held), and Mr. Butt, who manages the Model School. He is a

wonder. I spent a morning with him and his charges, I have never seen so serene, quiet, entirely unbustled a teacher. He has been four years now at work in his present position and has steadily given more and more liberty to the children and made himself less and less in evidence in school; and all has worked admirably; he intends to go further still. He has written one or two booklets on education, one being called most suggestively *Hands off the Child!*

II. In the Office

From another private letter, that of a banker, also a New Zealander, we take the following: "I think the world has changed a great deal in the last quarter of a century; there seems to be more love and less cruelty and harshness about. For instance in the institution in which I play my humble part, the staff receives a deal of consideration. The Head Office is always ready to help in cases of difficulty, and the Branch Managers and Inspectors are very considerate and helpful . . . There is a spirit of friendliness abroad, and human frailties do not seem to loom so large as formerly. There appears to be more of true brotherliness everywhere."

* * * * *

The Bishop of Salisbury is trying to awaken the conscience of England in regard to the young men she is sending abroad.

Some of the promising men of the best families are glad of the adventure and possibilities of colonial life, but very often it is the ne'er-do-weel of the family who is packed off to Australia, South Africa or Canada, where vast territories are far from public opinion. Often the men who go abroad arouse hatred in the minds of the natives and lay the seeds of future upheavals and reprisals when the powers of modern science in warfare become known.

Every colonist who makes the original inhabitants of the country love him, and many of them do this, is making it possible for the tie of love to draw the natives into incarnation into more advanced families in the future. Every school boy should be taught that he bears with him the honour of his motherland when he goes abroad and that his morals must be as well guarded as they are at home. Theosophical students know that just as the best of the third root-race incarnated in the fourth, so the advanced souls of the fourth may find quick progress by incarnating in the fifth.

* * * * *

SIMON MAGUS

In view of what H.P.B. writes of Simon Magus in the Vol. II of *The Secret Doctrine*, the reference to him in Rhys' work in connection with the Druido-Celtic world is very interesting. Was there a Simon Magus cult? One begins to see why H.P.B. rehabilitated S. M. apart from justice to S. M. himself!

"Among the oldest instances in Welsh poetry of the use of word *derwyddon*. Druids, is one where it is applied to the Magi or Wise Men, who came with presents to the infant Jesus, and in its Irish cognate *druí* was not only used in the same manner, but was usually rendered into Latin by *magus*, a magician. Now and then also, point is given to this term by giving the druid the name of Simon Magus, whose appearance on Celtic ground is otherwise inexplicable. The Goidelic Druids accordingly appear at times under the name of the School of Simon Druids: they were soothsayers, priests, and medicine men, but their principal character was, perhaps, that of magicians."

The writer of an "ancient hymn, ascribed to St. Columba" therein makes the Saint say: "Christ the Son of God is my druid."

"(A) passage in the Second Epistle of Gildas,³ possibly not part of the original, but written, at any rate, before the druidic tonsure had disappeared, is to the following effect: 'The Britons, contrary to all the world, and hostile to Roman customs not only in the Mass but also in the tonsure, are, with the Jews, slaves to the shadow of things to come rather than to the truth. The Romans say that the tonsure of the Britons is reported to have originated with Simon Magus, whose tonsure embraced merely the whole front part of the head, from ear to ear, in order to exclude the genuine tonsure of the Magi, whereby the front part was wont to be covered.'"⁴

Did "Britons" have Mass celebrated?

* * * * *

A HEART-RENDING "HEART BRACER"

"Cardaissin" is the new "heart stimulant" discovered by Dr. H. G. Cameron of Saskatoon in the University Laboratory of Saskatchewan, and its official announcement has been made by the *Canadian Lancet and Practitioner*. The "new discovery," however,

¹ P. 71. *Celtic Britain*, by Sir John Rhys, Oxford.

² P. 72. *Ibid.*

³ An Ancient Celtic writer of note.

⁴ P. 74. *Ibid.*

seems to be on a line with the other similar discoveries of serum therapy in its gruesome horror. Its process of manufacture is thus described: "Cardaissin is obtained from the super-adrenal glands of cows, and 2,000 glands are required to make 10 grammes of it. At present it takes from one to three months to turn out a small quantity." It is not stated what the adult dose of the new stimulant is. The heart tonic now extant in medicine is Digitalis "which is obtained from the ordinary foxglove. It is a most useful drug, which has saved hundreds of lives". But, of course, "its acknowledged pride of place is likely to be seriously and effectively disputed" by the new discovery whose efficacy so far has been tested by experiments on frogs' hearts. But the heart-rending process of the manufacture of the new stimulant deprives it really of any mark of approval as a scientific discovery for the benefit of humanity. Man can never benefit by the torture and ruin of lives in the sub-human kingdom.

BEES

The following notice which occurs in the [ancient] Welsh Laws, show that bees were regarded by our ancestors, in later times at least, with a sort of religious veneration:

"Bees derive their origin from Paradise, and it was because of the sin of man that they came from thence, and God conferred on them His blessing, and therefore Mass cannot be chanted without their wax."¹

It is interesting to compare this with what C. W. L. says on "Candles" in Mass in his *Science of the Sacraments*.

CENTRAL AND SOUTH AMERICA

Presidential Agency. Señor José B. Acuña, President of the "Dharana" Lodge in San José, Costa Rica, has been recently appointed by Dr. A. Besant as Presidential Agent for Central and South America, which have till now formed part of the Cuban Section.

The Federation of the National Theosophical Societies of Latin-America is very near its realisation on the physical plane. The General Secretary of the Cuban Section has sent out to all the National Theosophical Societies for their approval or amendment a Project to regularise the said Federation. As this was done in March, we are justified in believing that by now all necessary

¹ Leges Wallicae, Lib., iii, C 5, Sec [10 From *Traditional Annals of the Cymry.*]

preliminaries are completed. We hope, that one of the first results of the combined action of the composing Sections will be, that they will send a few students to the Brahmavidyā Āshrama at Adyar, where at the same time they can fulfil a long felt need of semi-constant representatives for the Spanish speaking countries.

ARGENTINE

"Andino" Centre of Matahuasi, Peru, belonging to this Section developed into a full-fledged Lodge, choosing the name of our beloved President as the name of the new Lodge. With the name "Besant," the composing members desired to give to the world, in one word, their programme and the ideals that their Lodge stands for—incessant activity in labouring for the Great Plan. This is the fifth Lodge in Peru enriching the files of the Argentine Section. It is not so far distant, that a proud satisfaction will fill the hearts of those, who are now working in Argentine and Peru in the early formation of a Peruvian Section. This will mean a loss to the Argentine Section, a loss which will make it richer by the gratitude of the brethren of Peru, who will never forget the help they have always received from their Argentine brethren.

BRAZIL

The membership, during the past year, increased over 30 per cent. Brazil is keeping pace, even if we do not always take note of it.

CUBA

This is a "fast working" Section, so much so, that we feel that our news is always out of date. While we registered the formation of two new Lodges and five new Centres this spring we recommend to everybody interested in the progress of the Theosophical teachings, to pay his special attention to the work of the Cuban Section. In last year's report we read of 34 Lodges in this Section, this number recently decreased by 9, due to the formation of the Presidential Agency of Central America, and still we find that the Cuban Section counted last March 35 Lodges and 8 Centres.

GERMANY

We read in the *Theosophisches Streben* some interesting notes on the change of the formation of the Earth. The measurements of the American and French scientists show, that in the Great Ocean, especially well noted between W Long. 158° to 180°, and N. Lat. 20°

to 30°, the bottom of the sea was pushed up in a remarkable extent. Near Nihoha Island, where the bottom of the sea was formerly 3,500 meters deep (some 10,500 ft.) now the lead hits bottom at about 50 meters (150 ft.). And this is not an isolated case. The rising of the bottom of the sea goes on not only on spots, here and there, but on a coherent and evidently connected area. We are presencing the birth of a future Continent on the place pointed out by Dr. Besant and C. W. Leadbeater in their book *Man: Whence, How and Whither?* We cannot expect scientists to accept all that is said in this book, but they should pay some attention to it, instead of disregarding it entirely as a fantastic fairy-tale. Sometimes fairy-tales give the thinking mind the clue of some inexplicable fact. Many things look fantastic, to some people, while they are the commonest experience to others. It seems to us, it would be fairer if scientists would give a thought to all the predictions of the two seers, and a good, long thought too!

SPAIN

There are not many Sections which have met with greater difficulties than this one has done for some time past. It seems to us, that the difficulties were tests of endurance, and now those who have endured are experiencing a very rapid and most promising renaissance of the Theosophical movement, which must inspire them to still greater activities. In Seville the recently occupied ample hall became insufficient to hold the increased number of members and sympathisers attending the meetings. The Masonic Temple of this City has been completed. The Order of the Star in the East is working with renewed enthusiasm. A brother donated a site to the Zanoni Lodge, so as to build upon it a home for the Theosophical Society in Seville.

A new review of philosophy, ethics, and mysticism, called *Fiat Lux* with its appearance in Valencia gives one more evidence of the spiritual upheaval in Spain. Its aim is to lead people to find the ideals, which will be the ideals of the dawning New Era, the New Civilisation. We wish this magazine the greatest success in accomplishing their programme expressed in the title of the same: *Fiat Lux*.

ART IN INDIA

By JAMES H. COUSINS D. LIT.,

FOR some years past, prominent members of the Theosophical Society have been active in forwarding the revival of indigenous arts and crafts in India, particularly of painting. An Exhibition of Indian art is now a feature of the Annual Convention of the Theosophical Society. But the activity goes on all the year. The exhibition of Indian paintings at the Convention Benares in December last was taken straight to Calicut, on the west coast, a distance of about 2,500 miles. Later it was installed in the Senate House of the Madras University. After a month's repose at Adyar, it was taken (with some additions by the artists and subtractions by art-lovers) to Hyderabad and Karachi in Sind, a distance of 1,900 miles.

At the time of writing this note the exhibition has gone on another thousand miles to Kashmir. It is not impossible that it may find a permanent home in a large city as the nucleus of a municipal gallery of Indian painting. In each case the exhibition broke new ground and was run under Theosophical auspices. The Theosophical groups and their local habitations profit by these activities. Things of beauty, and especially of spiritual beauty, such as the paintings by the artists of India always are, bring and leave good influences both visible and invisible. A Theosophical Lodge room which has been transformed temporarily into an art gallery never quite resumes its former appearance. A case in point is the Theosophical lecture-hall in Karachi. For some time past the local group has gradually been putting into practice the gospel of beauty and art which the leaders of the Theosophical Society have been proclaiming with increasing emphasis. Through the generosity of certain members a handsome stage has been constructed in the hall. The proscenium is built of brown Jaipur stone. In addition to lectures and general Theosophical functions the members of the lodge and of the Order of the Star in the East give musical and dramatic entertainments.

For several years the Karachi Theosophical lecture hall has, like its sister hall in Hyderabad, been a public centre of cultural activity. Now it is the centre of a definite art-movement that is exercising a most important æsthetical and social influence in Karachi, and may well be the beginning of an All-India movement in which the inner necessities of art-expression will peacefully and beautifully solve some of the problems of artificial restriction in the social life of India.

Those who know something of the general attitude of orthodox India to the appearance of women as public entertainers, particularly in association with men, will realise something of the significance of the occasion. Moreover, the orchestra and chorus represent the unity in art of the five cultures that dwell side by side in Sind—Hindu, Zoroastrian, Christian, Mussalman and Sikh. The Indian musical instruments used by the "Star Strings" are made with artistic devotion by a local craftsman. The musicians render Indian and Persian songs in chorus with instrumental accompaniment. The continuation of such performances will probably lead to a natural development of harmony in oriental music. A slight beginning in this direction has already been made.

James H. Cousins

BOOKS RECEIVED

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

Magnetism and Magic, by Baron Du Potat Du Sennvooy (Allen & Unwin, London); *The People's Classics* Nos. Four to Nine (C. W. Daniel Co., London); *Theosophy as the Masters See It*, by Clara M. Codd; *Art as Will and Idea*, by C. Jinarājadāsa; *The Ancient One*, by Esther Bright; *The Parting of the Ways*, by F. W. Pigott; *A Dictionary of Theosophy*, by Theodore Besterman; *A Help to Worship in the Liberal Catholic Church*, by E. Frances Udney (T.P.H., Adyar); *A Pixie's Adventures in Humanland*, by Jean Delaire (T.P.H., London); *The Intuition of the Will*, by Ernest Wood (T.P.H., Adyar); *Annual Report of the Smithsonian Institution, 1925* (Washington

Government Printing Office); *Workmen's Compensation Legislation of the United States and Canada, July, 1926* (Washington Government Printing Office).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophy in New Zealand (May, June), *Yuga Pravesha* (June), *The Calcutta Review* (June), *Theosophie in Ned.-Indie* (June, July), *The Herald of the Star* (May, June), *Modern Astrology* (June), *The Theosophical Review* (June), *Bulletin Théosophique* (June), *League of Nations* (May), *The Indian Review* (June), *The Messenger* (June), *Light* (June), *The Australian Theosophist* (May, June), *Revista Teosofica Chilena* (April), *Modäi Haïjehudoth [Jewish News]* (June).

We have also received with many thanks:

The Vedānta Kesari (June), *The Visva-Bhāraṭi* (April), *Wanted!! A Practical Solution of Britains' Industrial Problems*, *Orphee Bulgarie*, *Toronto Theosophical News* (May), *Teosofisk Tidskrift* (May), *Annual Report of the Madras Christian College, 1926*, *Teosofisch Maandblad* (June), *Pewartia Theosophie* (June), *La Revue Théosophique Le Lotus Bleu* (May), *Vivir* (February, May), *Teosofia en el Plata* (April, May), *Le Phoenix* (June), *De Theosofische Beweging* (June), *Theosophie Jaargang* (June), *Theosophy in India* (June), *Bhāraṭa Dharma* (June), *A. R. U. Gazette*, *S. Australia* (April, May), *Rural India* (May), *Heraldo Teosofico* (May), *The Occult Review* (May, July), *The Young Theosophist* (May), *Vaccination Inquirer* (June), *Bulletin of the Museum of Fine Arts* (June), *Lucifer* (May), *The Islāmic Review* (July), *Prohibition* (July), *Prabuddha Bhāraṭa* (July), *Cherag* (May), *The Sufi Quarterly* (December), *Koinonia* (July), *Der Herold* (May, June), *Het Sterleven in Indonesia* (June), *Australian Star News* (June).

REVIEWS

The Kingdom of Faerie, by Geoffrey Hodson. (Theosophical Publishing House, London. Price 3s. 6d.)

Among the many books now appearing on this subject, those of Mr. Hodson are specially welcome, since he speaks with the rare authority that comes from direct knowledge, and a personal experience protracted over many years. Recently he has met with much corroboration, where formerly his was a "Voice crying in the wilderness" of scepticism, but he has never troubled himself over the difficult task of convincing the unconvinced or laying scientifically baited traps for the Little Folk. To any reader who has prepared himself by a thoughtful consideration of the subject, the author's tone of sincerity and sane observation is his best credential.

One interesting addition to Theosophical information about this elusive Kingdom of Nature is an explanation of the part played by a flower or tree-fairy, as distinct from the Group Soul of the species, in nursing the evolving consciousness. It would seem as if, for the lower kingdoms as for the human, a short-cut may be taken instead of the evolutionary spiral, and the author hints at the possibility that, in some cases, the same nature-spirit has nursed an evolving consciousness through vegetable and animal lives, up to the threshold of individualisation and entry to the human kingdom. Perhaps such nursing may account for poets, and generally for such other-worldly people as seem to have special affinities with Nature and the Faerie Kingdom. It may be remembered that Maurice Hewlett seriously proposes that Shelley should be regarded as a Fairy Changeling.

An interesting chapter deals with the Kingdom of Pan, showing this as belonging to an altogether different and lower, or more deeply involved, streams of life. The crucial difference is that whereas, for the fairy races, the physical-etheric form is their densest vehicle and is played on by vibrations from the subtler and higher, the etheric forms in which fauns and satyrs can alone be contacted by humans is at the apex of their triangle of manifestation, the emerging points of unknown depths, with no super-consciousness. The author suggests

that this may be because this stream of life is still on the downward arc, but even so it would seem that there would be super-connections, unless these sinister beings are connected with the mysterious eighth sphere, and represent dissolving personalities that have cut themselves off from their higher triads, so left to a backward course in evolution. Certainly tradition points to oft-proved danger for humans in any contact with these horned and hoofed ones, though they are not without beauty and attraction.

H. V.

A Dictionary of Theosophy, by Theodore Besterman. (T. P. H. London. Price 10s.)

This volume attempts to fill a much felt want to help students of Theosophy. In the Introduction the author refers to other books which have been compiled in earlier days having a somewhat similar object. We welcome it cordially and with appreciation of the work that it must, of necessity, have entailed.

We hope that for the benefit of the many that a cheaper edition may be shortly forthcoming though we appreciate the get-up of the book which is decidedly above the average and pleasing to the eye and to the feel.

G. H.

The Ancient One: To the young folks at Home, by Esther Bright. (T. P. H., London. Price 6s.)

Every line in this short volume breathes a sincerity of soul and a love for all kingdoms of nature. It is quieting, inspiring, full of a great understanding and knowledge of life in many forms and an understanding and an intuition of Life without form. A largeness of heart, rare to contact, and a great simplicity that belongs only to bigness of soul.

It is rare, quite exceptional, to read the outline of a life, written by one who tells of her own life, without one bit of the personal side peeping out. One reads it with interest and one is able to forget utterly that the writer is writing of herself, so completely does she stand outside herself telling the story as it were, of some one else. That is a grand accomplishment, one great lesson of this sweet little, lovingly beautiful book.

DRAGON FLY

From Atlantis to Thames, by W. P. Ryan. (Theosophical Publishing House, London. Price 6s.)

This "epic-drama" of Fleet Street is a study in re-incarnation, its hero Aidan Delvin, having sold his soul's birthright in a heritage of immortal seership for "a mess of pottage," viz., a place on the journalistic staff of a big London daily, *The Shield*. The author implies that journalists are the modern lineal descendants of the Bards of old, and we have a striking picture of the stale sub-editor's room, with its jaded, unhealthy workers, turning night into day, feverish drinkers and smokers, slave-driven by Sir News—Nose, yet withal a brilliant and likable fellowship.

"We Protean artists in the Wizard Street,
Distil from murders, booms and burglaries,
From shocks and comedies of continents,
From fright and folly, politics and pain,
Most pregn essence. Deeply do we limn
A quaint and crazy picture of the world;
And this the fancy-fatted multitude,
Accepts in faith as sheer reality,
Yea, all magicians, with no magic, we;
Weird makers of the millions' mental sphere."

Contrasted with this hectic world of "Owls," K. Aidan from time to time has glimpses of another, when his subliminal self asserts itself, making him conscious of rich gardens and mountain slopes, guarded by an Ancient Shepherd whom he knows of old and acclaims with rapture. Moreover the Lady Felicia, daughter of Lord Beechumere, and brought by him on a visit of curiosity to the Press, shows a strange kinship with him in these spiritual adventures. She too is ultra-modern, late of Girton, and has been interested in Aidan's poems, for the most part brilliant satires on society, but she also knows a more real world, over which the same Ancient Shepherd holds away. Already a professed Messenger, Angus of the Isles, has awakened Aidan's restless longing for further light on the Mysteries of life, but Felicia completes his disillusionment. There is danger that both will be led away from their quest by mere earthly passion, for their lower selves seek to assert themselves in old, familiar ways, each in turn is victor in a weird conflict, beautifully shown, as "The Battle of the Ghosts".

"I hungered to be near Felicia's paths
A little while before I went for aye,
Among the seekers in the silent isles.
Her glamour drew me, step by step anear,
E'en though I fled her : love so flies and feints.

And then the world became a mocking world,
 In vigils, fastings, agonies I drew
 From Nature and from self, appalling stores,
 I seemed a hundred raging entities
 'Twixt dusk and midnight, then a hundred ghosts
 Gloomed in me from the midnight to the dawn.
 And every ghost appeared a tortured 'me,'
 All alien to my tried, familiar self."

So he fights his dwellers on the threshold, while Felicia too is being called by the Ancient Shepherd King back into her soul memories, that "vestal soul on Nature's hearth in far Lemurian and Atlantean days".

"These later lives, e'en as your life to-day,
 I read as flash and waste. Poor power you've won
 In thought, in passion, in soft social arts,
 But lost the Nature-Magic once your joy."

Reproached by the Shepherd King for wanting to lure back a soul that wills to rise, Felicia is startled back to recognition of her true goal.

"Ah true! a chain of wilful lives and dreams
 I've wrought till Nature coldly turned away,
 Unfitted for her service deeming me,
 Yet I would do her regal will again
 From life to life, from sphere to sister sphere,
 Nor ask reward in æon of them all
 Beyond, her peace within the serving Self
 Ah me! the Self's a slow, unrisin' Star.
The Shepherd King.
 Sweetly it rises with the wakening will."

So both win to light in their different ways, seeing past lives are all as a training for the present and future. Aidan's life-task is to bring to birth "an epic song that will illumine for hosts who toil, and dream the gods beyond the prisoners in themselves," Felicia's to be his inspirer, to be Nature's High Priestess and interpreter of her joy, playing "life's game of charm as gaily as a child culls meadow flowers".

It would seem as if our poet were entangled in the illusion of twin-souls, but perhaps that is only by poetic license, and Aidan and Felicia may be taken a typical man and typical woman of the ages, Adam and Eve brought up-to-date.

The Ego and Spiritual Truth, by I. C. Isbyam. (The C. W. Daniel Co., London. Price 7s. 6d.)

This is the second of a series of books by Mr. Isbyam, in which he sets forth a new philosophy of his own with much skill and freshness of style, which makes the reading of a deep subject a fascinating pleasure. Mr. Isbyam's philosophy seems to be founded upon the Spiritual Pluralism of Mr. James Ward, and those whom Mr. Ward has interested should be especially attracted by this author's works.

More than half the volume is taken up with a brilliant introductory essay by Mr. Louis Zangwill, entitled "The Quest of Spiritual Truth," and while not showing any agreement with his friend's philosophic arguments, being a Dualist, he give him a friendly pat on the back and applauds his production. This essay is of the nature of a general review of the important systems of Eastern and Western philosophies.

The chief chapters of the book are entitled "Entities other than Physical Force" and "A Dialogue on the Principles of Causality". The following extract from the chapter "A Discourse upon Entities" gives a clue to the trend of thought of the author.

"My own experience leads me to distinguish Ego-entities of several kinds. In my belief: Physical force is one. The impulse or appetite to use it is another. There are emotions that order these impulses for a third. Then there is the Ego-entity that I am, when I frame a purpose, and master or try to master these emotions; which makes a fourth kind. Moreover, I believe also, the spirit of love, the spirit of truth, and the spirit of beauty, are Ego-entities."

Of this Mr. Zangwill in his essay writes:

"These Ego-entities, as known to us in sensation, exhaust for Ward and Leibniz the category of existence. But the Ego-entities experienced by us are of many varieties, says Mr. Isbyam, and by no means exhausted in sensation. To James Ward, thoughts, passions, ideas—all the phenomena of the inner life—are psychic states. To Mr. Isbyam they are all equal Ego-entities: spiritual existences of the Platonic kind that operate through the Ego, identify themselves with it, and so render it no less plural than the play of forces manifesting itself as the physical cosmos . . . The most casual glance at all these Ego-entities shows them as of diverse grades or orders. The lower are those manifested in sensation: the higher are those of the Platonic kind. All the intellectual and ethical activities of our inner life are a play of Ego-entities in consciousness."

Students of Theosophy will recognise in many of these *entities* thought forms of good and evil, possessing a very real life of their

own, that enter the minds of individuals from outside and arouse in them emotions and thoughts of a high or low type according to their value. One of the great difficulties of Western philosophers arises from ignorance as to what the mind is, and what it is in our nature that is affected by emotions. Theosophy gives this information, and many are beginning to accept the teachings of Theosophy, so perhaps this difficulty will disappear in the future.

We agree with Mr. Zangwill that the true source of a great part of the reasoned philosophies of Europe is the philosophic thought of ancient India, and this again proves the greatness of India's past civilisation. For does not philosophic thought denote the highest type of human mind? In other ancient lands buried cities are sought to prove their past greatness, but ancient India was not of a materialistic type, and her wonderful systems of philosophy, which have never yet been approached by sages of other lands, stand to-day above all others in proof of the greatness of her past glorious civilisation—and to many as a token of a wonderful resurrection in the near future.

This may appear to be a digression, but this ancient land is still saturated with philosophy and religion and it is difficult to write of philosophy without touching upon India. So no pardon is asked.

L. A.

The Secret of Ana'l Haqq, by Khan Sahib Khaja Khan. (The Hogarth Press, Mount Road, Madras. Price Rs. 2.)

This should prove a most interesting work to students of Sūfi as well as of comparative mysticism. It consists of about 300 sayings of Shayk Ibrahim, who was a native of Nagpur in the Central Provinces. He was, it appears, a "Shuttari Sūfi" or "Ana'l Haqqwala". The latter words mean literally "I am the Truth," which sound so much like the Soham ("I am He") of the Hindū, and are attributed to the Persian saint, Mansur-i-Hallaj, who lived about a thousand years ago in Persia and was done to death by his contemporaries who considered his doctrines contrary to the laws of the Musalmān Shariat. His follower, Shayk Ibrahim also was evidently unorthodox, so much so that some of his sayings have on that account been omitted from the work under notice. Khan Sahib Khaja Khan has translated the sayings from Persian and arranged them into chapters according to the main ideas which they convey. The thoughts of mystics are very largely the same all the world over, whatever their outward garb as

regards language, religion or symbol. Anyone acquainted with them may easily perceive that the translator has performed his task with conscientious accuracy, understanding and sympathy. It would not serve any very useful purpose in this review to go into the doctrines treated in the book. They are expressed with that peculiar felicity which characterises Sufi teachings in general. The sayings, being attempts to penetrate the nature of the Absolute Reality (Dhat-i-Bahat), of the method of its manifestation, of its essential unity with man, and of the means of his spiritual ascension from "the last point in the lowest end up the upward arc" are aphorisms that must be meditated upon before their essence can be grasped. The translator came across these sayings in Hyderabad (Deccan) in 1911. One wonders how many more heaps of such gems lie hidden in the possession of men that know not their value.

N. S. R.

Raja Ram Mohun Roy, His Life, Writings and Speeches. (G. A. Natesan, Madras. Price Rs. 3.)

Leaders of the Brahma Samāj. (G. A. Natesan, Madras. Price Re. 1-8.)

The Brahma Samāj was the earliest of the Indian Renaissance movements of modern times, as the result of the impact of the aggressive western civilisation on the then supine Indian culture. In India any reform movement, to be successful, should naturally express itself through religion and make a spiritual appeal to the people. So the Brahma Samāj started with the rousing of the religious consciousness of the Hindūs, heavily overlaid by the agelong formalisms whose import or purpose had long been forgotten and which therefore were merely choking the national life, back to the life-giving message of the ancient R̥shis of the Upanishads. Raja Ram Mohun Roy was the pioneer in this work and the study of his life and writings show how he was in a sense the prophet of modern India. Deeply learned in oriental literature he was equally at home with that of the contemporary west, of the later eighteenth and early nineteenth centuries, and so his survey of the problems of life show an unmistakable impress of meticulous study as well as breadth of vision and universality. The result was that they carry an intellectual conviction as well as give an idea of the great dynamic influence which they must have exercised on the writer himself in putting his ideas into practice.

The religious ignorance and confusion among the Hindûs at the time was but a part of the social, economic and political disintegration, when many wrongs were inflicted on the weaker classes and even supported in the name of religion and custom. Raja Ram Mohan Roy's efforts were therefore to free the community and the whole nation from all the evils and restrictions that were cramping and hindering its natural growth and expression. Hence his papers on the various subjects are of perennial interest and inspiration, to all lovers of Freedom. His message was faithfully carried out by a band of other Bengalees in various fields of activity. Maharshi Devendra Nath Tagore, the mystic; Keshub Chunder Sen, the fiery and uncompromising reformer; Pratapchandra Mazumdar, the mellifluous preacher; Sashipada Banerji, the cheery humanitarian who called his own troublous life in the cause "a romance of the play of His fingers on the harp of time"; Ananda Mohan Bose, the religious-minded and idealist politician; and Pandit Sivanath Sastri, the scholarly theologian—these are some of the honoured names in the Brahma Samâj, for their arduous labours of self-sacrifice and suffering in its cause. An account of their lives, therefore, is a valuable lesson to everyone with an ideal, as how to live and labour for achieving it.

The Difficulties of Dr. Deguerre, by Walter R. Hadwen, M.D.
(C. W. Daniel Co., London. Price 22s. 6d. net.)

Originally contributed as a serial to *The Abolitionist*, between 1913 and 1918, the articles have been now put into this book-form strongly bound, with various illustrations. As may be guessed the story treats of the horrors of vivisection and serum therapy connected with it. Into the mouths of fictitious characters, representing the laity and the medical profession, the author has put all that can be said for and against vivisection and its practice in modern treatment. Dr. Deguerre is the average doctor brought up on the "orthodoxies" of the modern medical Science, and his "difficulties" are precisely those which every one in the profession meets with if he has open eyes and an open mind, but the majority of the practitioners simply fall in line with the orthodoxies lest they should be ostracised by the high-priests and suffer the concomitant hardships. The whole subject is treated in an easy and non-technical manner, so that the man in the street may know for himself all about the various diseases to which mysterious names are given and new fangled

remedies, prepared out of the most gruesome sufferings on the sub-human groups of animal life, are put in—and all on wrong or false hypothesis and with futile results in the long run. The book is very instructive, but its price will stand in the way of its wider—and may we say, necessary—reading by the public.

S.

John Bull, Mystic, by Judex. (Walter Gandy, London. Price 6s. 6d.)

This is a surprising and entertaining little volume, being a collection of weird happenings recorded in the English Newspapers of recent years, up to June 1926. There is little attempt at selection or arrangement, but it is interesting to read, and provides striking testimony to the change of attitude undergone by the man in the street towards the super-physical. It has taken three hundred years to convince hard-headed England of the truth of a saying of her greatest son, quoted here opposite the title-page:

“There are more things in heaven and earth, Horatio Bottomley, (John Bull) than are dreamt of in your philosophy.”

A popular group of stories centre round the spectre of Queen Bess (of hypothetical “goodness”), who certainly died with a guilty secret on her conscience, if ever woman did so. Windsor Castle has long boasted two ghosts, Henry VIII and his red-haired daughter, and recent appearances of the latter, to such unimaginative people as sceptics, seem well-authenticated and recorded since the year 1897.

Gruesome light is thrown on certain occult practices of the black variety in the account of evidence produced in a Scotch Court where three young men were charged with cruelty to a horse. They were members, it seems, of a mysterious cult called. “The Horseman’s Word,” claiming to impart to its initiates complete mastery over horses, and an essential part of the ritual consists of fastening a running noose round the lower jaw of a Clydesdale mare and buckling up one fore-leg. No women are admitted and an oath pledges members “All to conceal and never reveal” its secrets.

Judex is to be congratulated on the judicial fairness and tolerant common-sense of this extract on J. Krishnamurti and the Order of the Star in the East, partly defending these from another contributor to the press, but abstaining from controversy. With extreme moderation and good taste he points to the lack of adequate

knowledge on the part of Krishnaji's assailant, directs him and others to the Order itself for that knowledge, and quotes from a personal letter received from a visitor to Ommen, giving a word-picture of the Gospel of Happiness and its exponent.

To conclude, let us take an extract of quite opposite quality, showing a delightful humour which the occultist will be the first to enjoy. Beachcomber, of *The Daily Express* fame, imagines the complications that will ensue when Reincarnation becomes an accepted commonplace, and sketches a dinner-conversation:

Hostess: Mr. Beachcomber, I want to introduce you to Mrs. Rubble, whom you strangled about six hundred years ago.

Myself: Rubble, Rubble? Can't recollect the name.

Hostess: Oh, she was an Italian merchant's wife then. It was rather after my time. Perhaps you remember my husband?

Myself: Didn't we meet at Hastings?

Husband: Rather! I fought next to you. Old Harold got a badly in the neck, didn't he?

Myself: In the eye, rather. What's become of him now?

Husband: Oh, he was something or other in the Church, and then he was a French baron, a Chinese philosopher, a minstrel and several other things in succession.

Myself: Is he here to-night?

Husband: No fear! He is a dock-labourer now. But you remember Taillefer, the fellow who tossed his sword up and sang about Roland? Well, he's over there. He's on the Stock Exchange, and loathes being reminded of all that business.

Myself: One moment, I'll rejoin you soon. I've just caught sight of Morrison—you know, he was Adam. Tells awfully interesting yours.

Husband: A vegetarian, isn't he?

Myself: Not he. He's got a kind of complex about fruit . . . Won't look at the stuff—calls it racial memory.

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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CONTENTS

	PAGE
On the Watch-Tower	647
Towards Fulfilment. THE RT. REV. J. A. MAZEL	655
Commerce. PHILALETHEIAN	662
The Ruby (Poem). DOROTHY M. CODD	670
Dividing the Inheritance: A Lay Sermon. DAVID W. MILLER	671
Aliens. SATURNIAN	675
Whither Goest Thou? THE LADY EMILY LUTYENS	679
The Way of Attainment in Druidism. D. JEFFREY WILLIAMS	683
Foul Diseases and Impure Cures. A. F. KNUDSEN	699
The Self as Distinguished from the Body. P. SANKUNNI MENON, B.A.	705
In all the World He Comes (Poem). M. E. R.	719
The Happy Valley of the East. MARGARET E. COUSINS, B. MUS.	721
Love is Safe (Poem). MAE BALDWIN HARDEN	728
The Art Section:	
Nô: The Yoga Drama of Japan. WILLOWDEAN CHAT- TERSON HANDY	729
Seeds of Internationality. M. R.	743
An Interview with Mr. J. Krishnamurti	746
International Co-Operative Women's Guild. A. H. E.	748
The World University in Spain. A. DE LA PEÑA GIL	749
The Theosophical Field. M.	750
Correspondence	753
Reviews	755
Book Notices. S. W.	762
Books Received. Our Exchanges	764
Supplement	xxi

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- THE MESSENGER.
 NEWS AND NOTES.
 THEOSOPHY IN INDIA.
 THEOSOPHY IN AUSTRALIA.
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 DE THEOSOFIE IN NEW ZEALAND.
 THEOSOPHY IN NEW ZEALAND.
 BULLETIN THEOSOPHIQUE.
 GNOSI.
 THEOSOPHISCHES STREBEN.
 REVISTA TEOSOFICA.
 TEOSOFIA.
 TEOSOFI.
 VESTNIK. * This T. S. is outside Russia.
 THEOSOPHY IN SOUTH AFRICA
 NEWS AND NOTES.
 BULLETIN THEOSOPHIQUE.
 BULLETIN THEOSOPHIQUE BELGE.
 THEOSOFIE IN NED. INDIE.
 THE MESSAGE OF THEOSOPHY.
 THEOSOPHISCHES STREBEN.
 NORSK TEOSOFISK TIDSKRIFT.
 THEOSOPHIA.
 THEOSOPHY IN IRELAND.
 EL MEXICO TEOSOFICO.
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 NEWS AND NOTES.
 PRZEGLAD TEOSOFICZNY.
 THEOSOFIA EN EL URUGUAY.
 HERALDO TEOSOFICO.
 STIRI NI INBENALI.
 THE CHINESE THEOSOPHICAL NEWS.

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes :

"London's first Fellowship of Faiths" is announced at a meeting in the well-known City Temple, where "Peace and Brotherhood, as taught by seven living World Religions" are to be proclaimed. Addresses, each of ten minutes, will be delivered by representatives of the religions. A Buddhist of Ceylon, a Christian of America, a Confucian of China, a Hindû of India, a Jew, two Musalmâns and a Theosophist are the speakers. Mr. Charles F. Weller who, with his wife, started the admirable League of Neighbours has, with Mr. Kedarnath Das Gupta, organised a London Committee, and may be reached at 59 Egerton Gardens, London, S.W. 3. Since our Jubilee Convention in 1925, at Adyar, where we began each day by a joint "Act of Worship," the habit of such "common prayers" has grown among our members, and I am very glad to represent the Theosophical Society at the above gathering. At the Convention of English Theosophists last month in London, one of the meetings began with such a recital. Dr. Wei Chang Che'n, the Chinese representative, sends a message, as he is not able to be present in person.

*
* *

The Fellowship of Faiths, it is said,

brings together, in a spirit of mutual appreciation, the adherents of various religions and promotes Spiritual Unity by emphasising those spiritual fundamentals in which all great faiths agree.

All of us will welcome this declaration, as this is the work which has been steadily carried out by the Theosophical Society, and we welcome joyously a fellow-worker in this field. I like very much the note struck of the "Appreciation" of the merits of a religion by those who do not belong to it. The following is very well put :

Appreciation is the New Bridge across those dangerous Chasms of Prejudice—Religion, Race, Colour, Possessions and Distinctions of Class or Culture.

Toleration is not enough. Toleration merely permits an alien to live—on the opposite side of the chasm.

Appreciation, bridging the chasm, leaps to the neighbour's side, saying: "Teach me to co-operate with the contributions that you are making to our common life."

During twelve months, no less than 253 meetings have been held, we are told, with an attendance of about 38,515 persons, in New York, Boston, and Elizabeth (New Jersey);

In Jewish synagogues, "Tributes to Christianity," by adherents of Nine Other Faiths.

In Christian Churches, "Tributes to Judaism," by followers of Nine Non-Jewish Creeds.

Tributes to Buddhism, to the Religions of China, to Hindûism, to the Roman Catholic Faith, each in a conservative Protestant Christian Church, by neighbours of Other Religions.

Peace and Brotherhood discussed by Bahai, Buddhist, Christian (Protestant and Roman Catholic), Confucian, Ethical Culture, Friends (Quakers), Greek Orthodox, Hindû, Jew, Muhammadan (Islam), New Thought, Theosophist and other faiths.

Hearty congratulations to these true human "Neighbours".

* * *

I see that an American visitor to India has written on some of the blots on Indian civilisation. We cannot complain so long as we do not remove them. But Britain, which is so proud of its civilisation has also many blots, such as 13,000

houses in Glasgow, that have been condemned as unfit for human habitation, are still inhabited by human beings, 66 per cent of the inhabitants of Glasgow live in one or two roomed "houses". And Glasgow spends £3,000,000 per annum on hospitals, infirmaries, etc., to cure diseases caused by such conditions. Similar conditions have lately been found—not for the first time—in Westminster, London, close to the most luxurious dwellings.

* * *

Any who remember the shocking epithets showered on my old and dear friend Charles Bradlaugh and myself, because we re-published Dr. Knowlton's pamphlet (published in 1833) on birth-control, may be surprised to read the following paragraph from the scientific journal *Nature* (July 16, 1927):

Fifty years ago a significant event occurred in the history of the human race, whether regarded from the biological or the sociological point of view—the trial of Charles Bradlaugh and Mrs. Annie Besant for re-publishing Dr. Charles Knowlton's pamphlet *Fruits of Philosophy*, in which principles and methods of what is now called birth-control were described. From that trial sprang the neo-Malthusian or birth-control movement; the Malthusian League having been formed on July 26, 1877, followed by leagues in Holland, Germany, France, and several other European countries, and culminating in the American movement pioneered by Dr. W. J. Robinson and Mrs. Margaret Sanger. The interest evoked by the trial was so great that hundreds of thousands of copies and translations of the Knowlton pamphlet, of Dr. George Drysdale's *Elements of Social Science*, and other booklets were sold within the next few years, and the birth-rate of England and several other countries, which had been rising before the trial, showed a more or less strong downward tendency from that year. Man had already begun to apply science to master most of the external forces of Nature, but he was still subject to the law of the struggle for existence due to excessive reproduction; and the year 1877 opened up a new era of man's control over his own destiny by the substitution of rational for natural selection. The Malthusian League will celebrate the jubilee of the Knowlton trial and of its own formation by a dinner at the Holborn Restaurant on July 26, at which Prof. J. M. Keynes will preside, and the speakers will be Dr. Annie Besant, Mr. H. G. Wells, Dr. C. V. Drysdale, and Mr. J. Sumner. Particulars can be obtained from the Secretary of the League, 120 Victoria Street, S. W. 1.

When I closed my address to the jury with the words:
 "History will say to us, 'Well done,' whatever your verdict

may be," I did not expect them to be realised during my lifetime. My fellow-warrior passed away before the justification came; but that noblest of men did not seek for recognition; all he cared for was to serve the people. On July 26, a large hall in the Holborn Restaurant was crowded at a dinner given to celebrate the foundation of the Malthusian League.

* * *

The newspapers over here seem to be much surprised that I should be so busy at my present age. Here is a specimen paragraph from an evening London paper, *The Star*:

A JUBILEE FUNCTION

Dr. Annie Besant is to be the guest of honour at a dinner to be given at the Holborn Restaurant next Tuesday in celebration of the Fiftieth Anniversary of the famous trial in which she and Charles Bradlaugh, the famous M.P., were prosecuted for republishing Dr. Charles Knowlton's pamphlet, *The Fruits of Philosophy*. One of the results of the trial was the formation of the Malthusian League, of the original group of which Mrs. Besant is the only survivor.

Professor J. M. Keynes is to preside at the gathering, and the speakers will include Mr. H. G. Wells, Dr. C. V. Drysdale, and Mr. J. Sumner.

This will make the third function in which Dr. Annie Besant, who is an octogenarian, takes a prominent part in a week. The others being the India Commonwealth League reception (at which she was the guest of honour) at the Caxton Hall on Monday, and the Fellowship of Faiths meeting to-morrow.

I decline to fall into the error that I should be laid up in lavender merely because I have nearly completed eighty years in this body. I will drop it and assume another when it is worn-out but, meanwhile, why should I not go on working?

* * *

An American traveller, Miss Katharine Mayo, has published as the result of her tour, a remarkably wicked book, slandering the whole Indian people. It has been bought up with extraordinary avidity, as such books are apt to be, gratifying the pride of the Nation which rules India, as well as the pride in the supposed superiority of white races over coloured. It is naturally praised in the most exaggerated way

in English papers, as when *The New Statesman*—notorious for its haughty tone towards Indians—writes of it as “one of the most powerful defences of the British *rāj* that has ever been written”. It is as though one described the Westminster slums as the results of democratical rule in Britain. Some one who signs himself “47 years in India” wrote to *The Westminster Gazette*:

INDIAN CHILD MARRIAGE

SIR,—Your article, “Child Marriage in India,” is, permit me to say, unfair to the Indians. It is precisely as if an Indian were to select the most appalling evils of our civilisation. There is a bright side to the picture. Child marriage or not, there are no old maids or spinsters; animal sacrifice notwithstanding, India does not slaughter animals for food at the rate of a score for each tick of the clock. If Miss Mayo would read *India, Bond or Free?* by Annie Besant, or *The Hindū Point of View*, by Professor Radakrishnan, it might possibly open her eyes.

I have spent in India the greater part of my time since 1893, living as an Indian, welcomed in their homes as though I were one of their own people, and I have never come across the horrors she describes. I have myself worked against child-marriage, with the help and support of large numbers of Indians, men and women; everyone knows that the “first marriage” among Hindūs is only a betrothal—though if the boy dies, it makes the young wife a widow—and the girl-wife remains in her parents’ house until the “second marriage” takes place. I have received an advance copy of this book, and on opening it I found that the very first division of Part I called for some unexplained reason “The ‘Bus’ to Mandalay,” is devoted to a revolting description of the Kali Ghāt Temple. Miss Mayo is conducted through it by a “Brahman friend,” clad in “his white petticoat-trousers and his white toga, the usual Bengāli costume”. The last words show that the Brāhmaṇa wore the dhoṭi and shawl, but the description reveals the underlying motive of the book, to make ridiculous one of the most graceful and decent costumes ever invented by men. I do not know how far the revolting description of

the sacrifices offered there is accurate, since I have never visited a Kālī Temple in which blood-sacrifices are offered; I am told that all who go have blood smeared on their forehead, and I would no more submit to that outrage than I would sing in a Christian Church of being "washed in the blood of the Lamb". Naturally Miss Mayo does not mention—perhaps she did not know—that masses of the worshippers of Kālī never take part in any blood-sacrifice, and that while such sacrifices go on under British rule, the Indian woman-Regent of Travancore abolished them in the State she rules. Similarly when an attempt was made in the Indian Council to raise the age of consent (before the reforms of 1919) it was frustrated by the British Government. That has been the obstacle to reform, as it was the obstacle to free and compulsory education. That has only been passed, over nearly the whole of India, by the reformed Legislatures. We must look to Indians for the abolition of blood-sacrifices. So long as foreign meat-eaters rule and have their ghastly slaughter-houses, how can we expect them to legislate against these cruelties of the Left-Hand Path?

* * *

The book becomes more and more slanderous as it proceeds. The writer seems to have merely sought for filth. Does she imagine that if her presentation were an accurate picture of Hindū civilisation that Hindūism could have produced a civilisation in India dating from the sinking of the Island of Poseidonus, some 9,000 years before the Christian era? It would have been smothered in its own putrefaction. But India has a future even greater than her marvellous past.

* * *

The modern treatment of the aborigines in India, those who form the outcastes, has been hard in its exclusiveness, and I do not wonder when I see that an old and disregarded warning of my own, spoken when I first went to India in 1893, is being realised. I warned the castes that if they did not give

better treatment to the outcastes, the latter would turn from Hinduism to Christianity. I read in an English paper a sermon given in Brighton by an Indian Christian Bishop—the Bishop of Dornakal—who stated that in the first 20 years of missionary work in India, only six families, Brāhmaṇas, had been converted. But during the last 60 years, 150,000 converts had been made in his own diocese, “outcastes very largely”. They come crowding in, ostracised as they are by the “orthodox” Hinḍūs, the natural result of the treatment they have experienced at the hands of the castes.

* * *

The following comes from an American paper, the *Los Angeles News* of July 7:

ON ROAD AT LAST

Is this a new world we're living in? It begins to look so.

Item No. 1—Ambassador Herrick has arrived back home from France bearing proposals for a permanent treaty of peace.

Item No. 2—It seems probable that out of the conflicting national claims at the arms limitation conference will come some reduction in war-craft construction.

Item No. 3—A political election takes place in Ireland. One faction refuses to swear allegiance to the King, but instead of swinging shillalabs over it both sides, go to church and, shoulder to shoulder, kneel down in prayer. Upon their appearance on the street they are cheered by the bystanders.

All these things indicate that at least people are THINKING TOWARD PEACE.

They are thinking harder and more effectively than ever before in history.

When enough people want war abolished, it will be abolished. That will make this old world a new one.

We may not be there yet, but we seem to be on the way.

And we shall reach our goal the more rapidly as Devas and men co-operate more and more. The chief use of religious ceremonies is to bring about this increasing co-operation, and as the Seventh Ray is now coming into its period of domination, we act wisely in working with Nature and taking advantage of the opportunities she places in our way.

* * *

Mr. Sidney Ransom, Acting General Secretary for the T.S. in South Africa, writes to me that during the year, July 1, 1926 to June 30, 1927, 117 new members have joined the National Society. Of these only six are unattached, the remaining 111 having joined Lodges. The Johannesburg Lodge has received the highest number, 26. This is decidedly encouraging. Moreover, it is specially important that Theosophy should spread in South Africa, as it would help greatly to harmonise the relations between South Africans and Indians. The time is also very favorable, as the Rt. Hon. Mr. V. S. Srinivasa Sastri has been appointed High Commissioner in South Africa.

* * *

The T.S. in Cuba is making good progress. A sign of practical enthusiasm is shown in the cable sending me news of its Convention, for it mentions the fact that the annual dues were raised "fifty per cent to intensify propaganda". Another pleasant telegram, this time from Ireland, conveyed the news that Masonic Lodges were started this month (July) "joyfully and successfully" in Dublin and in Belfast. They are the first Co-Masonic Lodges in Ireland. A letter from the 14th Marathi Theosophical Federation, sending good wishes to Krishnaji and myself,

also expresses its sense of firm and full confidence in their leadership in undertaking new activities in the service of humanity and of the world.

This is a very kindly and significant thought.

* * *

(Received later)

A very interesting meeting was held in London, at the City Temple, in connection with the American movement for the "Fellowship of Faiths". Six world religions were represented, and I was invited, the seventh, to represent the Theosophical Society. The great building was crowded, and an overflow meeting was held in a hall belonging to the Temple, forming part of its basement. It is a sign of the times

that such meetings should be held, replacing the strife which was formed in days which some of us can remember. Some of the London newspapers seem to be rather surprised.

We are hoping and expecting to welcome the President of the Theosophical Society in October (in either the third or the fourth week), at Adyar.

* * *

We received the following notice of the probable outline of the movements of Bishop and Mrs. Arundale for the next few months.

- August 17th, 1927: Leave Southampton, White Star s.s. *Olympic*, for New York.
 In the United States of America till
- November 19th: When we embark on s.s. *Olympic* for Southampton, arriving about the 25th.
- December 1st: Leave London by P. & O. *Express* for Marseilles, where we embark on
- December 2nd: For Bombay by the P. & O. s.s. *Kaisar-i-Hind*.
- December 16th: Reach Bombay and proceed to Madras for the International Convention.
- January 29th, 1928: Embark on Orient Line s.s. *Otranto* at Colombo for Australia.
- April: About the third week—embark on Orient Line s.s. *Orama* for Europe.

This programme is as at present arranged, but our programmes are unusually susceptible to alteration.

* * *

THE UNITED STATES OF EUROPE

The President of the Theosophical Society, lecturing in London recently, appealed for a Federation of the European Nations, in other words for a United States of Europe. She sees in the United States of America a unique example of a Federation of States which is on the way to renounce war and it, in that case, might well form a pattern for Europe also. Mr. Phillip Snowden, Chancellor of the Exchequer of the late

Labour Cabinet in England, visualises the same ideal, and also offers a practical means for achieving it, in an article, "High Finance—World Peace". He also instances the financial system of America which "divides America into 12 economic units and *disregards State boundaries*, these units being controlled by a Federal Reserve Board on which each unit is represented". The same might as well be the model for the economic structure for the new Europe. The interlocking and inter-dependence of financial interests of the several Nations, Mr. Snowden thinks, may act as a great deterrent of war and waste of National resources on preparations for war.

* * *

At the Silver Jubilee of the accession to the throne of the Mahārāja of Mysore held on August 8th and following days, H. H. gave a very inspiring reply to an address offered to him by his subjects from which we give the following quotation:

It is my earnest desire that this spirit of brotherhood should be extended to the continuous improvement of the conditions of those who are less fortunate than ourselves, remembering that all the communities alike are members of my people and children of our country.

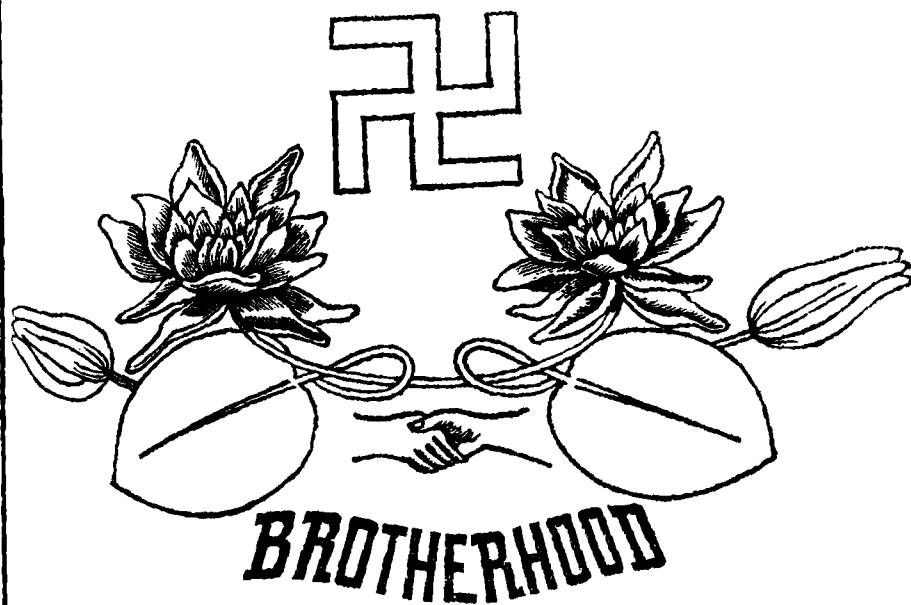
I pray that a similar spirit may extend itself to the dumb creation, and that we may see animals, and especially those we hold sacred, treated with ever-increasing consideration for the feelings which they cannot express.

And I appeal specially to the rising generation to hold before themselves always the ideal of brotherhood and of good citizenship, so that when they come to fill our places, they may continue in all good ways to advance and increase the welfare of our beloved Motherland.

Finally, I send my loving greetings to each one of my dear people, with a heart full of solicitude for their happiness. With unceasing effort I shall, while life lasts, endeavour to promote their welfare and prosperity, and I pray that God may give me light and strength to achieve this the supreme object of my life and rule.

* * *

The Silver Jubilee of the Co-Masonic Order in England will be celebrated in London on September 26th.



TOWARDS FULFILMENT¹

By THE RT. REV. J. A. MAZEL

RECENTLY a book came into my hands, which gave me so much joy, that I should like to try and share this with others. The book is *The Cloud upon the Sanctuary* by Karl von Eckartshausen,² and I shall begin by freely quoting from it.

The author writes :

. . . That illuminated Community of God which is scattered throughout the world, but is governed by one truth and united by one spirit. This community of light has existed since the first day of the world's creation, and its duration will be to the end of time. It is the society of those elect who know the Light in the Darkness and separate what is pure therein.

¹ A condensed report of a Lecture.

² Translated from the German by Isabelle de Steiger.

This community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of God and of nature are preserved therein for the children of light. Perfect knowledge of God, of nature and of humanity are the objects of instruction in this school . . . It is the most hidden of communities, yet it possesses members gathered from many orders; of such is this School. From all time there has been an exterior school based on the interior one, of which it is but the outer expression. From all time therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was called the interior Sanctuary or Church.

Hence this Sanctuary, composed of scattered members, but knit by the bonds of perfect unity and love, has been occupied from the earliest ages in building the Grand Temple to the regeneration of humanity . . .

This interior community of light is the reunion of all those capable of receiving light and elect thereto, it is known as the *Communion of Saints* . . . it alone . . . is in the possession of the science of the Saints. By it the agents of God were formed in every age, passing from the interior to the exterior, and communicating spirit and life to the dead letter . . .

This school of wisdom has been for ever most secretly hidden from the world . . .

By this school were developed the germs of all the sublime sciences, which were next received by external schools, were then clothed in other forms, and in fine sometimes degenerated therein . . .

All men are called, the called may be chosen, if they become ripe for entrance.

Anyone can look for the entrance, and any man who is within can teach another to seek for it; but only he who is ripe can arrive inside.

He who is ripe is joined to the chain, perhaps often where he thought least likely, and at a point of which he knew nothing himself . . .

Religion and the Mysteries go hand in hand to lead our brethren to truth; both have for object the reversing and renewing of our natures; both have for their end the rebuilding of a temple whereas Wisdom dwells with Love, or God with man.

It is, therefore, with these views, which accord exactly with ours that you will compare religion, and the mysteries of the holy schools of wisdom, to loving sisters who have watched, hand in hand, over the good of mankind since the necessity of our birth . . .

We are approaching the period of light, and the reign of wisdom and love—that of God, Who is the source of light. Brothers of light, there is but one religion, whose simple truth spreads in all religions, as in branches, returning through multiplicity into the unity of the tree.

Sons of truth, there is but one Order, but one Brotherhood, but one association of men who are agreed in the sole object of acquiring light. From this centre misunderstanding has brought forth innumerable orders, but all will return, from the multiplicity of opinions, to the only truth and to the true Order—the association of those who are able to receive the light, the *Community of the Elect*.

Morning follows night, the sun rises, and all moves on to full midday, where shadows disappear in the vertical splendour. The letter of truth must exist in the first place; then comes the practical explanation, then the truth itself; it is only thereafter that the Spirit of Truth can descend which testifies to truth, and sets the seals closing the light . . .

Until the present time the inner sanctuary has been separated from the Temple, and the Temple beset with those who belong only to the precincts; but the day is coming when the Innermost will be re-united with the Temple, in order that those who are in the Temple can influence those who are in the outer courts, so that the outer may pass in.

My best blessing upon you, O my brothers, if you understand these great truths. The recovery of *the triple word* and of its power will be your reward. Your happiness will be in helping to re-unite man with man, with nature and with God, which is the real work of every craftsman who has not *rejected the Corner-Stone*.

Now we have fulfilled our trust; we have announced the approach of high noon, and the joining of the inner Sanctuary with the Temple; we leave the rest to your own free will.

These teachings were given out by von Eckartshausen not later than at the end of the eighteenth or the beginning of the nineteenth century, and yet for us as Theosophists, they are so living that, remembering how long ago they were printed, on reading his book one experiences glad surprise following glad surprise.

If we notice the difference in the attitude of the people of his day and those of the present time with regard to such truths, as are quoted in this article, we may say that it augurs well

that, whereas in the beginning of the nineteenth century there could have been but a few amongst the Occidentals acquainted with these truths—and of these, fewer still could have understood them—these few have now grown into several thousands, thanks, for the greatest part, to the work of the Theosophical Society. And if, futhermore, we see what has happened within the ranks of the Society, we have still more reason for rejoicing.

Much of that which von Eckartshausen announced has been fulfilled.

Thousands now know of the existence of that "One Order," that "One Brotherhood," and know that we shall all one day enter the "One Truth" and the "Real Order," the "Society of the Elect"—the Great White Lodge.

Thanks to the fact that the "Letter of Truth" has not been altogether lost¹ it became possible for our great leaders, building upon that foundation, to give "the practical explanation" which was soon followed by the "Truth itself" and through which, greatly owing to the work of some of the movements which originated within the Theosophical Society, much more has been told than has been found possible to give out for many centuries past. Only recently is it that more fully "the Spirit of Truth can descend which testifies to truth".

In those movements the "desire" and the "aim," the "office" existed "to revivify the dead letter and to spiritualise the symbols, turning the passive into the active and death into life" supported by "His spirit of Light, Who is Wisdom, Love and the Light of the world".

"The Temple" is now no longer "beset with those who belong only to the precincts," but the day has come

¹ Let us never forget that we owe great thanks to those who, without perhaps knowing it, have, nevertheless, in the course of the centuries, faithfully assisted in the Church and the Temple to preserve this "Letter of Truth".

"when the Innermost" is, at least partially, "re-united with the Temple, in order that" some "who are in the Temple can influence those who are in the outer courts, so that the outer may pass in".

For there is nowadays in our Society many a one "capable of receiving light and elect thereto," who entered because he was "ripe," "often where he thought least likely, and at a point of which he knew nothing himself". And the number of such is constantly increasing.

There are many amongst us who "seek for it," who endeavour "to become ripe".

There are still more among us who, having understood that "religion and the Mysteries go hand in hand to lead our brethren to truth," have joined and are now working with all their heart, with all their soul, with all their mind and with all their strength, in the movements which are aiming at revivifying religion and the Mysteries in a purified form.

All this has become possible, especially during the later years—and this is also a cause for rejoicing—through the greater freedom from bondage to form which has gradually become manifest in the work of the members of the Theosophical Society.

It is to a large extent through doing work in the movements originating from within the Theosophical Society that we have learnt—that we are busy learning—to transcend form and to become consciously masters of form. We are no longer *bound* by it, we *choose* forms because of their intrinsic qualities, because of what can be *done by means of them* for the uplifting of humanity.

There is less room for dogmatism, at least not with our free workers who are conscious of what they are doing, and we certainly think more independently than we ever did before.

This, at least, is being encouraged in all our activities, including the movements mentioned above, as can be seen for instance from the "General Information" in the beginning of the Liturgy of the Liberal Catholic Church :

It permits to its members freedom of interpretation of the Scriptures, the Creeds and the Liturgy. Regarding the mind as one of the great avenues to spiritual apprehension, it encourages among its adherents the freest play of scientific or philosophic thought.

It is precisely through the inauguration of the additional movements that many of our members have been forced to use their discrimination in order to be able to choose to which of these they should apply their energies, and this has caused them to think more clearly and independently than before.

The multiplicity of these activities which have arisen around the Theosophical Society, as so many facets to this disseminator of Truth, has largely averted the danger of sectarianism, prejudice and orthodoxy.

We have come into touch with so many and diverse ideas, whose right of existence we must acknowledge, that we have been forced to become more tolerant than before. There is now still less room in the Theosophical Society for a narrow, and never intended, dogmatism.

We less than ever exclude anything because it bears a strange label, we are less than ever bound by a title, we have become more broad-minded and we have acquired a larger sense of appreciation. We less than ever exclude anything because our literature has not yet put its seal upon it, thereby stamping it as an acknowledged Theosophical subject. We are free to make our own choice. We are, at present, still more impatient than before of people who merely repeat what others have said, of people who are full of mere book learning. We desire to think for ourselves. In the present time we are certainly more extensively *doers*—

the great impulse which was originally given to the Society has multiplied itself over tenfold during the latter years. We are giving our time and our energies more joyfully than ever before.

We may congratulate ourselves with the direction in which we have been marching. May we continue to proceed in this manner with confidence, with courage and especially with great love for Those Who have enabled us to take part, for however small a fraction, in Their Work.

J. A. Mazel

COMMERCE

By PHILALETHEIAN

THE PLACE OF COMMERCE IN COMMUNAL LIFE

COMMERCE is a function of communal life. The purpose of that life is the evolving of increasing powers of virtue, understanding and art.

The function of commerce is to provide and distribute the necessary food, clothing, shelter, ornaments and utensils for the convenience of our physical life with the minimum of effort and the maximum of utility and beauty, at the same time offering scope as a field of evolution for the development of their faculties to those engaged in it.

Business which is conducted in harmony with these purposes of life will prosper, provided the personnel is able and willing. If a business is based on selfishness it will eventually collapse however phenomenal may be its apparent success.

THE MAIN FUNCTIONAL ORGANS OF A BUSINESS

Business activity naturally divides itself into departments of which the main divisions are:

1. Finance—getting the money-capital and applying the profits.
2. Personnel—engaging the staff.
3. Equipment—getting the means of working.

4. Buying—getting the materials.
5. Production—making the goods.
6. Research—improving the goods and creating innovations.
7. Costing—calculating the prices.
8. Selling—getting the orders.
9. Accounting—recording the transactions.

FINANCE

Money is the medium of exchange of physical property and labour. Commercial wealth results from the alignment of financial success (monetarily profitable exchange) with spiritual wealth by dedication to the law of true economics—mutual real gain by exchange. Pseudo-wealth may result from selfish financial manipulation.

Capital may be owned and profits received by a nation, a municipality, a producing group, a purchasing group, or money-lenders as such. Profit is the principle of growth and expansion working in finance and commerce. Financial profit may be spent, dissipated, exchanged for existing commercial wealth, or converted into further commercial wealth by being wisely applied to commercial progress.

THE IMPORTANCE OF PERSONNEL

A business is run by a living organism of men and women, interdependent in function, each unit necessary for the proper working of the corporate body.

The well-being of the whole depends on the well-being of every unit. A weakness in any unit of the staff reflects itself in inefficient work, the consequences of which are detrimental to the service rendered and react on the whole concern. It follows from this that the most essential factor in a business is the personnel. Every post should be filled by a person

who is fitted for that post, whose natural abilities find their full expression in that channel and type of work, and whose abilities are at a sufficiently advanced stage of unfoldment to enable him to perform the duties adequately and successfully.

Furthermore, it requires that every member of the corporate body should realise the dependence of the whole on him, the benefit or hurt to the whole of his work; and conversely, the reaction on him of the beneficial or detrimental consequences which must inevitably flow according to whether his activity is wise, foolish or inadequate.

THE GENERAL QUALITIES REQUIRED IN COMMERCE

The faculties which are most needed in business life are:

1. Stability of character—loyalty.
2. Clarity of vision—mental proportion and penetration.
3. Thoroughness.
4. Unfettered and trained thought—imagination.
5. Idealism.
6. Nimbleness—gumption.
7. Decisiveness—initiative.

DECISION, UNDERSTANDING AND WORK

Every member of the staff, from the directorate downwards, needs these three powers in varying degree and mode.

The successful employee will understand his work and his problems and the relation of his work to the Company's activities as a whole. Understanding the problems, he will be able to decide on his particular line of action. Following the decision, he will plan and perform. For the Managing Director at least an understanding of group-working and the potentialities of the temperamental characteristics of his staff, such as can only be acquired by intuition, is essential to weld his working-body into a harmonious whole.

Commerce is necessarily a corporate working. Hence the value of Masonry as the business man's religion.

TRUST

In every transaction between men, trust is either being created or destroyed.

In Commerce this applies to the relation of the worker with those to whom he sells, and those from whom he buys, and those whom he employs, and those by whom he is employed. Every obligation honourably discharged is a strengthening of the corporate body, an alignment of the living stones of the Temple.

THE DIRECTORATE

The success or failure of a business is largely dependent upon the character and ability of the Directors, and particularly, and mainly of the Managing Director (s).

The Directors decide the broad policy of the Company. The Managing Director applies it. He is responsible for the selection of the men who form the working body of the Company.

He must have power to elaborate the Directors' intentions into definite schemes and to delegate those schemes to his lieutenants.

He must be able to judge the capabilities of men and be free from preferences of personal favour in order to select the right men to be his lieutenants.

He must be able to conserve his time, make wise decisions rapidly and always be willing to listen to his lieutenants' problems and give them guidance and direction. Particularly does he need the faculty of preserving the balance between departments and co-ordinating their activities into a healthy and proportionate whole.

He needs, too, the ability to spend money productively, that is, to be economical, not parsimonious, not extravagant.

THE MANAGEMENT

The Managers chosen by the Managing Director must be able to execute and further elaborate the schemes of their chief: to refer to him for guidance when in doubt, and to be self-reliant enough, rarely to be in doubt.

They must have special aptitude and knowledge for their particular sphere and the ability to select wisely the staff necessary in their departments.

EQUIPMENT

Here the importance of personnel is obvious. The selection of the right and best equipment for the purpose in hand, and the arrangement of it in the most convenient working order depend upon the judgment and organising skill of the one in charge, and his or her weaknesses and deficiencies clearly hamper the efficient working of the business to the detriment of those concerned.

BUYING

The position of the buyer particularly calls for reliability, idealism and technical knowledge of the products required.

Reliability—because in a transaction between one man and another, or one firm and another, the building of trustworthiness is the insurance against fraud and secures ease of working. The buyer has not only to be trustworthy himself for payment of accounts when due, but also to call forth the trustworthiness of others with whom he is dealing, by expecting a square deal and by closely defining what he expects until reliability has been proven.

Idealism—because whilst he must buy in the cheapest legitimate market, he needs the strength to refuse to buy inferior products and from sources where sweated labour is known to be employed.

Technical knowledge—because however high his character, if he is not familiar with the goods he is handling he cannot buy with proper discrimination.

PRODUCTION

Care for the maintenance of the standard of quality and finish, flexibility of organisation to meet demands quickly, and imagination and initiative to look for improvements and to deal with emergencies are outstanding necessities in this department.

RESEARCH

Commerce cannot stand still. Public taste is not monotonous, it demands variety. Increasing knowledge brings opportunities for improvement. Commercial undertakings must ever be bringing out something new. There must be the imagination and contact with the trend of public taste to foresee what type of article will find public favour in the immediate future, and to devise the necessary modifications and introduce improvements.

COSTINGS

Thoroughness is essential here. Inaccurate costings may lose business on the one hand, or lose money on the other.

With precision there is needed also an awareness of the fluidic nature of costs resultant from the variability of many of the factors under different circumstances. Hard and fast

costing is liable to lose profitable business in competitive commerce. There must be a margin of "play" to adjust principles to expediency in particular cases—but the margin must be limited.

SELLING

The method of selling will vary considerably according to whether production is speculative or by requisition.

If goods are supplied according to the requirements of the community, selling, as an assertive function, disappears into service according to need. The commercial system then exists to supply what is needed.

In competitive commerce where goods are produced speculatively, selling consists in convincing intermediate traders and the public that they want that which the particular salesman has to offer, by propounding the advantages of the product and as far as possible stimulating the desire for possession over and above the usual demand.

Speculative commerce is wasteful and uneconomical. It approximates to sound commerce in so far as it aims to serve the needs of the community. In so far as by keen foresight it economically supplies that need it will become stable and secure.

SECURING ORDERS

In socialised commerce, orders are received according to the fall of stocks in the stores which supply the needs of the community.

In competitive commerce, orders are secured according to the enthusiasm and astuteness of an organisation of salesmen, energised, enthused and supplied with literature and arguments by a Sales Manager.

ADVERTISING

Advertising is the means by which the public are advised of what is available for them to purchase.

In competitive commerce it is also a means whereby they are induced to buy.

In socialised commerce it hardly need consist of anything more than catalogues supplemented as improvements, innovations and new varieties that are produced.

STOCK AND DESPATCH

The needs of the community must be served rapidly and efficiently. To do this, well-balanced stocks are essential. To control stocks is easy when the demand is regularised according to need, but problematical when trade is speculative and orders depend upon stunts and the stampeding of public fancy.

ACCOUNTING

Complete financial records are needed and accounting is a training ground in precision. Statistical records, analytical and composite, also fall naturally under this division.

CORRESPONDENCE

Enquiries, complaints and correspondence generally, in whatever department, must be promptly, efficiently and courteously attended to. Laxity in this respect is significant of weakness in the personnel, and, if not corrected, will degenerate into disruption and chaos.

Philaletheian

THE RUBY

JEWEL with semblance of a living wine,
Wrought from the rock and stone to frozen fire,
An earthen blossom, and an humble shrine
Of the illimitable Life-Desire !

So small—upon a hand of slender mould
Thou mayst add lustre to its fine intent ;
Of such a splendour, that to sovereign gold
The glow of secret royalty is lent.

Each beauteous thing but tells of beauty's Self,
Unveiling That which is for ever veiled ;
For beauty without mystery is pelf—
God is not seen, but through the seen is hailed.

Our earth and sky yield nothing to the eyes
To equal that deep Secret in their breast.
Beyond our vision further vision lies
To goad the flagging spirit into zest.

Through all we know and sense the spirit yearns
To the unspoken, ever unrevealed
Heart of our heart ; and still unsated burns
For the One Truth, One Love, It holds concealed.

DOROTHY M. CODD

DIVIDING THE INHERITANCE

A LAY SERMON

By DAVID W. MILLER

And one of the company said unto Him, "Master, speak to my brother that he divide the inheritance with me."

And He said unto him, "Man, who made me a judge or a divider over you?"

And He said unto them, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."¹

INSEPARABLE from the highest ideals are the issues that pertain to the holding of property. In this is included the right attitude towards those who do not possess, and the various claims presented by and for those who are propertyless. No rational view of modern conditions is possible unless there be an intelligent understanding of the many and complex questions involved. Nor can the inquirer shirk the obvious fact that we have now reached a stage in evolution when the ethics of possession are, very properly, frequently challenged. Nor can it be disputed, I think, that to live in an attitude of rosy-dream personal ecstasy, unmindful of the cruelties necessarily in operation under the law of supply and demand, is both spurious æsthetics and nauseous religion.

In the Biblical reference above, it seems as though one in the crowd desired an authoritative pronouncement on a felt case of injustice. It looks as though this practical inquirer

¹ S. Luke, XII, 13, 14, 15.

was rather weary of the apparent vagueness of the Teacher, and sought to bring the matter to an immediate application. A very ardent believer in social justice might interpret Christ's answer as an evasion. The exhortation to beware of covetousness, and the further affirmation, though true enough, stresses the enormous and first place significance of the right inner attitude.

It would not be correct to infer that the Master was indifferent to the matter raised, but rather that He saw the need in this particular case of emphasising the folly of personal desire. It is not suggested that the claimant had a bad case. One is justified in giving him the benefit of the doubt. It would seem that the great idea of the Teacher was, that it is possible to claim justice in an unjust manner; and that such assertion of just claims was in itself equally an error with the alleged unequal division of the property.

Herein is a hint for all workers for universal brotherhood. One cannot question the need for much outer reform and readjustment, but there must be no personal feeling in the work, no personal resentment, angry disputation, or acquisitiveness. It is curiously possible to resent tyranny with a tyrannous spirit; to oppose inartistic conditions in a most inartistic manner; to advocate lofty ideals with a spirit which is the negation of them.

As the public conscience is becoming more sensitive, there is a great danger of attacking certain evils with the wrong weapons: of paying the offender with his own counterfeit coins. Such opponents of wrong, using thus the sword of the oppressor to punish the oppressor, is not overcoming evil with good. He is perpetuating the special genius of the sinner, instead of supplanting it with a better. The resultant may be a trifle better for the moment, but the fruit of the angry vindictiveness cannot but be after its own kind. Hence it is questionable whether real improvement has been effected.

There are, generally speaking, two methods of approach in the endeavour to embody nobler conceptions of life. One is to give expression to scathing denunciation, and organise forces to smash the offending enactments and to peremptorily deal with the upholders of such institutions. The history of the world has numberless instances, such as these, which, I venture to think, suggest their unsatisfactory nature. The inevitable reaction of the unideal wielding of the ideal axe, so to speak, has occasioned fresh combats.

What is the other and better mode of approach? Surely it is via the seer of the vision splendid, who is in love with archetypal revelation. Must it not inevitably be via the souls purified of all personal desires, who have no emotion contrary to love? Indeed, can anything frustrate the agent of Divine Love? Even the perpetrator of injustice cannot but feel the victorious nature of an ideal which includes indiscriminately himself as well as the victim. It is sound constructional common sense to remember the many implications of "hatred ceaseth by love". The materialistic reformer is a contradiction in terms. He but paints the rotten building. The devotee, aflame with the vision of a new creation, cannot but "make all things new". The old, whether it be unjust and complex economics, childish conceptions, or many and varied personal inflations, soon cease to be, for lack of attention.

It is probable that the brotherhood yet to be, will not be achieved by the old, noisy, and wasteful machinery of present methods. Men will have seen and felt an inner harmony that discards old arrangements as does the aviator, the stage coach or bullock waggon.

The disputant re the inheritance has distorted vision owing to "seeing through a glass darkly". He is absorbed by the thought of his "rights," and has left no place for the more important "duties". He was clamouring to possess, instead of being eager to give. In seeking to adjust the

personal and smaller matter, he has missed the collective and larger point of view. Is it not always so? The personal quest, even when "justice" be admitted, is restrictive, disappointing, partial, and deadening to both the individual and all his contacts.

It is otherwise with the man who has deliberately let go all efforts for self. The burden of personal interests having gone, he is joyously free to seek the things of the spirit which, while vaster than anything material, yet includes all within its concern, even the material. The man wise enough to accept uncomplainingly all personal disabilities, but who works to lift burdens from others, is himself freed, sooner or later.

The parable which follows the Biblical quotation gives further light on the significance of being "rich toward God". This spiritual state does not imply aloofness from earth's toils and troubles, but it frees the individual from the disabilities that make for sourness, harshness, confusion, and indifference. He is afire with the energy of God, and his whole nature is alive to express the beatific vision. He is the irresistible reformer. As his life does not consist in "the things which he possesseth," he is voluntarily free from many personal cares. He can then place the whole weight of his capacity into the effort to adjust material concerns to conform to spiritual purposes. His limitations come not from within, but are imposed by the purblind majority who still cling to the relatively unimportant. But the seer is not distressed or offended when his angle of vision is discredited. He is but concerned to maintain the clarity of his God-given vision, and with personal unobtrusiveness but with inner dynamic force, works for its own joyous embodiment.

David W. Miller

ALIENS

By SATURNIAN

AS there are aliens to be found in every country of the world, so amongst our humanity do we have aliens from another kingdom, a kingdom evolving like ourselves under certain conditions which are termed Nature's laws, laws which are applicable to the plane on which they operate; for conscious entities functioning on any level must conform to the conditions appertaining thereto.

These immigrants from the realm of the Devas, who have joined our evolution and become human, are not, relative to the world's population, numerous; it would be more correct to say that they actually number a very small percentage only of the whole human race, for these beings have joined our ranks at different times, some ages ago, others comparatively recently, and it might be assumed that the migration, though small, has been going on all the time.

Those of them who have had numerous incarnations, and therefore become thoroughly humanised, do not show so unmistakably the traces of their ancestry as do the more recent arrivals who are so often distinguished by an eeriness, an insouciance, a naïvete and a quite different way of regarding things from that of the average human; but, however numerous the incarnations they have experienced, these Deva folk do possess certain tendencies and characteristics by which they can be distinguished from ordinary men and women.

If fortune smiles on them they are generally discovered in the realm of music and the arts, they love nature and dislike the crowded life of cities, they form strong attachments to individuals but human beings in the mass are abhorrent to them, they are Bohemian in taste and unconventional, unmoral rather than immoral, but none can deny that they supply a want that the world could not afford to dispense with.

What brings them into our kingdom is a mystery; it may be the desire to experience, the wish to emulate, but, having done so, they invariably pile up Karma which keeps them on this plane until it is finally worked off.

Some, indeed, are weary of earth life and would fain return to their own folk, but, having incurred kârmic debts, they have to remain human until the last penny is liquidated: happy are those who are possessed of highly developed faculties and can, at will, be conscious of their own kingdom and its inhabitants despite the fact that they themselves are enmeshed in matter one degree more dense.

Some take to floriculture, arboriculture and horticulture, and in such occupations feel at home; alas! how little man appreciates the work of those who contribute so much to the perfecting of his fruit, his vegetables and his cereals.

In this particular work we, of course, find many true humans as we also do in all the arts and crafts, for there are men and women whose propensities are akin to those who inhabit the Deva world, and surely these belong to that class which, when it has completed its human evolution, will select the Deva kingdom in which to continue its Monadic progress.

In the great races that have yet to come into existence, the sixth and seventh Root Races, there is certain to be a better realisation of the other great kingdom, a *rapprochement* and affinity, a desire for mutual help and co-operation; already in

our fifth sub-race of the Fifth Root Stock there are individuals working, some consciously and some intuitively with the Devaic powers, and, in the future, their number, which at present is not so small as some might imagine, is certain to increase.

Now, it is probable that the population comprising the kingdom of the Devas is, in some respects, as unevenly distributed over its sphere of operations as humanity is over its more solid core, and may we not assume that the manner of this distribution has been to a certain extent brought about by the work of man in so much as it has affected the natural order on the surface of this planet?

It is easy to understand why manufacturing districts like the black country lying between Birmingham and Wolverhampton, Leeds, Sheffield and other industrial centres would be avoided by nature spirits, for these would naturally congregate in those places which the hand of man had not defaced and defiled; also, in localities like the Zambesi Falls, and, in bygone times, the Niagara Falls, where nature is both majestic and beautiful, such places would be likely centres where the great powers of nature, and hosts of minor spirits had congregated, but, now that even these beauty spots have fallen under man's sway and become infected with undesirable human vibrations, it becomes understandable how that course may have become reduced, for it is very few of the truly human that the Deva folk can bear with.

There are, however, places in the world which might be termed Devaic Centres, places that are protected from the inroads of human beings by the nature of the localities in which they are situated, in the possession of climatic and other conditions not favourable to human life, malarious tracts infested with musquitos (anopheles), the prevalence of malignant fevers; these are often of surpassing beauty though surrounded by zones inimical to men.

Some of the most sublime scenery in the world has been discovered and opened up for man's edification, some has never been discovered except by a favoured few, other places will possibly never be known until man has approached much nearer to his goal.

There must be very few who have been privileged to penetrate into any of these centres, and to have escaped with their lives, but they must have received impressions which the lapse of years would fail to dim, for, while the physical might suffer almost unto death, man's higher principles would have experienced and realised that great unity of life, the oneness with all, for, in spite of being cut off from kith and kin in some remote but lovely jungle, in some wild ravine or on some desolate mountain, always there must be felt the presence of unseen friends, no consciousness of loneliness, rather only one of absolute peace and harmony, and subsequent sorrow when a continuance of physical life compelled withdrawal.

Saturnian

WHITHER GOEST THOU?

By THE LADY EMILY LUTYENS

MANY members are, I am sure, a good deal troubled at the present time by the various and many claims made upon them both for work and money by the many organisations which exist side by side, all with an equally good object, and all claiming special donations and work. Perhaps I can explain myself best by putting the matter from a personal point of view.

I am a member of the Theosophical Society and my membership costs me £1-0-0 a year. In addition I am supposed to subscribe to THE THEOSOPHIST (12s. per an.) and *The Theosophical Review* which is my National organ and which costs 7s. 6d. I am further expected to give a yearly donation in order to defray the perpetual deficit. So much for money; but I am also expected to work for the Society.

Then I am a member of the Order of the Star in the East, to which organisation I also have to give donations both for international and national work. I subscribe to *The Herald* (12s. per an.) and help to support *The Dayspring*. For this organisation I also have to work.

Then I am a member of the Co-masonic Fraternity and have to pay a yearly subscription of £1-1-0 to each Lodge and Chapter to which I belong. This organisation also publishes a Journal at a yearly cost of 8s. 6d. and much time is expended in meetings.

I am also a member of the Liberal Catholic Church which claims support both in work and money and has a periodical of its own (7s. 6d. per an.).

In addition to these we have special funds for the Happy Valley Foundation, the 80 Year Young Fund, the General Purposes Fund and others.

I am not offering the slightest criticism of any of these organisations or of any of these funds. All may be excellent and necessary, but I am sure that the moment has come to pause and ask: Are we dissipating our energies and our resources by undertaking too many things and would it not be wiser to choose the way that accords best with our particular temperament and the goal which we have set before ourselves, and throw all our energies into the organisation which best furthers that goal rather than become bankrupt, financially, mentally and physically, by attempting to support too many activities? I have found the answer myself to my own question and think that my solution may help to clarify the minds of others.

Since first I heard in 1910 of the coming of the World-Teacher I have had no other goal in view but to serve and follow Him when He comes, and since first I saw Krishnaji in 1911 I have never doubted for a single moment that he would be the representative of the Teacher to the world. That belief of former years is now a certainty, and therefore I feel that my relation to all these various organisations has to be reconsidered.

Every Church and Order and Society may be a sign-post along the path, but none should be taken as halting places.

The Theosophical Society is the parent of all these organisations and all must owe to it a debt of gratitude, for without the Theosophical Society they would not have come into existence. The Theosophical Society has been for me the door through which I have entered on to the path of peace which has led me to the feet of my Teacher and for that reason I hope to remain always a member of it and to support

it with what time I can spare from that work for the Order of the Star in the East, which for me comes first.

I am not by nature or temperament a ceremonialist and that which drew me to Masonry was the idea that here was another organisation based on Brotherhood which by its tenets was helping to prepare the way for the coming of the Master Builder and I helped to found a Lodge for that special purpose. But now that the Master Builder is here I propose to withdraw from active work in symbolic building as my time is needed for co-operating with Him in the building of a new social order.

I joined the Liberal Catholic Church because, although belief in the second coming of Christ is not incorporated in its principles, nevertheless it is preached from its pulpits and its Sacraments are intended to aid its members to be worthy to serve Him when He comes. I have derived much help and inspiration from the Liberal Catholic Church. In the Eucharist I have realised the mystic union with the Christ I worship. But the Sacrament of the Altar is primarily a commemoration of the past to be performed by Christians, as stated in the Communion service of the Church of England, "until His coming again". Therefore now that He is here in His living presence there seems to me to be no longer a need to look backwards. I believe that I have found a simpler and more direct path to union with the Lord whom I worship, a path which exists for all without the aid of priest or ceremony. The morning mists which hang over the mountain are beautiful but they fade away before the rising of the Sun; the lesser good is transcended by the greater.

I wish to make it clearly understood that in stating my own position I do not intend the slightest criticism of the Liberal Catholic Church or of Masonry. I recognise to the full the excellence and value of both, but so far as I am personally concerned I have but one goal in life henceforth, which is to serve my Teacher and I therefore place all my

time, money, intelligence, and energy at the service of Krishnaji. My highest ambition is to co-operate with him in bringing happiness and liberation to the world. As to the Kingdom of Happiness there are no barriers, so I would break down every barrier in my own life which separates me from my fellow men. As Happiness and Liberation are the goal for every human being and not the exclusive property of any Society, Class, Church or Sect, so, having found Happiness for myself, I would share it with all those who are less fortunate, no matter where they may be found.

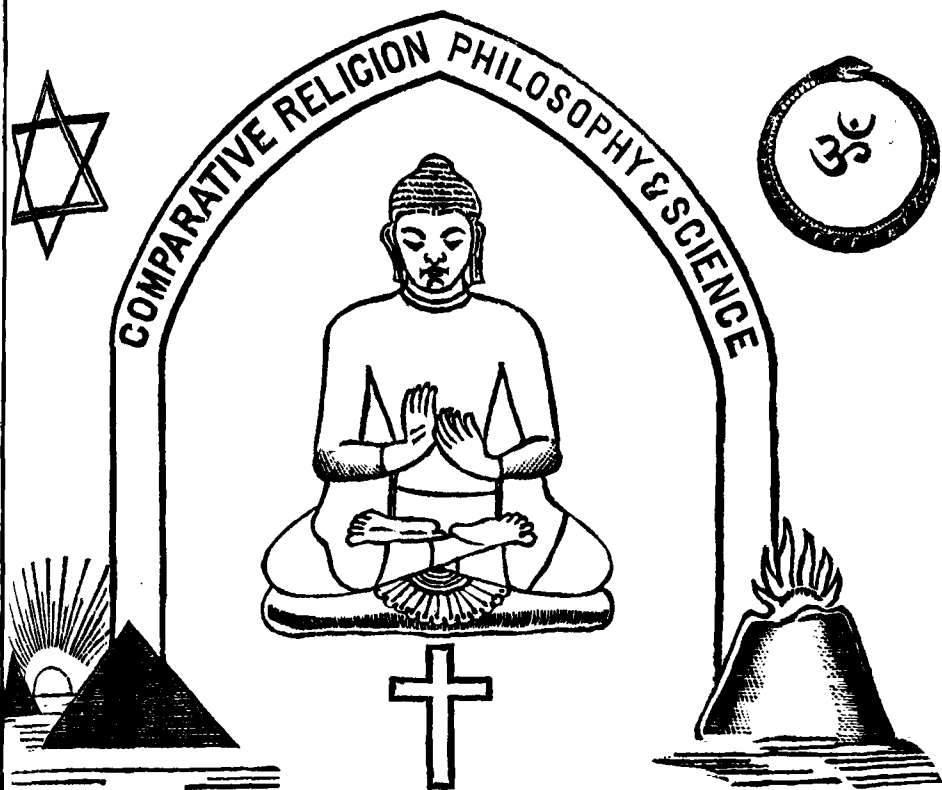
I know that Liberation is only to be won from within, that no outside form can bind the soul that is free. I know that one can belong to any Church, or Society, or sect and yet be free; that one can belong to none and yet be bound.

Every Church and Society may be a path to Liberation, but I yet believe that there is a shorter path outside them all and that is, as Krishnaji so beautifully puts it: The simple union is best.

I am struggling to be free within, to break the fetters which are self-imposed, to follow Krishnaji into Liberation. That is a question of interior attainment and not of outer obligation. Liberation can be won in any life, at any stage of the long path of evolution. But it is not in every life that the Teacher comes and that the opportunity is given to us to become His disciples. There are thousands in the world who will continue to follow the old paths, the old religions, the old customs; thousands who love ceremonial and find in ceremony their closest touch with Truth. There are only a scattered few, perhaps, who are ready to follow the Teacher along the new path, which leads to Happiness and Liberation.

It is the chief desire of my life to be one of the few, if He will accept me, as His servant and disciple.

Emily Lutyens



THE WAY OF ATTAINMENT IN DRUIDISM

By D. JEFFREY WILLIAMS

"There is no holiness but in compassion for every living thing."

A Druidic Saying

EVERY great religion, every school of truly mystical thought, has outlined for men a path of spiritual attainment. In the great religion of Hindūism we find three different paths are traced, and they may be called the Path of Action, the Path of Knowledge, and the Path of Devotion. In Buddhism we have the Noble Eight-Fold Path with its

emphasis upon sorrow as man's lot in this world, the cause of sorrow, and the cessation of sorrow. Sir Edwin Arnold's beautiful poem, *The Light of Asia*, has outlined the Buddhist path in a very wonderful way. In China the Ways of Taoism and Confucianism are well known. And in the West we have the traditions of the Mystery Schools of Egypt and Greece as well as the "inner" side of early Christian teaching.

A tradition of this path of spiritual attainment has come down to us also from Druidic sources. Students of early Welsh and Irish legends, tales and poems, have often come across many references to secret rites, initiations, to purificatory disciplines, baptisms, and regenerative processes, which have either puzzled them very much or have been the occasion of smile or sneer.

Apart, however, from the legends and poems, apart from the fragmentary references in the works of Roman historians to the secret rites of the Druids, I am going to claim that in the Triads and manuscripts which have come down to us through the medium of the Welsh language, we possess a clear and definite outline of the way to the goal of high spiritual possibilities. In *Barddas* alone is given a profound conception of man's origin, as man, of his progress through this world of limitation and matter, his final destiny as a triumphant victor over all limitations imposed by the conditions of this world, and his attainment of perfection, of freedom, in a universal realm of Light and Bliss.

If I felt the need of the support of a great occult authority for such a claim, I might quote some words of Dr. Annie Besant in *THE THEOSOPHIST*¹ when she wrote in acknowledgment of the greetings sent by the first Convention of the Theosophical Society in Wales:

"I hope much from this banding together of our Keltic brethren in Wales, for they have a special culture of their

¹ December, 1922.

own, and a form of the 'narrow ancient way' from Druidic sources which should add a valuable ray of light to our ever-widening knowledge."

In order to be able to appreciate better the "path of return" in Druidism, we must for a moment consider its conception of the path of man's forthgoing from the Divine Source. Man, the little world, came forth, as did all living things, from the Great World. From the unmanifest, unfathomable Abyss of Godhead, from the One without a Second, from the All-Enclosing Circle of Infinity, the Universe issued forth and defined itself as a Circle of Light. God limits Himself within this Circle of Light. Within this Field of Light the Divine Mind operates and creates the Patterns of all things which will appear in His Universe. This Circle of Light is the plane of Divine Ideation and in it are found the Archetypal Ideas of which Plato speaks.

The Unmanifested Unity appears as a manifested duality; "God lay hold of the dead," that is, primordial Matter or Substance, with a view of imparting life to it. God insinuates Himself into the Substance of His love, is the way Thomas Vaughan puts this idea in his *House of Light*. God broods over the surface of the deep, is a more familiar poetic description. "Only a pair can manifest," says *A Study in Consciousness*.

On the Plane or Circle of Light the Manifestation is really triple, and the Druids symbolised this triple manifestation by three rays or columns of light. This symbol conveyed the idea of the Sacred and Unutterable Name of God. That God's Name was forever secret and sacred seems to have been regarded as the first truth of Druidism.

It is worthy of note that the Blessed Ones who exist in the Circle of Light perceive God "in one communion of glory, without secrecy, without number, and without differentiation that could be ascertained, save essential light, essential Love,

and essential Power". This would mean in modern Theosophical terminology that existence and life on that level would be a consciousness of unbroken unity, of the very nature of the Divine Glory save for the conception of separation in the Divine Mind Itself. On the highest spiritual planes we are told that all separation, all that implies disunity, all that suggests partition, in any sense, is seen as a complete illusion. On the highest spiritual levels we are one with the highest as well as with the lowest in creation. Because Light, and Love, and Power, are perfect on this high level, the Druidic maxim said that on this plane we realised a truth, some meaning of which the words "God and enough" conveyed, to us down here, this maxim has been regarded as the second truth of Druidism.

We came forth from the divine world of Light and Bliss as potential selves. We came forth to define ourselves, to find ourselves, to realise ourselves, in a word to become self-conscious beings. We should not have done anything by way of self-definition if we had remained on the lofty levels of Light and Bliss. We shared in that Bliss certainly, but we shared in it unconsciously and without effort or knowledge on our part. We had to come forth to the more and more unplastic regions of matter to learn to become Selves capable of knowing and being known. We too had to create our own world, draw a circle round ourselves, and create a self-hood of endless possibilities. For this purpose we entered upon a long evolution in *Abred*, the Circle or World of Matter, with its four stages culminating in humanity. In this world of matter, in all the stages from the mineral to man, shall we find the conditions that will enable us to build up a self-conscious individuality. It is only in this sense that man is the goal of creation in this world. Man is the goal where matter is concerned. God is the Goal where spirit holds sway. But in learning to master the

conditions of matter man forgets God and the Circle of Bliss ; he shuts himself up in a prison in order to build himself and therefore must shut God and all else outside for a while.

In the world of matter man becomes subject to the bondage of matter. In the mineral world the bondage is complete. The Druidic writings describe the world of matter as death, evil, opposition, necessity and limitation. In the sub-human stages of the journey through matter there is no power of choice because all beings below the human stage are under the dominion of evil and necessity. Because they are creatures of necessity they have no responsibility, and therefore are not subject to any law in the moral realm of nature. We now would say that animals did not create any *karma*. When we reach the human stage spirit comes more and more into play and hence man comes to exercise the power of choice, begins to exercise discrimination in the moral sense of the word. Man becomes a responsible being in the light of moral law, so to speak, and becomes the recipient of punishment and reward for his deeds. In reality he is neither punished nor rewarded, but receives the natural consequences of his own actions. "Thus is it seen," says Barddas, "that the state of humanity is a state of probation and instruction."

A Triad says there are three things which cause or determine all action, namely, "necessity and contingency in the Circle of Abred," that is, in the sub-human kingdoms ; choice by reason of liberty in the life of man ; and choice from love when he attains to the consciousness of the Circle of Light. If we reflect over this Triad it will reveal to us the whole story of the evolution of human consciousness from one point of view. It is quite clear that in the sub-human stages of evolution all action is determined by some necessity or other, by the desire for food, for instance. Action in the human stage is clearly determined by desires for outer things which give satisfaction to the man himself and also by motives

which impel him to work for the good of others. Selfish or unselfish motives give rise to action where human beings are concerned. The question of the freedom of man's will in relation to action is seen in the light of this and other Triads to be one of a power to choose in what I may call a vertical and not a horizontal manner. A man cannot choose to be other than he is, but he can choose to be better than he is. He is at liberty to choose to make progress at every stage while he is a man. When he was an animal he was compelled by outside considerations to go forward on the path of development. In the earlier human stages perhaps this power of choice was very, very feeble, almost non-existent; in the later stages of the human path, this power of choice consciously dominates everything in a man's life, his thoughts, desires, emotions and actions. As he reaches the stage of perfection the motive of love, of unselfish service, will determine all his action. When love perfectly determines a man's action, when love is fully expressed in every action, then he lives and works from a higher realm of consciousness altogether, and the Druid would call this higher realm the consciousness of Gwynlyd, that is, of Bliss or Light, within him. When man truly loves he co-operates with God, says another Triad. In *At the Feet of the Master* love is defined as "the will to be one with God . . . in order that because of your deep love for Him you may act with Him and as He does".

We are now in a position to see the rationale of the Druidic path of return. One of the most outstanding truths in Druidism and one that is strongly emphasised, is that the world of reality is the world of Light from which all things have descended and to which all things must return. We have no abiding city in this realm of matter and death. I do not mean to say that Druidism taught that we should escape from this earth in order to live in some heaven. The realm of death is the realm of limitation and necessity.

It is the realm of the lower, personal nature in man. It is a realm of darkness. In his real nature man belongs to Light, in his real nature man is essential Light and Truth. To this realm he is to return, and to this realm, if he is wise, he will choose to return. Instead of remaining in the condition of a prisoner he can, if he chooses, win his way to freedom. It is entirely according to his choice and attachment to either the lower or the higher, according to the wisdom he possesses in deciding for himself whether he remain a slave or become a master of his destiny.

The great purpose of our coming to Abred, the world of limitation and matter, was to define ourselves as individual self-conscious beings. For this purpose we are to go through every experience of good and evil, of pleasure and pain, and of every "opposition" and suffering. Evil, matter, limitation, are terms which connote opposition to the spirit and intelligence within man, and against which the divine nature within ever struggles and grows by means of these struggles. It is only by experience that we learn discrimination, only by defeat do we come to achieve victory, only by the painful process of foolishness do we become wise, and only by suffering do we learn to sympathise and to love.

When men begin to realise what the real purpose of existence in this world of sorrow and unsatisfied longings means, then they begin to think about it. From thinking about the purpose of existence they will perhaps decide to learn how to throw in their lot with that purpose and to try to co-operate in so far as they are able to understand it. Druidism advised that men should range their energies on the side of the higher in their nature at all times, that they should choose the fight on the side of the higher in their nature. Druidism is not for the very timid folk who are afraid to fight! To use a homely simile, Druidism advises the firm and fearless grasping of the

nettle of the lower nature, though it never suggests the crushing out of that nature.

Man's true nature is bliss ; but in this realm of limitation man must suffer until he realises that he can win freedom from suffering. He will continue to suffer until he comes to realise that joy is the root and ground of his existence in the real sense. He will continue to wander and grope until he finds the one Path that the eternal pilgrim within him desires to tread. He will continue to be baffled and defeated until he identifies himself with the unconquerable Hero within who ever waits the hour to strike on his behalf. He must continue to be the plaything of ephemeral fancies and thistle-down beliefs until he learns unerringly to guide his life by the silent polestar of Intuition. He will never be compelled to choose, he must make the choice himself at every stage of the way.

Druidism, as far as I have come across its teachings, has enshrined its deepest and profoundest truths in short Triads, and with an admirable economy of words. Presumably, these terse statements were intended as an aid in memorising the truths cast into this simple form. The Buddha Himself adopted a very similar method in teaching His followers. Hence, we find that the three primary sins or enemies which man has to conquer in his lower nature are pride, cruelty and falsehood. These three terms, of course, refer to something deeper than the surface meaning which we may be inclined to attach to them. In pride we have the essential nature of separateness and egotism, and separateness is the great heresy, said H. P. B., quoting some Eastern scriptures. It was from pride that men fell into Abred, says a Druidic fragment. This means that separation from the Divine Unity was a condition of suffering ; "man" fell into matter because he desired to separate himself as an evolving life from all that was not himself in order to evolve himself. On the path of forthgoing

this separative individualism is both right and necessary; "it could not be otherwise"; but on the path of return this separative pride is one of things that must be gradually overcome and finally eliminated. In cruelty we have a natural outcome of the nature that feels itself apart and separate and selfish, the nature that has its hand against all men and against all creatures, the nature that is Cain's, that fights, kills and destroys. On the path of return that nature must be transcended and more and more transmuted into the nature of love, and all the refined counterparts of hate and cruelty, all cruelty of thought and word, must become more and more impossible. In falsehood we have the blindness that is a natural accompaniment of separateness and cruelty in human nature. An intense egotist or a wholly self-centered person will always be blind to the real truth about the unity of all that lives, even about the truth of the brotherhood of man where his own nation, race and colour, are concerned. It is idle to pretend that the truth is seen and appreciated when we can inflict cruelty upon other human beings, children and animals, by being indifferent to their sufferings. We are responsible for inflicting all the cruelty upon others that we do not try to prevent or alleviate. If we are apathetic, if we are contented that all is well with those who suffer, then the truth is far away from us and we are merely victims of falsehood and illusion. This is a spiritual law, and this is one of the fundamental truths of Druidism so far as I can understand its teaching. "Inaction in a deed of mercy becomes an action in a deadly sin."¹ Our comprehension of spiritual truth may be measured by the extent or intensity of our compassionate activity.

Before a man can be finally restored to the realm of Light, of Truth, he must have completely destroyed all the qualities of separative pride, cruelty, and falsehood. The

¹ *The Voice of the Silence.*

escape from the dominion of the lower nature means the "victory over pride, uncharitable hatred, and cupidity," for no one with these qualities can enter the kingdom of unity and non-separateness.

The conditions needed for the attainment of the goal on the path of the return to the Circle of Light are set forth in the following Triads. When I first chose these eight Triads I had in mind the intention of quoting them as being generally representative of the Druidic conception of the way of return to Gwynfyd, the World of Bliss. I did not at the time notice that a special emphasis is laid in each of them upon love or the active expression of the love-nature as an indispensable condition of the return. Love, compassion, affection and habitual kindness, are a definite requirement, as will be seen.

"The three victories over evil and opposition: Knowledge, power and love.

"The three restorations of Gwynfyd: Primordial Awen (Genius), primordial Love, and primordial Memory; because without these there can be no Gwynfyd.

"The 'three plenitudes' of Gwynfyd are said to be: 'Participation of every nature; conformity to every Awen or Genius, though excelling in one; and love towards every living thing in existence.'

"The three essential characteristics of the Circle of Gwynfyd: Love as far as necessity for it exists; Order (for Harmony) which cannot be improved; and knowledge as far as thought and perception can reach.

"The three principal elements of Awen from God: Innate justice, habitual kindness, and natural understanding.

"The three constituents of Awen: Knowledge or understanding, strong affection, and devotion.

"Three things will confirm Awen from God: Energetic service, correct meditation, and courteous affection.

"There are three things, and God is found where they are sought after: Compassion, truth, and peace."

Over and over again in Druidic writings do we come across the insistence upon an all-inclusive love. Clearly, we cannot participate in every nature unless and until we have learned in the school of Love to reverence and sympathise with everything. "The heart of him who in the stream would enter (must) thrill to every sigh and thought of all that lives," says *The Voice of the Silence*. We cannot participate in any nature unless we are able to feel and understand exactly as that nature feels and understands. And a perfect love leads to perfect harmony with all things. There is nothing in the whole world that is naturally out of harmony with ourselves if we could only realise our true selves. "Everything is as divinely here as any is here," wrote Walt Whitman. The real and fundamental harmony of the human heart responds to everything in the universe.

Universal Love implies a universal need for it. A fullness in any degree cannot be conceived without a corresponding void that draws the fullness to itself. It is the realisation of the immeasurable necessity for love that characterises the consciousness of Gwynfyd in men. It is strictly in keeping with this view of love, measured by the extent of need, that Druidic thought included every living thing as sharing in this need. It is not a question of loving in the way of personal liking and attraction; it is rather a matter of becoming love in an impersonal way in order to meet every need in every human being. Animals and birds and vegetables and "all inanimates things" also share this need for love, and existence of any need, anywhere, is the whole reason for the existence of love to fulfil it. The greater the realisation of the necessity for love, wherever manifested, the greater the realisation of the realm of Bliss within ourselves.

A knowledge that is without limit must follow in the wake of a love that is without limit. A love that includes all, and a harmony that fully responds to all, must give an intimate knowledge of all. It is profoundly true to say that we do not understand a person or a thing because we do not love that person or thing; it is equally true that we fail to appreciate the beauty in any person or thing because we fail in love. The absence of love is a decided limitation. Every hate, every dislike is a limitation, a shut door. Everything in the universe is an expression of the Divine Life and Nature, and all our personal dislikes and hates are closed doors and barrier-walls that we must pull down if we are to understand the things they shut out from us. When we love anything we begin to see its beauty, that is, we begin to see its real nature, which is the Divine Nature. Said Whitman :

I swear the earth shall surely be complete to him or to her who shall be complete !

I swear the earth remains jagged and broken only to him or her who remains broken and jagged !¹

The three restorations of Gwynfyd are those of primal Genius, Love and Memory. Writing on this Triad in *The Winged Destiny*, Fiona McLeod says :

For I think that nowhere, in any age, in any faith, is there a finer spiritual promise than what this Triad holds. If we be sure of these things, we need not trouble about any other. To remember with the remembrance of the soul; to love, in the ecstasy of the morning of the world; to enter into the genius of the earth, to be at one with every breath of life, to share every separate rapture; to see thought like flame, and life like clear water, and death like the shifting shadows of clouds; to be an eddy in that clear, swift-flowing water; to be a flame of thought, shaken like a plume of fire before the mirrors of a myriad mind, or to descend like fiery snow into their hills and valleys—and yet never to be lost, never to be drowned in light or fire, eternally errant, yet ever at the call of the Herdsman—that, indeed, is to live back into the life that was, and to live on into the life that is.

¹ *To the Sayers of Words*—Walt Whitman.

We may or may not subscribe to Fiona McLeod's claim of there being nothing finer as a spiritual promise for men in any age or faith than the one contained in this Triad? I doubt whether Fiona McLeod quite meant to make a comparison in the ordinary way. More likely, what was meant to be conveyed was that no spiritual promise known to him equalled this one. Certainly, it is a most wonderful promise; certainly, it is a spiritual promise that tells us as much of the truth as can be known in mere words about the life beyond the personal and the individual in consciousness. "Ye are all Gods," said the Christ. This Triad holds out the promise of our sure return to the Godhead within us, and of our being restored to, or united with, the creative power of the immortal spiritual Genius that is our real Self.

I like to think of this Genius in its aspect of creative activity, the power of the Higher Mind in us. It may, of course, be looked at from the standpoint of Its being will or love, but if we think of the Triad as meaning the creative and active Genius within man, we shall find some words from *Gods in Exile*¹ very helpful.

Thought in us is the manifestation of God the Holy Ghost, just as will is the manifestation of the Father and love of the Son. God the Holy Ghost is God in creative activity, God the Creator, and when we realise that power in us we feel ourselves inspired, possessed by boundless creative energy, by the power to do things. It is only thought in us which does, only thought which creates and carries out the decrees of the will . . . Its power to create seems unlimited; when once we realise it we know that as Egos we can 'do all things,' we feel a boundless creative energy within us to carry out whatsoever the will may decree. It is only when this third power, the creative thought or imagination, does its work that realisation in action follows. That is why its power is so dangerous to man until he understands that he must consciously direct it, for if he fails to do so it will be directed by his lower nature and he will become its slave.

We have wandered far into the exile of the world of matter and will return to find that we are Gods in very truth. We shall return to find, according to "our endowment or

¹ By Dr. J. J. Van der Leeuw.

cast of Genius," that is, according to our Ray or line of development, the full inheritance of power that we have travelled through Abred in order to win in a far more real sense as Self-directed agents. Yet it is a power we gain by losing ourselves in the whole; it is a power we wield when our personal and selfish desires have been utterly vanquished.

Primal genius, primal love, and primal memory, are ours to re-discover. In other words, our essential nature is glowing fire that is one with the fire of all Creation, whether of stars and worlds or of the art-labours of men. The Genius in each one of us is waiting our invitation to flood our lives with one creative desire, one undeviating purpose, one renewing joy, one rapture of perfect vision, one tremendous energy and activity, and one unconquerable passion for achievement. The Genius is our Self, our Ego, who ever waits the hour to reveal something of hidden glories of his own entrancing world to the self that ever perishes for lack of vision.

Under the inspiration of this Genius the man yet again defines himself, and separates himself from the world that is not to be any longer his world. He dies again to be born again. He dies to the commonplace, the counterfeit, the imperfect, in every sense, and henceforth demands the real, the essential, the perfect, as a natural condition of existence! He must henceforth live and move and have his being on a higher level within himself. This raising into an individual power, says *Light on the Path*,

does in reality identify him with the nobler forces of life, and make him one with them. For they stand beyond the powers of this earth and the laws of this universe. Here lies man's only hope of success in the great effort; to leap right away from his present standpoint to his next, and at once become an intrinsic part of the divine power as he has been of the intellectual power . . . "If he has power enough to awaken that unaccustomed part of himself, the supreme essence, then he has power to lift the Gates of Gold, then he is the true alchemist, in possession of the elixir of life."

When man is restored to a consciousness of unity with the Whole, he is also restored to the possibility of sharing in the hidden Memory of Nature. He is then able, if he desires, to obtain accurate glimpses of the past as it is mirrored on Nature's imperishable records. In *The Ancient Bards of Britain*, the following fragments are given by Mr. D. Delta Evans, which show how remarkably clear was the view of the Druidic past in regard to this Memory that the restored man could obtain.

Man in the state of Happiness recovers all that he observed and experienced in every mode of existence (through) which he has migrated since his coming into being in Abred (the World of Matter).

Arriving at a state above that of the human, man recovers a perfect memory of all his former modes of existences, and eternal retains it. It is this, and this alone, that constitutes a being's consciousness of having been, since its first creation, through all the stages of animated existence, and of still being identically one and the same.

The words "Awen from God" are often used in the Triads to describe the inspiration of the God within; it means that the light of the Intuition or the higher self—the only light that will ever be shed on the spiritual path—guiding the aspirant. The literal translation of the word Awen is Muse, and in the legend of the Cauldron of Inspiration and Enlightenment we are told of nine maidens or fairies who breathed silently under it! The inspiration from within will find expression in a sense of justice, and the man of Awen will be a man of innate justice; or he will be a man of devotion, or action, or knowledge, or of kindness, compassion and affection, or power, peace and truth, and of all these qualities in measure. The perfect man will be endowed with every "cast" of Genius or Awen, though he will have one predominant! One is reminded of the phrase in *The Bhagavad-Gītā* about being "intuitional according to dharma".

When we have earned the right to live back into the World and the Consciousness that was, is, and will be ours in the only real sense, we shall be no longer at the mercy of the world around us, the world that limits and hems us in at every turn. And we can earn this right by deciding to remain unsatisfied until we have found. Until we find our true world we should feel like banished Romeo when he tells the Friar :

“There is no world without Verona’s walls,
But purgatory, torture, hell itself.
Hence banish’d is banish’d from the world,
And world’s exile is death”

D. Jeffrey Williams

FOUL DISEASES AND IMPURE CURES

By A. F. KNUDSEN

ORDINARY science and especially ordinary medical practice knows nothing of vitality, has never studied it and except for the preachment of light in cases of rickets, has not yet found a remedy for devitalisation. Ordinary medical practice only thinks of vitality coming through food and does not realise that air and sunlight are the most vital foods. Some little is beginning to be understood in the discovery of the vitamins but we have not yet found much change in medical practice because of this; but when we take hold of the idea of vitality we get life and death.

With death we have nothing to do, life brings us at once in touch with organism and organic life means the taking in of nutriment and the throwing off of waste, and all waste is foul matter. That is, it becomes the most dangerous thing to the life of the organism until that same waste has been re-polarised in the crucible of nature. Human waste is deadly to humans, animal waste less so, both are food for plants, plants again come back as food for the more complex organisms. How do we throw off this waste? There are many ways of deflection, organisms throw off solids, liquids, gases. With that we are familiar, but we also throw off all kinds of ethers. That which we have expended makes other people tired. If we are thoroughly charged with etheric vitality we can heal by our presence and by the laying on of hands reduce swellings, ease contusions, bring balm where pain

rages—that is the higher aspect of it—the every day aspect of it is that tired men make other men tired. Throwing off the vitality, worn out and useless, it is a vibratory impurity and therefore the laborer must bathe, get rid of the contact with the workshop, and begin to refresh and recuperate his lost vitality and wasted tissue before he can be pleasant company again and companionable. That is why no one should be worked beyond a certain point before there is a chance for recuperation. The more vitality one has the quicker the return to normal. But in the realm of emotion too we are already well aware of what we send out or shed upon our fellow men at all times. Every emotion is catching. Joy, happiness, enthusiasm, faith, they all can be transferred to the others; so fear can be frightfully depressing and if it becomes panic easily becomes an epidemic. So too with ideas, we are beginning to realise that thoughts are things, that if you think rightly your emotions will react properly, but the realm of thought is outside our present field.

The great question is: Are you working with nature or against her? All naturalists are scientists, all achievement worth while is in harmony with nature's law. Health is nature's normal state and therefore all natural men and all animals are in a very fair state of health. But very few scientists to-day are naturalists, they only want to know nature in order to crucify her. They think they have achieved when they have imposed something on nature and much of the field of modern scientific investigation is in the realm of artificial coercion and not co-operative adjustment with nature. The naturalist is always the greater scientist and many a so-called untutored savage has more real touch, understanding and resultant harmony with nature than the scientist of the biological or psychological laboratory. Many of the recent discoveries with regard to the atom, etc., are not nature's but purely artificial products, chemicals under

pressure, and a heat greater than that of the sun cannot be said to be discoveries of the state of the atom or elements within the Solar System. These are pure artificialities that lead us nowhere, unnatural and therefore useless.

When it comes down to surgery and medicine we find at once the most harmful application of these artificialities. There is only one other field that makes the same deadly assault on the future of mankind and that is the artificiality of finance, with its fictions of profits and its superstition of money, and the gold basis which makes many men rich but prevents the exchange of the necessities of life. Now we find that the only peoples that are stunted, generation after generation, are the highly industrialised communities of the gold basis countries, the stunting being due to the commercialisation of space, overcrowding, absence of light, absence of air and underfeeding, the latter being particularly the handicap of childhood. The result is that whereas the savage has space, not only elbow room, the European has not had any space even to bathe himself, the further result is that it is the European who is the most addicted to personal uncleanness and instead of increasing vitality, by removing that which soils, the medical science of Europe has met uncleanness with uncleanness. Though it is absolutely a false application of the theory it does seem to be an admission on the part of allopathy of the homeopathic maxim that like cures like, only of course the application is different. Practically all diseases that we are contacting to-day are diseases from impurity and all the vaccines, serums, that are injected are impure, that is they are waste products, broken down material from the cell life, deflected tissue of some sort and really offal, (off-fall) that is, "stuff that has fallen off".

In all these diseases, small-pox, etc., the body throws off poison, only a part of each community takes it, only a part suffers even in the worst cholera or yellow fever epidemics,

the total number of cases is seldom more than one in a thousand and they are never all mortal.

Let us assume then that you have injected a serum or a vaccine. It is substance taken from a sick animal, from a very sick animal, in a few cases they take it from sick men; the result is that by getting into the blood it paralyses the power of the organism to throw off the real poison. It is never a cure, it is a prevention or it is called immunity but it really is a permanent defilement of the blood. What nature has guarded in every way has been violated and the power to throw off the disease, the poison, and to maintain the more perfected organism, is paralysed. A few bold doctors, naturalists and truth seekers, rising above the commercial aspects, have been bold enough to tell us some truths. Some of these maintain that vaccination for small-pox merely gives each victim a bovine syphilis. Whatever the results are they are produced by violence, a thwarting of nature's aim and even if we do not see the aim that does not give us the right to thwart it.

Each soul has a centre of virtue. That is where man finds his conscience, however vague it may be, that is where each man has his self-respect. However silly the person may be there is some awareness of that soul centre, it is there that man maintains the purity of his motives. It is the touch on earth of the ego, the causal body, where no sin can enter. However primitive the ego may be, the personality has something of that. But the body is the mirror of the spirit and so here in this complex body there is a vitality citadel, a place of inner purity, the source of vitality, energy and resolve, there motive reigns as initiative, the "will-to-live," the will to fight for one's life. There no impurity can enter, no outside substance can come into that centre, no foreign matter can intrude into that citadel, for it is life itself. The blood is the life, the gateways to the blood are few, the ramparts are extensive, the blood only takes up what it wants in its own

way, it takes sunshine through the skin and nothing else, it takes oxygen through the lungs, it takes substance through the intestinal skin. Nothing can get through the outer skin and that inner skin, made up first of the coating of the stomach and the wall of the intestinal tract merely present substances from which the dweller in the citadel can replenish himself. These surfaces, these tracts, cannot force anything upon the blood, the blood selects from this, accepts it, approves it and transmutes it into the substance wanted and converts the acceptable into the useable. That whole process of assimilation is as much an enigma to-day to man as it is to animals. Contemplate it for a minute and you will see what a desperate blunder it is to compel the blood by violence to accept something from without. The will-to-live in the heart of the being, call it the human ego, is nature's force by which evolution has been perfected and the whole wonderful arrangement achieved and carried on. So-called science, unnatural science, claims the right to upset all that. By violence it breaks down the guard of nature and puts foreign matter in its way.

Basing the whole matter on false logic, the minds of the second and third rate scientists, who carry out the ideas of sanitation and medication, simply refuse to see the point. They supply the utmost nicety of procedure with horrible and bestial matter. They provide with the utmost nicety of cleanliness that each impurity shall be by itself and they guarantee it to be pure, however foul. Nastiness of the most awful kind, thwarting nature with legal power at the back of it and while the more scientific countries like America, England and Germany are forced to admit laws, making vaccination voluntary, yet in the frontiers and many of the outlying colonies vaccination is still compulsory. It is ridiculous to see these impurities carried on in expensive livery with state, pomp and held in reverential veneration, and yet these minds that hold vaccines and serums in such veneration

have no veneration for anything else. Except in a few cases it will be almost impossible to awaken in such minds a true veneration for nature, the veneration that marks the great minds of the day.

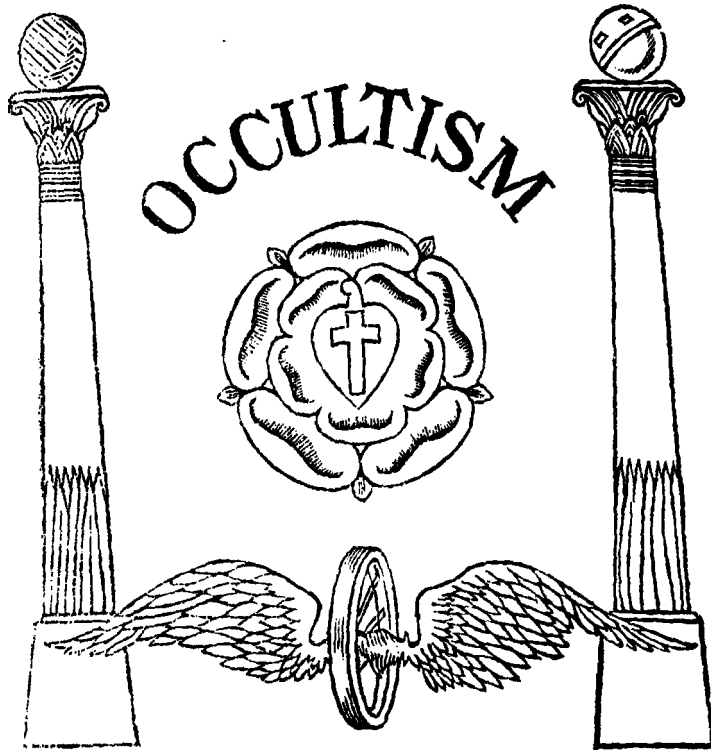
But one cannot violate nature with impunity. Nature is so slow to act that each individual scientist has lived and died before the reaction to his violation became apparent to the average mind.

We are now at the turning point and the most vaccinated nation will be the first to die. The continent preaching violence shall be the first to fade out. It will take three or four generations to make the thing fully and vividly noticeable. No one can remain true to nobility of character with foreign matter from the blood of a beast in his veins and the blood of Europe is becoming foul with foreign matter which nature has not yet found a way to throw off. But why, one will ask, why should the vitality of the race be sapped by prevention of disease, a vaccinated man seems so efficient? But he is not, all possibilities of deeper refinement of mind are shut off and the great egos that make a great Nation, the higher standard of egos that make the leaders and the officers and the inspirers of a Nation will simply be born in some other country where these affronts to nature are not so drastic.

Of course there are many other contributing causes to the downfall of a people. Nature has provided a high tide and a low tide for each race but this is an additional cause, unreasonable, unpractical, unnatural. It will make the natural decadence come all the more quickly.

It is only by working in complete harmony with nature, co-operating with nature, using nature, that we can be led to the fuller science of the future. The complete man is the super-naturalist.

A. F. Knudsen



THE SELF AS DISTINGUISHED FROM THE BODY

By P. SANKUNNI MENON, B.A.

(Continued from p. 589)

A man has an almost endless series of perceptions from birth to death. In all these perceptions the objects vary; but the knowing agent continues the same throughout and recognises all these perceptions as his own. The perceptive consciousness is in nature simple and uniform. It cannot be analysed into simpler elements. Therefore the conscious self is eternal and unchanging.

The presence of a luminous body, such as the sun, a lamp, is a necessary condition of perception. If from the fact that consciousness is where an animal body is, and is not where the latter is not, you argue that consciousness is a property of the body, you are constrained to admit that perceptive consciousness is a property of the sun or a lamp because the former is where the latter is, and is not where the latter is not! The pure self or conscious existence is the only reality that underlies every act of perception, while perception itself as a specialised mental state is a fiction of the *Avidyā*. The *Avidyā* modifies itself as subject in the form of the mind and senses, and as object in the shape of external bodies. The interaction between the subject and the object terminating in the perception of the object by the subject is brought about by the mind moulding itself into a picture of the objects and rendered intelligent by the reflection of the pure self. The individual self means "the mind rendered intelligent by the reflected consciousness of the pure self, or the reflected and unspecialised consciousness of the pure self specialised by the mind and appearing as an agent and eater of fruit". The conjunction between the mind and the reflected self has had no beginning and they will remain inseparably associated until final release when the individual self will no longer remain as such, but will become one with the highest self and the mind will be dissociated.

The pure self is the barest existence. All diversity is a *Vivārtha* or false appearance superimposed upon the self by the beguiling *Avidyā* which inveigles us into a belief in the reality of its shadowy presentations. The so-called laws of nature which scientists discover from time to time are not the laws of the substratum self, but the conditions under which the principle of illusion projects its shadows. The materialists draw amiss when they take matter for reality and the self for

fiction. That matter is semblance without substance will be shown presently.

A nugget of gold is a unity. It appears to be diversified when made into a ring, a chain, or medal. These three articles seem to differ from one another and from the original nugget by reason of their different shapes. But in essence they are all the same. The shape or form is but a presentation or appearance without corresponding objective reality. No form exists as form pure and simple. A substance loses nothing if it be robbed of its form, nor does the robber gain anything. Form is but an unreal abstraction that does not interfere with the nature and quantity of the substance which remains unaltered, though the mind feels the illusion of a change.

Similarly the one self or unspecialised consciousness that pervades the universe is rendered multiform by the *Avidyā* which, with the aid of the reflection from the self, engenders in each being the feeling of individuality and presents a large variety of false impressions. Thus the one self looks as if it were many! But the difference of beings or objects from one another and from the self is no less false than the difference of chains, rings and medals from one another and from the nugget of gold. Just as gold is the only reality amidst the false presentations of form, so the self is the only reality amidst the false presentations of a cluster of mere mental impressions.

The above analogy may perhaps seem false for the following reason. The form of a ring or chain is but a visual impression, without a corresponding reality. Rings, chains and medals may easily be restored to the original form of a nugget, lump or mass; whereas the manifold objects of the world can hardly be dismissed as nothing more than different clusters of sense impressions. Their solid substrata with their characteristic resistance, density and weight will reassert

themselves with a crushing force that will bear down all opposition. No man has yet been able to lay aside his individual form and recede into the original self!

It is easy to rebut the above argumentation. Take an orange, for example; it presents certain visual impressions, such as yellowness, roundness. It also presents certain sensations of touch, taste and smell. Apart from these sensations we know nothing about the orange. An orange may even be defined as the possibility of a definite group of sensations when presented to the percipient mind or self. Even what you call resistance, weight and density do not constitute the substratum of the orange. They are mere sensations caused by the tension, pull and push of the muscles. What we are conscious of in an orange is our own sensations and not the substratum of the orange, and these presentations are mere appearances without substantial reality, as in the case of the forms of rings, and so on. Just as gold is the only reality in rings, chains and medals, so the self is the only reality both in the subjective and in the objective phenomena. Nevertheless all sense of diversity is valid for the practical life, since we continue to see diversity until we realise the ultimate truth not in theory but by actual experience which is brought about by the cultivation of dispassion aided by a long course of discipline.

The true nature of the self is temporarily realised in a trance in which the distractions of the mind and senses are checked for the time being. The self is permanently established in its real nature in final release when it is finally delivered from the fetters of its limiting adjuncts. In this state all diversity is totally removed.

The contention of the materialists that the body is a necessary condition of conscious existence is contradicted by our dream-experience. In the state of dream all functions of the gross sense-organs and all except the reflex activities of

the gross body are suspended. The gross body and sense-organs are practically dead during dreams. Nevertheless, the mind is illumined by the self-experiences of a large variety of dream-perceptions with the sense of personal identity, memory, imagination. The materialists who recognise neither mind nor self can hardly account for dream-phenomena.

A burning body bursts into flames. The objective reality corresponding to the flames is only certain vibrations in the burning body. These vibrations are interpreted into flames by the mind or self. The phenomena of flames cannot be satisfactorily explained on the ground of stimulus and reaction.

Colour, form and other properties of matter are so simple and passive that they do not originate subordinate properties of their own. If consciousness were but a passive attribute of the organism, memory, ratiocination, constructive imagination, the notion of a permanent conscious being, could not spring from it. The solution of subtle and complicated problems in mathematics and science, elaborate processes of geometrical reasoning, the discovery of the laws of nature and their practical application, cannot adequately be explained by the assumption of a mere passive consciousness inhering in the organism as a property. We are driven by the complex phenomena of the mind to recognise an agent independent of the gross body.

Unlike colour, nobody can perceive the self, the self is inferred from its manifestations. If the self be a property of the body, it is manifested by the application of stimulus to the body. If a hundred stimuli be applied in succession, a series consisting of a hundred selves will be manifested in the same body; but none of these selves will identify itself with the foregoing or subsequent members of the series. Thus the one continued self of which we are conscious is split up into countless momentary selves! Thus one momentary self, for instance, meditates revenge on an enemy; a subsequent self,

blows his brains out; a third self is brought to trial and a fourth self, absolutely innocent of the crime, dies by the hand of the law! All punishments are vicarious. The recollection of past events and the recognition of personal identity cannot be satisfactorily accounted for, unless we postulate an independent self in whom all our experiences from birth to death are linked together and called back by the principle of suggestion. The innate aptitudes of particular individuals for special lines of culture and special vocations strongly favour the view of a self, permanent in spite of the death of the gross body.

If it be argued that traces, left in the system by impressions in the form of organic modifications, are sufficient to beget the memory of past experiences and the sense of personal identity, the system itself is subject to incessant waste and supply. The alternate processes of depletion and repletion are going on in the organism from moment to moment and the entire body is replaced in a very short time. Thus there take place countless renewals of the system in one life, so that the slightest relic of the child-body or the traces of impressions which inhere in it can be noticed in the body of the grown-up man. Thus the self connected with the grown-up man's body should be quite different from the self connected with his child-body. Thus, if the self were but an attribute of the body, the adult man could have no reminiscence of his experiences as a child. But this is contradicted by the experience of a nonagenarian who lucidly calls up the experiences of his childhood. Hence the permanent self which links together all the experiences from birth to death is different from and independent of the body.

With the materialists all aspiration to posthumous fame is devoid of meaning. Man's desire to be glorified by posterity when he rests from the labours of life, is an integral part of his nature. The warrior fights to the last, disputing every

inch of the ground. The statesman not content with his blue ribbon craves for a statue and yearns to be celebrated in history. Poets advanced in years are driven on by their passion for posthumous glory to expedite their works and hope for juster rewards in the life hereafter. Tombs and other memorials erected in honour of the dead and the preservation of their graves from desecration have a significance, only if the Self survives the dead. To conceive one's own permanent extinction is an impossibility. Man's nature does not permit him to think that he shall perish for ever without revival. The moment he, by an effort of will, strives to imagine the end of his existence, the idea of his revival springs back into his consciousness. The materialists who ascribe all reality to the body and count the self as an attribute cannot justly ignore the suggestions proceeding from the very nature of the organism which they hold as real.

"I am hungry and I eat." Here I feel the craving of hunger and am a sufferer. I eat and so am an agent. I feel the pleasure of gratification and so I am an enjoyer. Here the being who is the sufferer, the agent and the enjoyer, and who is subject to a change of state from inanition to repletion is the individual self. "I am everywhere; but I am never active; I am subject to neither change nor pleasure and pain; but I am witness to the pain, remedial measure, and pleasure of the deluded self or my own image reflected in the mind-mirror, a product of the *Avidyā*, my illusory principle. The evils of the deluded self do not cling to me just as the real moon is not affected by the agitations of its image in the trembling waters." This is the true or all-pervading Self. Everyone knows that he exists. He who exists is the individual self and the knower of it, the true Self. The knowledge of our own existence implies the existence of the knower, and of his knowledge; the true Self is bare existence and knowledge.

The essence of the pure self is intelligence. The individual self, being a reflection of the true Self, also partakes of the nature of intelligence; only it is unreal, like all images in general. The mind, the senses, and all external objects are mere fictions of the *Avidyā*. They assume the nature of semblance without substance and conjure up different clusters of false impressions tending to hide the genuine self from our view. The whole world is an illusion in which the *Avidyā* with the aid of the self acts as subject and object. The mind rendered intelligent by the self imbibes the notion of "I"ness, feels, wills and thinks. It now feels diversity and is conscious of the manifold objects of the word, distinguishing them from itself and one another. It is the individual self seeming different from the true Self. The individual self and the external world are both illusory presentations. Though illusory they are not evanescent. They continue to present their appearances through the infinite series of existences to which the individual self is subject, quite up to its final release. The individual self or modified mind, though false, yet thinks, feels and wills, however false the data may be. The *Avidyā*, though spurious, is systematised and it operates under well-defined laws.

The mind in its apparent character as the individual self is the agent of all activities and the eater of their fruit. As long as a man erroneously identifies himself with the false individual self, he is implicated in the *Samsāra* state or the state of successive births and deaths. The moment he breaks loose from the fetters of the limiting adjuncts and realises beyond a doubt that he is one with the true Self, he secures final release and all the projections of the *Avidyā* cease to exist for him. The individual self is the object and the true Self the subject of our self-consciousness. "I know that I exist." Here "that I exist" is the object of, "I know". The individual self is perceived by the true Self which remains

unperceived for want of another seer. The true Self is the only seer. He is everywhere. In introspection and self-consciousness everyone identifies himself with the true Self as the conscious agent. The true Self is bare conscious existence being and immaterial, it is not composed of parts and it does not admit of existence in a state of plurality. Since it is everywhere, it is one and all-pervading. Since, in Self-consciousness, everyone identifies himself with the true Self as the conscious agent, everyone has his real nature in the true all-pervading Self.

Though the individual self, mind, senses and the external world are ultimately unreal, yet for practical life they are as valid as if they were real. Just as our dream-experiences which are as valid as if they were real, during the continuance of the dream, are vitiated only during waking hours; so the experiences of the phenomenal world which are valid through the infinite migrations of the soul, are sublated only during the dawn of right knowledge which dispels the clouds of the *Avidyā*'s illusions. The released soul ceases to perceive the cinematograph of the illusory *Avidyā*.

The all-pervading Self is the only reality and it abides for ever. All phenomenal worlds vanish during a great latency. The true self is without a second. The numeral "one" cannot be predicated of the true Self. All numerals are the fictions of the *Avidyā*. The notion of unity does not arise before it is contrasted with diversity. The *Avidyā* hides the true Self from us and raises the apparent self in its place. As long as the individual Self is active with the senses and their objects, we miss the true self. The moment we turn away from the perception and thoughts of the world, we are established in the nature of the Self, though the latter is indefinable.

The *Avidyā* is a stereoscopist. Stereograms are delineated on the plane of the true Self. The individual soul or mind as the false child of the *Avidyā* and the true Self directs its looks

into the stereoscope, and the stereographs of the *Avidyā* present a succession of solid-looking objects in the shape of the multi-form world.

On the decay of the gross body one ceases to be discernible. The individual soul still confined in the subtle instrumental body becomes unable to communicate with the external world for want of a medium and to carry on activities affecting gross objects, until it is born again with a fresh gross body.

The independent manifestation of the self may be realised thus: Check the functions of the senses by fixing the mind steadily upon some particular object. The senses now fail to convey and the mind to receive external impressions. Cut off from all communication with the external world and secure from internal distractions, the mind is conscious of nothing but the object contemplated upon. Nor can this consciousness either abide for long, since an unvaried recurrence of the same image cannot continue long and change is necessary to consciousness. But all change is rigidly checked by a firm will, so that the mind or the individual self is left a perfect blank or void. In this state the meditator losing all sense of his own individuality becomes oblivious of the world and is, as it were, merged in or refunded to the Supreme Self which beams forth with a steady radiance!

Thus the Self alone is real and the body is but a varying accident. The expression "go to one's rest" is preferable to "give up the ghost"; not because the latter is rather archaic, but because the former is more nearly allied to the truth. The self discards the decrepit body, just as one puts away one's worn out suit of clothes; or more correctly, the soul is born with a gross body to eat the fruits of its previous karmas. When the fruits are consumed, the body is no longer required, and the soul leaves it, the plausible reasons being old age, illness, broken heart, violence, the hand of the law, drowning, fighting, being devoured by beasts of prey,

falling from a precipice, and so on, as determined by the nature of previous karmas. It is the immediately antecedent condition that common people reckon through ignorance as the cause of death. A body cannot decay through old age, since every organ is admitted to be periodically renewed. If the self is but an attribute of the body, and the body is periodically renewed, no man whose body is protected from accidents can possibly die!

If death is the ultimate goal of all existence, life is a chaos and progressive evolution a chimera. Birth is the warrant of distress and imminent death that of despair. The world lasts for an infinitely long period. Man lives here for a few decades. Certain moths appear and disappear in a few hours. Man's life is not after all much longer or broader than the ephemeral existence of a moth in a world of nearly infinite expansion and duration; nor are the enjoyable objects, available at a given stage of the world's progress; anything when compared to the vastness of pleasurable objects procurable in all the stages taken collectively. Thus we remain denizens of the world for such an infinitesimal portion of its duration that our existence can hardly be distinguished from non-existence. Is such a life worth living for?

Does progressive evolution make man a wit happier or better instructed? Change is the main characteristic of all progress. It may be that the change is an onward march from the simple to the more complex. The conditions of existence vary from age to age and more complex conditions involve greater trouble and more complex efforts. By the time fresh conditions arise, people grow oblivious of the old conditions. They simply adapt themselves to the new conditions or to the change for the time being. It is at best a substitution and by no means progress. Nobody can boast of having been perfected by a mastery of all the conditions relating to the past, present and the future. If death is the

terminus of all existence, progressive evolution is an idle fancy, and it does not matter whether or not we are perfected. "Race" is a collective term comprehending all the individuals composing a continuous series; and if the individuals are perfected at no stage, the race either is not perfected, the race, apart from the individuals, being an unreal abstraction. If man does not survive death, instant death is preferable to a long life of alarm, care and worry, with death staring him in the face from time to time.

Nature does not supply us with ready-made articles of food and clothing. Man has to struggle hard in the battle of life. The acquisition and preservation of all the objects that contribute to our happiness involve restless care and anxiety. We are subject to diseases. Matrimony multiplies our cares. The wickedness of our neighbours gives us a world of recurring troubles. Inherent ambition incites great designs and these are liable to fatal miscarriages. From blighted ambition springs broken-heartedness.

Death is a panic that upsets the even tenor of life. None but the unborn has yet escaped death. Fear of death divests life of the greater part of what little charm there is in it. Life is thus characterised by a preponderance of misery. Unless there is a surplus of pleasure over pain there is no justification in endeavouring to prolong life. Even if there be such a surplus it does not seem to be worth while to seek it earnestly, seeing that life is transient, and death puts an end to all existence.

The theory that the self does not survive death has the further effect of turning our ethical code topsy-turvy. An infanticide, who delivers the child from the ills that flesh is heir to, has to be welcomed as a saint and saviour; while the doctor who gives it a fresh lease of life merits our execration. Murderers become the real benefactors of the world. The theory perhaps justifies the murderous designs of fanatics.

None but the self-deluded seek earthly life as an end in itself. The wise are sustained through life by the hopes of future reward. A fleeting life which threatens us every moment with death is clipped of all its charm, and the wise look forward to an equation of merit and reward in a life hereafter. If all existence terminate in death, woe to the human dayfly! The enormous bustle and trouble of active human life is "much ado about nothing," and the game is not worth the candle.

The vast administrative machinery with its ultimate ramifications, life-long devotion to arts and sciences with the pain and fatigue of steady toil, commerce, handicrafts and other branches of systematised human activity are all much too profuse or prodigal for an ephemeral existence terminated at both ends by an unending void!

Teleology discovers grand and elaborate designs. The mutual connection of the different worlds and the interdependence of Gods, men, animals and plants lay open to view designs too complex and marvellous for chance or adaptation to account for.

A design implies a designer. Gods, plants and animals enjoy the benefits of the design. Eternal relations of objects and their reciprocal services cannot have been meant for mere successions of momentary existences. The bounties of nature are too lavish, if lives are transient, and it is cruel to cut off beings when they shrink with horror at the thought of ceasing to exist. So the vast universe with all its bounties must have been meant for beings existing at all times, sometimes in one form and at other times in other forms. This view has also the merit of saving the Grand Designer from being taxed with the imperfections of cruelty and prodigality.

A man continues to live when his limbs are cut off. The self shrinks into the head and the trunk which can yet serve

as a medium ; but the moment the head and the trunk are cut asunder, the self quits both since neither is a fit medium.

Our consciousness testifies to a self distinct from the body. We can conceive that the self quits our body, but not that the self ceases to be. In dreams we are often conscious that we are murdered by our enemies and yet conscious existence survives the consciousness of murder while the dream abides. This is an indication that the conscious self survives the death of the body.

“ I am now conscious that I am bringing this discourse to its conclusion.” Here the person who concludes the discourse is the self as an agent corresponding to the image of the moon in trembling waters which seems to shake and move, while the real moon is steady, fixed and motionless. The person who is simply conscious of the conclusion is the self as mere witness corresponding to the real moon. The former self is phenomenal ; while the latter is real.

He who disavows the Self stands self-contradicted or contradicted by his own self ; for the very act of disavowal and the consciousness thereof reaffirm the Self with redoubled force !

If the self survives the dying body, lust of power and gold leads people aside from their *summum bonum*.

P. Sankunni Menon

IN ALL THE WORLD HE COMES

THE Lord will come and go
Before some know He's here,
Soft as the zephyr's breeze
Which gently stirs the air.

Strong as the mighty blast,
Of northern winter's gale,
Sweeping away decay,
And ending tyrant's tale.

In all the world He comes,
Though focussed in the one;
Everywhere life is new,
The old is past and done.

Everyone stirs in sleep,
And asks: "Can He be here?"
Few from illusions's dream
Waken to see Him there.

Many have no time left,
From works done in His Name,
To spare a glance for Him
Although He comes, the Same.

Not less He blesses them,
And pours God's glory far,
Flooding the world throughout,
With power from the Star.

But those who will, He guides
To Path of Holiness,
His Kingdom's gate throws wide,
Kingdom of Happiness.

From man to superman,
He shows the ancient Way,
He who is Guide and Friend,
Companion, Truth and Stay.

Each has his own concept
Of how the Lord should come,
But when we hear His Voice,
We know, and we are dumb.

With love our hearts o'erflow,
With love born from above,
Love to the Light of God,
Love to the Lord of Love.

THE HAPPY VALLEY OF THE EAST

By MARGARET E. COUSINS, B.MUS.

AT this time when the thoughts of Theosophists and Star members throughout the world are being directed to Ojai—the “Happy Valley” of the Western Hemisphere—it will prove corroborative of the possibility of its great future destiny to describe a little of the Happy Valley of the Eastern Hemisphere, namely, the Valley of Kashmir in the Western Himālayas, which in its day of happy opportunity long, long centuries ago, was used as a similar foundation for the sending forth into India of the Āryan First Sub-race of the Fifth Root Race from its first home in Central Asia. Only readers of the Ākāshic Records can give any description of the details of that early migration and settlement that was personally guided and led by the greatest lieutenants of the Manu through the wild passes of the North-West Frontier, over chains of mountains that seemed to prove a Ring-Pass-Not of impossibility and heart-breaking difficulty to those whom the goad of expelling circumstances behind, and the spiritual urge of God-given promise and prophecy before, pressed ever onwards, and who suddenly found themselves in view of the delectable land as they crossed the Zoji-La Pass, and saw the Vale of Kashmir spread at their feet over an area of eighty miles long and twenty miles wide, traversed by shimmering rivers, with lovely lakes, green, fertile, wooded, with a perfect climate and enfolded in peace and retirement by its encircling

M. E. R.

range of snow-capped mountains rising from 10,000 to 18,000 feet high.

Only occultists can give us any idea of the actual events of that far-off date, yet the character and position of the Valley and the life of its people within historical times, extending over 2,500 years, remain as a parallel to what the Californian Happy Valley has every possibility of becoming. The spending of a summer holiday in this historic land and the reading in its midst of the Gospel for the New Race Foundation in the Happy Valley of a New Era and a New Sub-race, urges me to pass on to my fellow Theosophists a study on the spot of its precious features in physical, mental, æsthetical and spiritual life.

The Valley is a plateau 5,000 feet above sea level in the North-Western corner of India and it and other portions of the State of Kashmir are encircled by various ranges of the holy Himálayan mountains, and contain four beautiful lakes, of which one, the Wular Lake, is the largest area of fresh water in the vast sub-continent of India. The Happy Valley is traversed by the Jhelum River and by many canals, and is endowed with gifts of Nature in picturesque scenery, climate, flowers, fruit, tree and bird life to an unrivalled degree. It is like a hidden bower in a wild country of snows, hardships, perils and extremes of climate. It is like a nest in a high tree guarded from intrusion by the Spirits of the Air who live perched up in the great snow ridge which blocks all entrance save one to the Valley for seven months in the year.

As the two nearest railway stations to the Valley are at a distance of two hundred miles, it is evident that the Valley is a reward of karma gained only by those possessing will, wealth, strength or leisure. In olden days religious pilgrims, merchants or military aggressors, were its only visitors, but later times have brought pleasure-seekers, the citizens of the Kingdom of Happiness for its own sake.

The inhabitants of the Valley are accounted the most beautiful people in India, and we may expect that this characteristic will repeat itself in the Californian Valley. Though the Āryan stock became mixed with Scythian, Pathan and Arabian race types, the blend has resulted in a continuously handsome race, now numbering about three and a half millions, but the root Āryan stock remains as a tenth of the people who are unique in appearance as a pure Aryan type. These are called the Kashmiri Brahmins, the primary aristocrats of India, the direct descendants of the Manu. All the men are termed Paṇḍiṭs and specialise in intellectual attainments, being renowned for their subtle and metaphysical minds, and their general cleverness. The women are renowned for their fair skins, rosy complexions, limpid expressive eyes, often grey or hazel in tint unlike the dark browns or blacks of all other parts of India. They have the purest Aryan features, aquiline nose, refined, gentle expression, good height and notable grace of carriage. In fact every woman in Kashmir walks like a queen, and if there is a besetting sin in the original Kashmiris it is pride of race.

Traditions state that a great Ṛṣhi named Kashyapa was the founder of the Kingdom of Kashmir, giving it his name, and to-day the Theosophical Lodge of the Valley is called the Kashyapa Lodge in his honour. He found the valley enclosing a great lake, then called Satisar (the lake of Saṭi or Pārvaṭi, the consort of Shiva), and he is said to have drained it and thus made the fertile extensive valley as it now is. A guide-book occultly says "Naught should go seriously wrong with a land over which his shadow broods."

Man: Whence, How and Whither says that Corona who was deputed by Mars to lead one of the three immigrations of the Āryans into India through the Kashmir route, spent forty years founding this kingdom before he joined his leader in

Bengal; and one can understand how it fascinated him with its actual beauty and infinite possibilities!

In historical times we know that Asoka founded an earlier capital than the present one, of which some remains still stand and which are still highly magnetised. He established Buddhism which flourished so exceedingly that in A.D. 40 a devout Buddhist King, Kanishka, inspired to the act by the great Buddhist sage, Nāgārjuna, who lived near Srinagar, called in this Valley the third great Buddhist Council (much like a Star Camp at Ojai) which laid down the whole important formulation of the Mahāyāna Doctrine which still holds sway over the majority of the Buddhist world. It was therefore a place from which international influence went forth of a very far-reaching kind only five hundred years after the Lord Buddha had walked amongst men.

Tradition places the building of the temple to Mahādeva in the year 2629 B.C. by King Sandiman. This temple is on the peak of a conspicuous hill a thousand feet above the plateau overlooking the city of Srinagar and the beautiful lake. One can imagine the power of Shiva which streams down its sides, gathered there by the devotion of worshippers for over three thousand years at least. It was no wonder then that, after a period of Buddhist domination, Shaivism reasserted itself. In the year A.D. 850 a great Hindū sage, living at the same consecrated spot as Nāgārjuna had lived in, had a dream that he would find the lost scriptures of the Vedānta, inscribed on a rock on the mountain named Mahadeo. On awaking he sought and found the rock and this led to the development of a special Kashmiri philosophy of the Shaivite doctrine, which again in our time has received renewed attention through the works of Sir John Woodroffe.

As if to balance up all this preoccupation with the metaphysical aspect of the Divine Science, came the Moghuls to Kashmir in the sixteenth century; but while they

conquered it politically, it concaptivated them æsthetically. They delighted in its natural beauty and its climate, and gave it gifts of exquisitely laid out gardens at the foot of the hills rising from the lake. Here they placed playing fountains of many descriptions, planted trees whose successors are the glorious, noble chenars (maples) of today, laid out terraces and constructed handsome sculptured and pillared pavilions; all for the free use of the general public. As thousands of people go annually to the various festival pilgrimages in Kashmir, so every Sunday and public holiday go thousands of the people of the city and international visitors to these renowned gardens. Of one of them the Emperor Jehangir said, "If there be Paradise on earth, then it is here." The Moghul Emperors had an intense appreciation of natural beauties. They also proved that mankind can bestow gifts on Mother Nature by setting off her charms to the best advantage. The great gifts that the Muhammadan conquerors of Kashmir bestowed on the Valley were courtesy, soft voices, soft hands, beards, Persian designs and the two most idyllic gardens in the world.

No religious faith in existence is more democratic than the Mussalmān; and when these glorious gardens were created they were not merely for the summer rest-houses of the rulers, but were the happy gift of a happy ruler to the common people to make them happy also. Since the Nishat Bagh was opened in 1620 as the Emperor's gift to his beloved and capable Queen, it and its sister garden the Shalamar Bagh have been the centres through which happiness radiates during nine months of the year for thousands of people. What a persistent and pure thought-form of innocent enjoyment has been created there! Happiness pervades those great garden areas not felt elsewhere on earth in such quality and measure. Representatives of all nations meet there united by Beauty, the beauty of lawns and trees, fountains and

flowers, the snow-capped mountains behind, the sparkling waters in the foreground, and the picturesquely perched temple of Shiva always claiming focal attention. All comes worship the one God, Beauty; all are devotees of the one Goddess, the Earth, and all are united by Ananda through sharing in the Bliss of the Supreme Artist. Everyone in the gardens has the interest of a friend in everyone else. Nowhere is there noise. There is no drinking of anything more stimulating than tea prepared in handsome silver or brass samovars. There is no gambling or betting or vulgar side-shows, no strident loud sounds, hardly any smoking. No matter what crowds are present one hears only laughter, or quiet chatting, or religious singing. The enjoyment by all of colour and shape, formal garden architecture and glorious scenery, is tangible. The air sparkles with happiness, one's aura expands through contact with the inner established rhythm, one's feet dance along the poplars-fringed road which leads from one famous garden to the other.

As Oxford's inner and outer being is impregnated with the quest for learning, Lourdes' with the gift of healing, Rome's with the sense of power, and Benares' with spirituality, so is Kashmir's, and especially Srinagar's, inner and outer being impregnated with happiness through loveliness.

The Book of Genesis states that God walked in the Garden of Eden. Where there are regal gardens, the gift of kings to their people, the people who walk in the gardens become God-like. The beauty of God without evokes the beauty of the God within. In the presence of loveliness the intellect dies down, the prying mind ceases to slay the real, Realisation emerges, one is content in just *being*.

Thus though at present the people of Kashmir are practically illiterate they are refined. They are born artists in design and craftsmanship. Their womanhood, both Hindu and Muhammadan, moves about freely; they all carry

themselves like priests or kings after the order of Melchizedek. They are indeed in every way the earlier prototypes of the present Happy Valley Foundation.

As Eden and Kashmir, the earthly Paradises, have known that the company of flower, fruit, foliage and landscape are the environment which bring out the best in man and woman, so the function of the garden aspect of Ojai may be anticipated as a primary factor in the Kingdom of Happiness which is sequentially being founded in California for the new Race and the New Gospel, and wherein similarly will walk the Great Ones who see the unfolding Plan of Evolution.

The Happy Valley of the First Sub-Race to the Happy Valley of the Sixth Sub-race, Evoi! Hail!

Margaret E. Cousins

134

LOVE IS SAFE

THE message that will quell your fears
In one hot moment, writ with tears,
Flashes through from mystic land,
Which ever lies so close at hand
That love is all it ever hears,
Across ethereal strand.

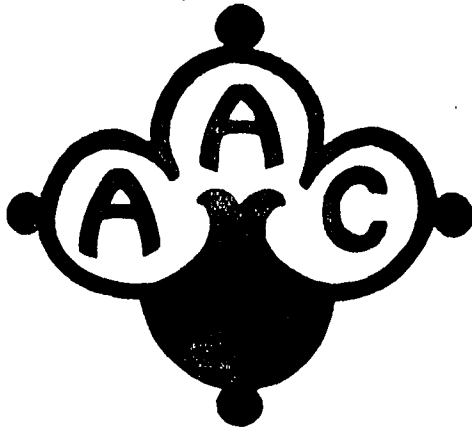
We cannot pierce the veil with lines
Nor words nor sounds, but only signs.
The symbol of ourself we send
As 'bove the mortal soil we blend
And this the victory of minds,
On which we may depend.

Thus ever drawn to those who grieve,
No danger that we ever leave;
For all is known and all is seen,
And all that is has ever been
Since Time began its weave
Of thinnest veil between.

So count no good thought ever lost,
Though on emotion's sea 'tis tossed.
Of one thing ever be so sure—
That love is ever more secure
To one who's left, or one who's crossed,
And memories endure.

MAE BALDWIN HAI

¹ Fourteen days after passing from physical.



NŌ: THE YOGA DRAMA OF JAPAN

By WILLOWDEAN CHATTERSON HANDY

AS the spirit of the dawning era begins to quicken the sensibilities of different individuals, there will be born in some, perhaps, a reasonable hope that along with the revivification of the other arts, which must accompany and express the spiritual renaissance, will come the reinstatement of that most debased art, the drama. Some of these seers will perhaps begin to grope about for dramatic material compatible with the exalted idealism of the new teaching. Some will begin to feel for dramatic forms appropriate to the larger and subtler values which must be presented. Some may even dare to hope that this great art of co-ordinated arts may become not only a vehicle for carrying the teaching, but in and of itself a mode of worship and a purifier of the worshipper.

Such a conception of the drama carries with it certain inevitable suggestions as to its probable characteristic features:

universal rather than particularised themes, archetypal rather than personal characters, real rather than realistic presentation, devotional rather than ambitious acting. It may be long before such a complete reversal of the present evaluation of the drama can take place ; but it is not an impracticable ideal. It has been realised, is still being realised, in the Nō drama of Japan. For our encouragement, for our inspiration, it seems profitable to undertake an analysis of this rare bloom of the art, which, fashioned by Buddhist thought, unfolded its petals 600 years ago in Japan and still continues to shed its fragrance over a few faithful devotees.

The themes of the Nō plays of Japan are never trivial or casual. Designed as pictures to teach the noble philosophy of the Greater Vehicle of Buddhism, they attempt to objectify the hidden truths—the transitoriness of human existence, the working of the law of karma, the efficacy of prayer to Amida Buddha, the Way of Enlightenment. They are concerned with the petty events of human life only as they forge links in the chain of lives, only as they make karma. Such a causal moment, a karma-making moment, each drama depicts in terms of its aftermath of suffering. The culmination of past lives is summed up in a single mighty emotion, uncomplicated by minor or fleeting feelings but caught at the moment of its maximum intensity, when the wave is at its crest, about to break and dissipate into calmer levels. Briefly stated, the plot of a Nō drama is concerned with that moment in the life of the hero (or heroine) when, driven by his emotions, he committed a deed, for which he suffered throughout the remainder of his life, or, more generally, after his death. The matter is not presented chronologically—deed followed by suffering—but, by reversal, effect is followed by cause. In other words, we are made to feel the agonies of the sinner before we see him commit the wrong, so that the deed is for him and for us full of its consequences. In such

fashion is time sense eliminated and cause and effect are visioned as one.

A very simple plot mechanism achieves this double vision of the effect in the cause. Drawing upon a universal practice of the Japanese—that of making pilgrimages to sacred or historic places—for its thread, a typical Nō story runs thus: Some one, usually a priest, goes upon a pilgrimage. He describes the beauties of the land through which he passes and of his destination, where he encounters a humble stranger, of whom he inquires concerning the history of the famous place. The stranger begins to recount the tale in the third person, but, soon, under stress of great emotion, lapses into the first person, and confesses that he is the hero of the old story. In reality, he is the unhappy ghost of the hero, who is earth-bound because of some intense emotional attachment formed in his past life. The first part of the play ends with his request that the priest pray for him, so that he may be liberated from his sufferings. In the second part, through the prayers, the hero is materialised in the form which he wore at the time of his death and the climax of the play comes, when he re-enacts his sin. The priest's blessing, his own pardon, follow.

The hero, then, is always an outcast: usually a ghost exiled alike from the earth and from the Western Paradise; but sometimes an outcast in the flesh, a cripple, a pauper, fallen from power, exiled from his domains, an exemplification of the doctrine of the transitoriness of earthly power and position. Sometimes he is an outcast from the world of reason, being a mad creature possessed by the spirit of one whom he has wronged. His plight is always the result of the commission of a wrong, a wrong Buddhistically defined—dying in battle, neglecting the ordinances, taking innocent animal life, taking one's own life, taking the life of another

even innocently, indulging in cruelties, prides, jealousies or hatreds.

These are characters entirely outside the range of realistic drama, other-worldly, astral beings, each embodying a single compelling emotion which pulls him to earth and keeps him in wretchedness. There are also the horrors of the other plane, demoniac embodiments of jealousies and hatreds and furies. And there are often supernatural beings who are outside the range of human evolution: goddesses, such as the Blessed Dragon Lady of Paradise; *tennin* or nature spirits; and personified animal natures, the lion, tiger, fox, dragon, mountain goat, spider, each depicted in terrifying guise.

Such are the typical super-physical characters and themes of the Nō dramas designed to convey a sense of essential human emotions enlarged and intensified by their release from physical limitations. Only a very unusual technique of production could create the proper atmosphere for such material, and the form evolved by the Japanese is indeed a triumph of dramatic art. Noble as is the material of these dramas, it is as acted plays that they are the creations of genius. For the form is not only a perfect instrument for the super-physical material, but it is also, in itself, a channel through which players and audience may flow to a higher level of consciousness, attaining in degree, that state of realisation in which are found true spiritual refreshment and purification, which may result in the healing of sin and disease. It is recorded that at times in the early days of the Nō, these dramas were performed to heal disease. Even to-day, the true devotees seek in the Nō theatre the same exalted state of consciousness which others find in the temple. A Nō theatre is in effect a temple of dramatic art dedicated to the eternal and offering those who understand the opportunity to participate in a ritual which will draw them close to the divine.

It need not be pointed out that not everyone in the audience nor even every player finds all this in the Nō. The intellectuals do not find it, those who take the books of texts and pore over the archaic lines while the play is going on. The Nō masters call these "book-neckers," referring to the wagging of their necks as they look from book to stage and back again. Nor do those, who delight in precious criticism concerning the exact quality of a singer's tone or the precise length of the dancer's steps or the accurate shade of the colour of his costume, find that subtler pleasure. Not even do the dilettante aristocrats, who are taking up the singing as a fad to-day, find much beyond the classical beauty of the poetry. But it is all there for those who will open themselves to its dynamic intention. Six hundred years of the traditional rendering of ancient words, six hundred years of traditional movements, have built up a form of great power, which may legitimately be called a ritual, and the professional Nō players and singers and musicians perform it as priests performing a ritual.

Even to-day the old custom continues of purificatory procedure before the acting of plays in which the gods appear. For one week before such a performance, the actors eat no meat, prepare their food with their own hands over fire made from flint and steel and used for no other purpose. It has ever been the intention of the Nō player to build up a proper vehicle for the use of the noble dramatic idea. Seami, the son of the founder of the Nō, sets down in his manuscript, written in the fourteenth century, certain rules governing actors in training, among which is found: "venery, gambling and strong wine are strictly forbidden; be resolute in study: avoid disputation". Fenellosa quotes Umewaka Minoru, the Nō actor who restored this drama after the fall of the shoguns, as saying that if a Nō actor acted his best, he could read his character. "The spirit must out, the whole man," he said,

“the actor cannot conceal it.” And so he always instructed his sons to be moral, pure and true in all their daily lives. Otherwise they could not become great actors. There is still a great deal to be investigated concerning the training of the Nō actor, for it is regarded in the old writings as a form of mystic initiation and the teaching is spoken of as “deeply secret”. The spirit of the Nō actor is apparent, however, even to-day. In the closing lines of the play, *Sotoba Komachi*, that of a mad woman possessed by the spirit of her dead lover, she offers her poetic talent to Buddha in words which would be applicable to every genuine Nō actor :

See, I offer my flower to Buddha,
I hold it in both hands.

Concretely, what are the conventions which have been evolved in presenting the Nō dramas? The effort throughout is to make things not realistic but real. Sham, illusion, imitation, simulation are not tolerated. The aim is actually to create a super-physical consciousness, not to pretend that it is there on the stage.

The construction of the stage itself furnished a suitable substructure for super-physical effects. Both in conception and in execution, it is set apart from the actual world. It is perhaps not thought of to-day as a sacred spot, being no longer connected with the temple compound, still there remains a sense of its being dedicated to higher things and every year before the opening performance of the season, a certain play is given to purify the stage for the year's work. The platform which once stood in the temple grounds has been moved indoors, so that the audience may be protected from the weather, but it is interesting to note that it still by intention keeps its own separate roof, which is never included under that which shelters the audience. Further more it still stands on ground untrodden by the people, for around it is kept a strip of pebbled earth, the dividing line between the

sacred and the profane, between the absolute and the relative.

In order to amplify every sound made on the stage, so that it will contribute its entire volume and its full musical content, in order to free sound, as it were, from the dulling of atmospheric conditions, two devices have been invented. The roof of the stage is double, so as to form a sounding board, and under the floor are large pottery jars, half sunk in the ground, their open mouths tilted to catch and reflect the sound. Just as the chanting of the poetry lifts the speech of these dramas out of the realistic realms, so does this enlarging of the sound values contribute towards the greater than physical proportions of the Nō. Similarly, by device, the locomotion of the actors is freed as nearly as possible from friction. The white cypress flooring of the stage is polished to such mirror-like smoothness that running and walking steps become a glide so free as to give the sense of floating released from gravity.

The problem of a scenic setting for plays of that more real world, where neither seasons nor death prevail, was solved by the adoption of the pine tree as a permanent backdrop. Whether by accident or design, the first Nō plays were performed under a large pine tree at the temple Kasuga at Nara. Partly to commemorate the place of origin and partly to suggest longevity and changelessness in the setting, a three, five or seven tufted pine tree is always painted on the back wall of the stage; while a similar number of genuine small pines are set along the entrance bridgeway to mark stations in the progress of the actors. In the making of the few small stage properties that are used, every effort is made to suggest the essential nature of objects, so that the imagination will be stimulated to perceive the archetypal forms rather than any temporary representation of them. Slender strips of bamboo lashed together are sufficient to suggest a

house, a well, a cave, a tree within which dwells a nature spirit, even a temple bell. The actor himself may carry some such symbol of his estate as a mallet, a sword, a broom, a bow and arrows, or a fan. With the fan he makes gestures symbolic of the poetic ideas being chanted by the chorus.

Even the costuming makes a striking contribution towards the building of a picture of more than realistic proportions. Those beings who are not of the physical world are clothed in gorgeous and voluminous robes, half again as large as those worn in ordinary life and far more splendid, which enlarge their stature and enhance their dignity. They become heroic figures, the personal curves of their bodies hidden under the stiff lines of the heavy draperies. Like great archaic statues they swim across the polished stage, to all appearances superhuman beings. For those who have eyes to read the symbols, the story of the play is retold in the costumes as it is in the movements of the fan, in the notes of the flute, in the taps of the drums. These costumes are woven or embroidered or painted especially for the parts which they are to adorn. The colours of the fabric reveal the age, sex and rank of the wearer. The patterns suggest the nature of the rôle. He may be a mysterious character dealing in magic, and clouds and pine trees will be woven into his garment; or perhaps he is a dancer, whose nature is suggested by the flying maple leaves embroidered on his cloak. If he be the moon-maiden of the feather coat, the feathers of a bird are painted on a sheer fabric. If he be a ghost whose death transpired through drowning, the woof threads of his transparent kimona are shoved into wavy lines indicative of water. If he be a demon, there may be golden skulls shining in the grass at the hem of his garment. Thus, by suggestive visual details, the audience is lured into the spaces of imagination.

The wearing of masks is yet another device for removing the characters from the world of personality. Since the

players are all men, those playing women's parts are always masked, and for these there is a whole gallery of faces representing not different personalities, but simply the feminine face at different ages and under stress of different emotions. Likewise, the face of a god, of a young boy, of a demon, of a ghost or of an animal is represented by a mask. The old craftsmen who carved the masks were skilled enough to select only the planes in their modelling, which would convey the essential nature of the character. They even considered to a nicety the quality of the polish they bestowed upon different masks, one depicting grief being given a dull tone, one of youth and strength a shining countenance. It is evident that a mask removes the character from the personally dimensioned world of the human actor to the serene spaces of idealisation. The essential emotional values of the visage of the character are not disturbed by the fluctuating facial expressions of the actor, which must always be personal to a degree. However impassive his face might become as he succeeded in giving himself up as a vehicle for the poetry, it would still be stamped with his personal lineaments, often necessarily at variance with those of the character. Thus the mask aids the selective genius of the dramatist, who gains his effect by striking a single note over and over again and by eliminating all others, for throughout the play the immobile beauty of the mask holds all eyes upon a single idealised concept.

All these traditional forms, austere in their simplicity, even bleak, by their very rigidity become intensifiers of the power poured into them. What is this power and by what spirit and technique do the actors infuse this paraphernalia with life?

It is said that one has not become a Nō actor so long as he has any desire to display his talents. The Nō actor aims at universality, at the impersonal, and to this end he lays

down his limited personality. He spends a lifetime training his physical body to suppleness and strength, intensifying his emotional perceptions and perfecting his mental control through rigorous concentration, until he builds up a co-ordinated vehicle of extraordinary power and responsiveness; yet he treats it simply as a machine. He retires into the inner self, where he centres his consciousness and whence he directs his vehicle, aloof, serene, disinterested. He reaches a meditational state of mind in an identification with the idea of the play. Thus he achieves his ideal of the unity of mind and action, which is the "accomplishment" referred to in the naming of the drama—*Nō*.

The full implication of this ideal is that the *Nō* actor aims not to act or to simulate, but to be. The attainment of such being or identification brings about a release of power far beyond that of his personal vehicle. He breaks through to the hidden reality, *yugen*, as the Zen Buddhists call it, whose exquisite symbol is a white bird with a flower in its beak. It is this ability to make himself an unobstructed channel through which beauty itself may flow, suffusing his tones and his movements with the inner grace of the spirit, which is spoken of as the "flower" of the actor. Seami says that it is by aiming only at the beautiful that the flower will appear, and if the flower be lacking, there will be no beauty in the actor's impersonation. It is not by imitation of the external characteristics of a decrepit old man or of a vigorous young girl, for example, that success is achieved, but rather through identification with the nobility of the one or the modesty of the other. Herein lies the explanation of the *Nō* actor's ability to satisfactorily present women's parts, as well as those of ghosts, nature spirits and animals; there being no attempt to imitate the posture, gait or voice of any one of these, but simply to identify himself with their emotional nature.

In the governance of his body, the Nō actor's achievement of the unity of mind and action is often startlingly demonstrated in feats which seem to be super-physical. Not through any trickery is he able to leap high in the air, for example, and light upon his bent knees without any hurt, or translate a moment of frenzied grief or furious passion or ecstatic joy into breath-taking swoops or leaps, all apparently without effort. Every movement is controlled, made normal for the man by a long training, in which a system of breathing plays a large part, and in which concentration teaches him to work marvels. He has become mentalised, so to speak. He moves his body as if it were a piece of furniture with unflagging calculation. Through the pattern traditionally prescribed for each play he moves his body, himself in control, along the three, five or seven step lines, making the proper turns, the correct rests, handling his fan or his sleeves according to fixed rules. And yet, being centred in the inner self, and not in his body, he is free. He is vivid. His prescribed gestures are not wooden and meaningless. They are charged with suggestion, flooded with *yugen*. The hand raised to the brow of a drooping mask brings tears to the eyes of the watcher. The hand that stabs the empty air stabs us. We feel the grief or pain as we could not were it concretely suffered by someone on the stage. It is left a universal experience, not limited to a single character.

Under the sway of such being, not acting, not even the mask covering the actor's face remains wooden or meaningless. At one moment, the impassive mask of a young woman's face seems alive with maidenly expectancy; at another, with shyness or grief. It is slightly tipped, perhaps, this way or that, but no physical explanation could account for the transformation. This power to make a mask live is so recognised a fact among the Nō players that there is a class of masks made purposely to test an actor's ability in this direction. Such

masks were carved by the greatest artists, and intentionally without a vestige of expression. Only a great actor ever attempts to wear one of these ; and it is said that if his flower is sufficiently developed so that he may vivify it, the effect is far more wonderful than that achieved through a mask on which is stamped the requisite expression.

Ordinarily, however, the mask reiterates in plastic form the supreme emotion of the play, so that, once the actor has mastered the mechanics of its use, it becomes an aid to him. By necessity he must identify himself not only with the emotion of the play but with the mask which envisages it, and to this end he hangs the mask in his room for two weeks preceding a performance, so that he may feel himself into it. His acquaintance with it undoubtedly begins as an objective study, but he gradually penetrates to the essence of its form, to its nature and significance. Finally, just before his entrance on the stage, in order to test his oneness with it and with the emotional rôle which both he and it are to externalise, he stands before a great mirror hung outside the bridge entrance. If he is ready to play, he will see there not himself wearing a mask of a young girl in grief, for instance, but simply a young girl's grief.

It should be clear that the Nō actors are consecrated towards the attainment of a level of consciousness, where they may tap powers far greater than their own. The same ideals and methods animate the other human contributors to the drama—the members of the chorus, whose flower appears in the vocalisation of the poetry; the flutist, who identifies himself with the mood of the piece and spins a shadow web of melody above the pattern of vocal tone; the drummers, who are the heart beats of grief or pain or woe. Each of these brings through his contribution from his own inner self. The harmonisation occurs not by tuning in on the physical plane, but by achieving unity at a far higher level.

It is the harmonisation not of chords, but of individual melodies. Before a performance, in order to test out the attainment of that unity, actors, chorus and musicians gather in the mirror room and try over a bit of the play, the master judging whether the harmonisation has been achieved.

There is an element contributed by the drummers, the significance of which seems to be forgotten to-day, but which is possibly a very direct link with the hidden powers to nature that the Nō aims to tap. The undignified name of "cats" has been applied to these accompanists because of the unarticulated cries which they utter in connection with their tapping of the drums. May not these be such nature-sounds as were employed in the mystic operations of the theurgists of ancient Egypt to bring men into touch with divine operations? Certainly they seem to fall into that class of symbolically invocational sounds, into the "hissings" and "poppings," the Greek terms for which have been so suggestively translated by Mead.¹ It is unknown to the writer whether the articulated speech sounds in the Nō are so delivered as to set up sympathetic vibrations with unseen energies through the root-sounds or vowels; but it is certain that the unarticulated and discordant sounds of the drummers produce a deep and thrilling effect upon the hearer.

There remains to mention the further harmonisation of the production as a whole with the conditions under which it is performed. Seami writes:

In everything success depends on a proper harmonisation of the negative and positive. The day-spirit is positive and the skilful player will make his Nō as quiet as possible in order to balance by negative playing the positive tone of the environment.

Conversely, at night, the playing must be positive to balance the negativity of the night. Here are subtleties such as the future drama must take into account, and those

¹ *A Mithraic Ritual*, by G. R. S. Mead, p. 15.

straining for the dawning vision of it will do well to ponder a saying which Seami quotes from the *Book of Criticism*:

Forget the theatre and look at the Nō. Forget the Nō and look at the actor. Forget the actor and look at the idea. Forget the idea and you will understand the Nō.

No discussion of the Nō would be complete without the recognition of it as a Japanese contribution to the art. Though Buddhist thought and Zen method are responsible for the evolution of such drama, it should not be forgotten that it is the Japanese who have applied these to art. They are not inventors of new forms. Their genius lies in penetrating to the heart of inherited or acquired forms. For 600 years they have added nothing to the form of the Nō, but they have worked with unflagging zeal at polishing the original archaic form, paring it down to its bare essentials, refining it to its utmost attenuation. The result is a form so pure as to be almost geometric in its outlines. Its ultimate is of course archetypal. As far as the form side goes, the Japanese may be said to have concentrated upon the atom and visioned the universe. On the life side, they have made religion an art and art a religion. They have lifted the drama to its rightful place as an act of purification and worship. While the new era must evolve its own concepts and forms, its own dynamic ritual of art, still those who are to come may find the Japanese classical drama a not unworthy forerunner of their ideals.

Willowdean Chatterson Handy

SEEDS OF INTERNATIONALITY

A SANE IMMIGRATION POLICY

SENATOR COPELAND who has introduced a Bill in the American Congress to amend the present Immigration Statute, by a wider definition of the word "white", delivered a very sensible speech on the subject on May 4th last, at Mecca Temple, New York, where a dinner was given by the Indian Freedom Foundation. The Indian Community in U.S.A. and the whole Indian Nation were thrown into painful consternation at the recent decisions of the American Courts that Hindūs and Indians are not "white persons" and hence ineligible for rights of citizenship in the States. Apart from the various hardships which it involved to those Indians already settled in U.S.A., which Senator Copeland himself described as "extremely inhuman in application", it meant not a small insult to India in her present efforts to gain equality in the British Commonwealth and an equally respected place in the world's councils of Nations. Senator Copeland's pronouncement therefore was very opportune and the principles which he laid down as to what should regulate a sane and sound immigration policy may with great advantage be followed by other white nations, not only in their direct relations with the coloured peoples and nations of the world but also in their general attitude towards them.

Senator Copeland very wisely said "that geographical boundaries do not coincide with racial distinctions". The arbitrary partition of the earth into the present continents "will do well enough for political reasons, but these divisions do not satisfy the compelling facts of human relationships". By denying immigration and citizenship rights to individuals merely by fact of their belonging to certain "designated limits of latitude and longitude—we blind ourselves to the revelations and distinctions of Nature herself". The admission to these rights should, therefore, be on considerations of those qualities which "original Americans have, except colour". "Educational, religious, professional and industrial groups are never divided in this silly way" of geographical locations, but the human races are, and "the unfortunate Hindūs are dumped into a miscellaneous group, designated as Asiatics". With regard to colour "shades of complexion are determined by the sun's rays and not by racial origin," and it is proved beyond doubt now that "colour is the most unreliable of proofs of racial origin". When it comes to a question of language, again "we must concede to the Hindūs the same origin as ourselves". Then as regards physical traits, the Hindū "is as truly 'Nordic,' in the final analysis as the blonde citizens of Sweden". So "within the spirit, if not the letter, of that law of 1790, the Hindū is entitled to American citizenship."

Then what should be the policy of the U. S. A. regarding the admission of immigrants? Examining the various proposals that have been put forward, Senator Copeland went to the root of American greatness, the vitality of its life and the splendour of its achievement, to the rich variety of racial stocks—belonging to “the so-called alien races”—composing its present population. And specially referring to Indians, he exclaimed.

Who can witness the useful service of the Hindūs without a thrill of pride in their achievement? No more intellectual persons are to be found in our country than the natives of India who have migrated here. Who can question that their legal admission will benefit the country.

So the new criterion for admission to American citizenship is not the false test of colour, race or Nation, but “Is this applicant for admission to the United States physically, mentally, and morally qualified for our citizenship”? This is a sound and statesmanlike rule and it is earnestly to be hoped that Senator Copeland’s Bill will be formally enacted into Law.

What Senator Copeland now seeks to do by law in the United States has been the message of Indian History from the earliest times, an unwritten law of Hindū social life and polity. Every fresh invader into India has been admitted and absorbed into the social and political order perfected by the previous settlers; even more remarkable to note is the fact that even the original inhabitants or the aborigines had a definite place in the arrangement and were not wiped out of existence. What India has been standing for from times immemorial America may well now adopt as an example to the western nations.

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THE OVERSEAS LEAGUE

The Overseas League, with its Headquarters in Park Place, St. James London, and its object “to increase in every way possible the sense of good feeling and ‘at-one-ness’ among all sections of members of the British Commonwealth of Nations” is potent with immense possibilities of serving as a powerful connecting link for the several parts of the greatest Commonwealth of the modern times. It has a large membership of over 35,000 and its branches, named Overseas Clubs, are being started in several parts of Great Britain and the Self-governing Dominions. One of the latest was in Cape Town, in South Africa, about which Mrs. Monica E. Retief wrote a very hopeful letter which was quoted in the Watch-Tower notes of THE THEOSOPHIST for August.¹ There will be no small service done there in bringing together, in friendly spirit, the Indian and the white elements, and it is to be fervently hoped very soon the natives also as members of one Commonwealth. It will be interesting to know whether there are any branches of the League in India. If there are they ought to be multiplied in number and strengthened in membership. If there are none, why not make immediate attempts to start as many as possible? The League is fortunate in its magazine

¹ See p. 515.

The Overseas, which is said "to act as a veritable encyclopædia of the news of the world". If it is not so already it can well be made the medium of disseminating the intellectual, moral and spiritual treasures which the several parties of the Commonwealth possess. Their exchange and understanding by the several countries, more than the mere commerce of material commodities, are the surest, binding ties of not only the Commonwealth but of the whole world.

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THE MASONIC PEACE MEMORIAL

A noteworthy event towards the future Brotherhood of Nations, and good will and peace on the earth was the imposing ceremony in the Albert Hall, London, in the middle of last month. It was the laying of the foundation stone of the new Grand Masonic Temple in Holborn, by the Duke of Connaught, Grand Master, in the presence of 9,000 representatives from English and most distant Empire lodges. The new temple is a Masonic Peace Memorial and covers two and a half acres. The ceremony, even on the physical plane, was imposing by the employment of the latest scientific devices.

An electrically operated model of a crane, operated by push-buttons which raised and lowered the model of the foundation stone, stood on the stage at Albert Hall and operations in the Grand Lodge there were duplicated on the site of the new building in Holborn. The actual foundation stone was laid in position simultaneously with the Symbolic Model.

A ceremony of great portent which, let us hope, will be repeated on a greater scale by Masons belonging to all the Nations of the world.

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THE NEW PERSPECTIVE

After the devastations of the last War and the yet unhealed wounds of it left on the world in the race conflicts, economic exploitations and other unbrotherly features of modern life, it is becoming increasingly necessary to have a new perspective for all human thoughts and activities for the future. The great Indian poet-philosopher has sensed the new perspective rightly, which is that of universal man, and in the April number of *The Visva-Bhārati Quarterly*, the journal of the international University founded by him in Santiniketan, where he has sought to represent and actively cultivate this new ideal, he writes: "I strongly felt that, under the continued threat of impending catastrophe likely to involve the whole human world in desolating hostilities, every individual to-day should realise his responsibility for training the mind of the present generation to enable it to see all its important problems in the perspective of universal man. For the most outstanding fact of our age is that the drama of our destiny to-day has the whole world for its stage. Let the politicians mishandle this world situation according to their tradition of nationalistic fanaticism, but the rest of us should have the power to think and act upon a broadly human basis of behaviour."

M. R.

AN INTERVIEW WITH MR. J. KRISHNAMURTI

A BEAUTIFUL country site, unspoiled nature, a sunny summer's day, the scent of the pines, squirrels playing among the branches of glorious beech trees, far from the noisy city with its hurry and bustle, here, where every thought of evil is banished we are to visit Mr. Krishnamurti. He whose name is now so often mentioned in connexion with the World-Teacher, who according to the Theosophists will reveal Himself and has already done so through the body of this young Indian, in the same manner as He used the body of Jesus in Palestine about 2,000 years ago.

The headquarters of the Order of the Star in the East is at Eerde near Ommen, the old country-seat of the barons van Pallandt. Krishnamurti, the head of the Order will receive us here.

Groups of members are seen reading or meditating outside in the park. One senses an atmosphere of unrestrained yet controlled liberty, there is a feeling of peace and of friendliness. An English atmosphere pervades the hall of the house; the gardens seem to speak of peace and happiness.

Krishnamurti joins us, stretching out both hands in friendly welcome. He takes us to one of the rooms where we sit down together, side by side. Peace goes out from him, there is peace in the expression of his sympathetic face; he looks serious but when speaking he often smiles, while energy and life shine forth from his dark eyes. He asks me, in a melodious voice, what it is that I wish to know!—A short explanation of Theosophy and of Theosophists. He tells me that, Theosophy, Divine Wisdom, is at the basis of every religion, every system of philosophy or spiritual movement. As a movement it is contrary to all materialism, it holds on to the spirit which it considers the motor-power of all things. Man thinks too much of the outer things, he thinks to find happiness in the possession of material objects, autos and luxuries of all kinds.

He goes on to say that, in a community, and in a system of education too, which is built upon a desire for material or physical possessions, all naturally want "to take," not to give. This is because of the nature of the physical body which exclusively wants to take, that being its condition of life.

¹ Translated from an Illustrated weekly, *Het Leven*, Holland.

A Theosophist, looking from the spiritual point of view, recognises the principle of giving and acts accordingly. Through the unity of spiritual life the brotherhood of humanity will be brought about. "To serve" must become a habit in the small daily affairs so that, if at any time, any thing great can be done, the opportunity may not be missed. Then there is courtesy, gentleness and specially tolerance which we must all practise towards everybody, whoever we may be.

He has spoken slowly and convincingly, occasionally gesticulating, and he asks me whether I have understood.

Thanking him I ask: "What is your opinion on the relation between East and West?"

Mr. Krishnamurti replies that, from a general point of view, the Eastern puts greater value on the inner life, the soul of things, the Western, on the contrary, thinks more of the intellectual and the material side of life. This difference of outlook is very noticeable in the young. For instance when children of the West play they like to play at fights, to figure as conquerors which are expressions of materialism, but when children of the East are together they like to play at being great men, messengers, teachers. Thus I played when I was a child, I dreamed of being Shri Kṛṣṇa (the Christ) and my mother encouraged me.

East and West are to be considered as two waves and it is the duty of us, Indians, to form as it were a bridge between these two, to bring them together in order to fraternise humanity.

I mention Tagore, the Eastern philosopher and poet. Yes, I have met him, I have a high regard for him.

Your judgment about his work?—Ah, I cannot say, he is too great a man for that.

My last question: Reincarnation?—We believe in reincarnation. One of the principles of Theosophy is as follows; human beings form one order of the creatures which evolve on this earth and each human being evolves through consecutive periods of time while he gains experience and thus builds up his character, always reaping where he has sown until he has learned the lessons which are taught him in the three worlds—the earth, the inter-mediate condition and the heavens—until he has reached human perfection and enters into that brotherhood of the perfectly just, who reign over the evolving beings and guide them in all stages of their growth.

Mr. Krishnamurti goes on to say, that thus shall the World-Teacher take possession of my body; this has already happened a few times.

The Message to make a happy humanity, has been entrusted to me and I take this Message to be my task.

INTERNATIONAL CO-OPERATIVE WOMEN'S GUILD

PRESIDENT: FRAU EMMY
FREUNDLICH

SECRETARY: Miss A. HONORA
ENFIELD

Vienna—1, Ebendorferstrasse 7

*38, Downshire Hill, Hampstead,
London, N.W.3*

AN INTERNATIONAL OF WORKING-CLASS MOTHERS

THE old saying "Woman's place is at home" has a new meaning to-day. Instead of acknowledging it as any argument against taking part in public life, married women urge that their work in the home cannot be successful until they take their full part in the politics and economics on which home conditions depend. So in many countries, married working women have organised themselves and drawn attention to their needs as wives, mothers and home-makers. These organisations are united in the "International Co-operative Women's Guild" which met in Conference at Stockholm, on August 12th and 13th. The International Guild was formed three years ago after three years of preparatory work, and the first triennial report records steady progress. Co-operative women's organisations in ten countries are affiliated, and the movement is spreading rapidly in other countries from the United States in the West to Japan in the East.

Married women are the typical consumers, and the most accomplished artists in consumption, for they must daily make their small means provide adequately for the well-being of their families. They look on the Co-operative Movement, which alone organises trade and industry for the benefit of the consumers, as their own, and do their utmost to promote its prosperity and progress. At the Conference the best co-operative policy as regards prices will be dealt with—a subject on which their practical knowledge and experience is unique.

And wives and mothers realise fully that all their labour will be in vain if war comes. Throughout the last three years they have strongly opposed the resort to force by governments, and urged disarmament. At coming conferences they will again have the opportunity of registering their determination to end war. The home-makers of the world are a strong power for peace, for they understand that to secure better times for their homes they must work for closer intercourse, trade and friendship between all nations.

A. H. E.

THE WORLD UNIVERSITY IN SPAIN

On Tuesday (July 12th, 1927), a Section of the World University, which will be founded in Holland and which will have branches all over the world, was inaugurated in the Spanish Theosophical Society.

The object of the World University is to blend the knowledge, progress and culture of the West with the spirituality of the East. Its aim is to unite all human wisdom into one great synthetic whole, infusing spirituality, sentiments and humanity in Science, giving a logical and scientific basis to religion and spiritual science. It aspires to train scholars to create their own belief, to live their own science and to understand and direct their own emotions as well as their mind: to discover for themselves the truth and not to repeat fragmentary truths, that they may find through the mind of the author of any book, without sincere endorsement from themselves.

At this first meeting, the object of the Brahmavidyā Āshrama, at Adyar, was explained, by myself, also its aims and curriculum. Immediately afterwards, Mr. Barroso gave the first lecture of the new organisation, as a beginning to the course of lectures which he proposes to deliver on "The History of the Earth". Beautiful lantern slides were exhibited and both speakers were applauded and congratulated by the numerous hearers.

A. DE LA PEÑA GIL

THE THEOSOPHICAL FIELD

THE WELFARE MEDITATION UNION

THE power of thought is markedly recognised in the foundation of the Welfare Meditation Union, 29 Craven Road, Reading, England and it is as well to reproduce the circular of the Union's Hon. Secretaries and its first leaflet.

The condition of the world at this time is so grave, the crisis so acute and so full of the possibilities of terrible evil—and yet also of the hope of vast changes for good—that it is urgently necessary that the Powers working for progress should be reinforced in every possible way. Each member of the Welfare Meditation Union can and should give special help at this time by daily thoughts of Love, Peace and Goodwill, and by purifying and calming the mental atmosphere about him.

The world is indeed at the parting of the ways, and it should be the duty and privilege of those who have some knowledge of the Great Plan for Humanity, to give their utmost aid in promoting a right spirit and helping to lead the nations to an understanding of the Unity of all Life and a readjustment of the sense of values whereby the spiritual should be the real and the material the unimportant.

Members are asked to formulate their own thought in these matters, realising how vastly important is right thinking, and how helpful to the world at this time. There are numberless brief intervals during the day when a thought of Goodwill could be launched. With a little persistent effort it would eventually become a habit to have such thoughts at the back of the mind almost automatically discharging themselves into the world for its helping.

This is work we can all do. Let us do it gladly.

THOUGHT HAS TO PRECEDE ACTION, AND WISE ACTION WILL FOLLOW WISE THOUGHT

The Union asks for the help and co-operation of all thinking people irrespective of class, creed or race, with the object of charging the mental atmosphere with thoughts of peace and good will, thus influencing for good the massed thought of the world.

It should be the daily privilege—it need occupy but a few moments—of every person of goodwill, to contribute to the general reservoir of good thought morning and evening, by quietly using the power of mind and brain to “broadcast” into the thought atmosphere, a strong, clear desire for wisdom and peace in the conduct of all human affairs.

This valuable aid to the world's welfare would further tend to provide at the back of the mind, a body of helpful and uplifting thought ready to be discharged into the mental atmosphere during the day at any moment when the mind was sufficiently free. Such a ceaseless stream of noble, unselfish thought would, in the mass, become a most potent factor for good, especially if the transmitters were numbered by the thousand.

Apart from the value to humanity of such addition to the good thought of the world and the purifying of the mental atmosphere, a marked effect for good would result to the transmitter by the developing of character and the increased efficiency of the mental life.

It is hoped to issue fresh Thought Slips every few months, or when any great question affecting the welfare of humanity is prominent. But the potency of welfare meditation depends ultimately on the constant impregnation of the thought-world by a steady, continuous use of a Welfare thought.

Any friends who are in sympathy with the objects of the Union and care to send their names and addresses for entry on the register, will have sent to them a copy of any further Thought Slips issued.

At present the Union has no list of Patrons and makes no appeal for funds. The expenses, which consist solely of printing, postages and stationery, are met privately. If the Union grows, and the ideal would be for it to become world wide, we may have to ask for a few pence each year from members.

In the August THEOSOPHIST an account of the American Section of the Theosophical Order of Service, which is also working in the same direction, has appeared.

* * * * *

NO ANIMAL SACRIFICES

Public opinion in India is unmistakably strengthening against animal sacrifices in religion, and it is gratifying to see that Theosophists are taking an active part in the movement. In Travancore, ruled by a Maharanee Regent, animal sacrifices are now forbidden by State Regulation, the pioneering propaganda work having been done by an earnest member of the Theosophical Society. It is easier to obtain such prohibitions in areas governed by Indian rulers, provided of course the movement has been carried on in the proper spirit, than in British India. The Bombay Humanitarian League has now passed a resolution demanding "that the British Government and the ruling Indian Princes should prohibit animal sacrifices to Deities," and its delegate to England submitted this proposition last month before the Anti-Vivisection Congress at Caxton Hall, London. The Congress passed an amended resolution to the following effect: "cruelties perpetrated on animals by means of sacrifices to Deities should be prohibited by Governments of countries in which such sacrifices occur." It is doubtful how far this resolution can be effective. In India, so long as the British Government actively encourages the slaughter of cattle for supplying beef to the British soldiers stationed in the country, it cannot have the moral justice to legislate for it. The anti-animal sacrifices movement can in the meanwhile be strengthened by those who are really religious in spirit and understand sympathetically the position of the worshippers employing such sacrifices by substituting a healthy and enlightened form of

worship. In the Theosophical Society's compound in Adyar, there is a tree which was occupied by an elemental who was accustomed to animal sacrifices by the neighbouring villagers. When this was known a purificatory ceremony was performed under the tree with offerings of incense, flowers and fruits and the result has been that the elemental has departed from the place and the villagers do not feel its influence at present.

* * * * *

DESECRATION OF THE SABBATH

An interesting case of superstitious formalism in religion is reported from Clyde, in Scotland. An assistant lighthouse-keeper at the place refused to assist in testing a wireless set on Sunday on the plea that "it involved desecration of the Sabbath". The man was forthwith dismissed. His case was warmly taken up by an M. P. who remonstrated with the officer who ordered the dismissal, and the officer's reply was that the work involved "no more breaking of the Sabbath than winding up a clock or working the lighthouse apparatus which the man did everyday". The pious M.P.'s reply is even more amusing. He compared the officer's attitude with that of the "Claverhouses towards Covenanters and the Russian Soviet towards religion". Surely, the need for common sense and a sense of humour is very great as the "religious" M.P.'s attitude clearly shows.

M.

CORRESPONDENCE

WANTED—AN ORGANISATION OF PĀRSI THEOSOPHISTS

IN the early days of the founding of the Theosophical Society, Pārsi Fellows of the Society played an active part in its organisation and maintenance. It is sad to see that the same spirit of enthusiasm and push is not discernible amongst Pārsi members at the present time.

The first Pārsi member who joined the Theosophical Society in India in 1877 was Mr. Kavasji Merwanji Shroff. Mr. Shroff was the Editor of an Anglo-Indian daily newspaper, the *Jame—Jamsheed*, which is still recognised as the pioneer newspaper amongst the Pārsi. He did much to introduce Theosophical ideas amongst the Pārsi community, many of whom later on joined the Society, rendering it yeoman service.

Mr. J. R. Aria, a prominent Theosophist has presented "Besant Grove" to the Theosophical Society at Adyar.

Mr. N. D. Khandalavala joined the Society in 1880 and helped Theosophical work in India, H.P.B. sending him a special letter from Europe in 1884, a copy of which is published in *The Golden Book of the Theosophical Society*.

Mr. K. N. Seervai, who I think was the Income Tax Collector, Bombay, and Mr. Dorabji Dosabhoy rendered good services in the beginning, while Mr. S. J. Padshah accompanied the Founders to Ceylon in May, 1880, with another Pārsi, Mr. P. D. Shroff.

Mr. Jehangir Sorabji worked as the General Secretary of the Society, Indian Section, from 1908 to 1911.

Mr. B. P. Wadia, who is also a Pārsi, was interned with Mrs. Annie Besant on 16th June, 1917, under the Orders of the Madras Government.

Mr. Jehangir Jameetji Vimadalal, Solicitor, Bombay, has rendered good service to the Theosophical Society by giving public lectures, thus spreading the cult of Brotherhood and Piety.

Mr. Nusserwanji Framji Billimoria of Bombay, published several books on Zoroastrianism in the light of Theosophy, and spread

Theosophy amongst Pársis, by publishing a Gujerati monthly magazine *Cherag* (or Light), which is still being published by his son Mr. Ardeshir Nusserwanji Billimoria from Navsari.

Readers of THE THEOSOPHIST will thus see that Pársi members of the Society have rendered good services to the Society's cause, since its founding to the present day. What I want to impress upon my co-religionists, however, is that as a body we, Pársi Theosophists, have not done sufficient services to the Society, as we ought to have done, owing to there not being an organisation of Pársi Theosophists. At present, there are many able members of my community, who can spread the light of Theosophy amongst Zoroastrians, if all the present Pársi members join unitedly into an organisation called the "Society of Pársi Theosophists." I would suggest that its headquarters should be located either at Bombay or Navsari, and that they meet there every year, and devise plans and ways for the future of Zoroastrianism in the light of Theosophy. Such an united body will do a lot of good to the community, and all the Pársi members working unitedly in a body will achieve very good and efficient results. At present in the Theosophical literature one finds ample evidence of Hindúism and Christianity playing prominent parts, whereas Zoroastrianism seems to be neglected. An organisation, like the one alluded to above, is likely to produce excellent results, uniting all the Pársi members of the Theosophical Society in one body, with benefit to the Society as well as to the community itself.

BURJORJI NUSSERWANJI MENGUSI,

President of the Theosophical Lodge, Billimoria.

REVIEWS

The World-Teacher (in Question and Answers), by P. Pavri, B.Sc. (Indian Star Headquarters, Adyar. Price Rs. 2-8.)

This is the fourth edition of the author's popular book *The Coming of the World-Teacher*, which has been revised and brought up-to-date in the light of the great fact, that the *World-Teacher Has Come*. The size of the book has been nearly doubled to what it was in its previous editions. The subject has been treated in a comprehensive manner, not only in the light in which a Theosophist or a member of the Order of the Star in the East receives it, but in the more valuable aspect of how it strikes an average sceptical man of the world. The questions cover a wide and varied range and so do the answers to them, which, whether they will convince everybody or not, are sure to make everybody seriously think. The author has described at great length the work of the future as it was announced in Ommen, on August 11, 1925, which will help every one, whether belonging to the Order, believing in the Advent or not, at least to understand the main streams of world's progress and fit himself into it, suitably to one's temperament and capacities. As a companion volume to the author's *Theosophy Explained*, the present book will be found useful to students of Theosophy, lecturers and others interested in understanding the spirit of the new civilisation.

S.

Education for Life. The Training of the Girl Worker, by Julie Eve Vajkai. (Weardle Press, London. Price 1s.)

The Plan of the Educational Colonies Associations (of Great Britain and India), by J. W. Petavel R. E. Retired. (The Educational Colonies Associations, London.)

These two books have practically the same message to give, namely that the present educational system is unreal and useless and that it must be modified to suit the grim realities of life. Madame

Vajkai's book relates the specific instance of successful experiment carried on in the Save the Children Fund institutions in Hungary. Captain Petavel discusses the question in its wider aspects with special application of the problem to conditions in Britain and India, more to the latter than to the former. The contents of the books are mainly the substance of Capt. Petavel's lectures delivered in the various universities of India on the poverty and unemployment problem in the country and how to combat it. His solution is to start educational colonies where the children along with literary training can be taught the various methods of producing their daily necessities which will not only make them fit to solve the bread problem in life later on but contribute materially towards the cost of education during the period of the training.

Experiments in America and Switzerland have shown the immense possibilities of the scheme being worked out on wider lines in India and Britain. The chief defect of the present system, according to Capt. Petavel, is the pathetic waste of efforts in all forms. If only our efforts and our resources are co-ordinated no department of the community's activities need be isolated from the rest. So co-operation in its all-embracing import is Capt. Petavel's palliative for the present ills. In developing his theme he explains how the effort, begun in the education of the young at the lowest rung of the ladder, would progressively effect human society reforming its productive and distributive system, more land being brought under intensive cultivation and the modern slums in industrial towns converting themselves into happy garden-cities. Capt. Petavel finds fault with the generally accepted tenets of socialism based as they are on Karl Marx's theories which he holds are but half-truths based on Malthus' theory of population. According to him, therefore, many of the bogeys, raised by the Socialists and for which wild and impracticable remedies are suggested, can all be avoided by adopting co-operative education. The book is thought-provoking in its speculations on the economic and sociological tendencies of the times. It is a valuable idea which he puts forth that Britain and India are best fitted at the present time to work out in practice his scheme—which suggests that in many more activities than education an intelligent and active co-operation between the two countries will create the patterns for the future ordering of the world on better and happier lines.

The Self-Seeker and His Search, by I. C. Isbyam. (The C. W. Daniel Co., London. Price 5s.)

This is the third of a series of volumes by the Author. In this volume he explains more of his philosophy, and apparently his explanations are to run into further volumes.

The object of the book is to show that without a philosophy of life it is not possible to have high ideals or to correctly order one's life. To illustrate this a confession is given of a person who acted purely on his own convictions and whose one aim in life was the pursuit of pleasures at the same time avoiding pain. In this way the Seeker learnt some of the lessons of life through his mistakes.

The Seeker begins by stating that he was supplied by education and circumstances with an artificial conscience which he must get rid of so as to start his search quite clear of artificial encumbrances. His contention was that all human progress proceeds by way of trial and error—we must do wrong if we want to do right. This was his view of all human evolution; he did not see any higher guidance or urge, or, apparently any lessons to be learnt from past human experience.

The Seeker does not appear to have got very far in his search, but he makes one great discovery, which is that physical, emotional and even intellectual pleasures give no lasting satisfaction, and from that a wish arises within him to discover what is the true nature of ideals. This confession is given to the Author who attempts to correct the Seeker's mistakes by applying his own philosophy of life.

The volume is dedicated to *Creedless Men*. It is not clear if the Author takes into account any higher guidance than that of his Ego Entities. Nevertheless, his final advice to the Seeker shows how by keeping out of the mind all lower thoughts and by allowing only those of the higher types to enter a great step forward in human progress can be taken. These *thoughts* are the Author's *entities*.

To follow the book closely with interest the Author's earlier volumes should first be read.

L. A.

My Master (Greater India Series 6), by T. L. Vaswani. (Ganesh & Co., Madras. Price As. 4.)

This is a small booklet in which Mr. Vaswani's thoughts in prose and poetry, and addresses on Shri Kṛṣṇa delivered before student's gatherings have been brought together. As may be easily gathered Shri Kṛṣṇa is the Master about whom Mr. Vaswani speaks, and it is the message of His life and teachings which he fain would have the youth of India to assimilate in the regeneration of its Motherland. There are several phases in Shri Kṛṣṇa's life, each lovely and fragrant in itself. But Mr. Vaswani emphasises the aspect of the teacher on the Kurukshetra, when through *The Bhagavad-Gītā*, the message of Dharma was preached to Arjuna. India at present is very much in the position of Arjuna facing the Kaurava hosts, sceptical, sentimental and hence weak and in despair. The various problems confronting India can therefore be solved only in the manner in which Shri Kṛṣṇa instructed and bade Arjuna to solve his difficulties on the battle-field. Mr. Vaswani is insistent on the theme that "Kṛṣṇa-bhakti must become Kṛṣṇa-Sakti," in other words the devotion and love should not be of a merely sentimental and complacent kind, but of a living and dynamic character which will readily respond to the problems of the hour and deal with them in a spirit of human love and brotherhood. Apposite instances from the life of Shri Kṛṣṇa are given to help the Indian youth to tackle the problems of poverty, ignorance, care and the preservation of cattle and other members of the sub-human kingdom, and caste differences—to name but a few—the proper solution of which is a part of the larger patriotism to the motherland which should animate her children.

X.

Modern India—Its Problems and Their Solution, by V. H. Rutherford. (The Labour Publishing Co., London. Price 7s. 6d.)

This is a work for which a wide circulation is to be hoped in England, for its candid exposure of the ills to which India is necessarily exposed by alien rule and exploitation. It is the result of "An extended tour in India," and suffers somewhat from the inevitable limitations attached to a tour of inspection, namely, that there is no time to assimilate the problem in its entirety, so that second-hand views must be adopted, after insufficient testing. So it is evident from the first page to the last that Dr. Rutherford too exclusively associated himself with the followers of Mr. Gandhi, ignoring or

depreciating other toilers for India's freedom, and eulogising past attitudes of the saintly leader which are now generally repudiated as mistakes, even by himself. Thus he too easily assumes the entire and intentional falsity of the Montague-Chelmsford Reforms, ignoring the fact that Mr. Montague tried his hardest in vain to persuade the deputations that waited on him to give up demanding communal representation, and to unite in attacking the principle of Dyarchy.

Naturally it follows, if Mr. Gandhi is to be always in the right, that some facts which arose from his mistakes of policy—never of intention, of course—must be distorted. So there is a mis-statement about the Chauri-Chaura outrage, that an unarmed procession was first attacked by the police, instead of an organised attack, accompanied by the utmost brutality, on a totally unprepared police station. It was good for India that at the time there were wiser heads within her borders, to stern heroically the violence which the ill-judged Satyagraha movement and Non-Co-operation called forth in the masses. No doubt the verdict of history will be that Gandhi was a great son of India, and did worthy and disinterested work; but whether he will loom as greatly as Gokhale and some others is open to question, though he may still retrieve—and more than retrieve—past mistakes if he will yet use his influence over all parties to get them to set aside differences in the coming Congress, and unite in supporting that Commonwealth of India Bill which is already before the House of Commons, and which will finally give India power in her own house.

F. V.

The Parting of the Ways, by F. W. Pigott. (Theosophical Publishing House, London. Price 2s.)

The Regionary Bishop of the Liberal Catholic Church has served well his Church and country by republishing these articles, under the above title, which have already appeared in *The Liberal Catholic* magazine.

Those who are earnestly seeking Light and Truth will find very much herein contained that will be of valuable help to him in his search.

A Help to Worship in the Liberal Catholic Church, by E. Francis Udney. (Theosophical Publishing House, London. Price 2s.)

Bishop Pigott has written a short foreword to this book which is a study of the Eucharistic Service and of the Nicene Creed. Mr. Udney

has written this book mostly on the lines laid down by Bishop Leadbeater and quotes at length from much of his writings. To the reader it will be helpful therefore to study it side by side with *The Science of the Sacraments* so as to get a clear idea of what Mr. Udney is trying to teach.

G. H.

Observed Illuminates, by W. Winslow Hall, M.D. (The C. W. Daniel Co., London. Price 10s. 6d.)

The distinguished author has done a service to the western world in collecting and publishing records of well-authenticated cases of Illumination, a term which he adopts, in preference to that of Cosmic Consciousness, for an experience which is far commoner than most people suppose. He confines himself to cases that have fallen under his personal observation, and submits each to the test of a formal set of questions, answered by the subjects themselves, so that all evidence is direct; then this evidence is admirably sifted and arranged, so that certain broad generalisations and probable hypotheses are seen to emerge. Of course he is too advanced a thinker to limit Illumination to the Christian religion, and one of his examples is Abdul Baha, late leader of the Bahai movement. In one sense his inclusion seems regrettable, since otherwise the book need only have claimed to concern itself with the West; for larger acquaintance with the East would have soon provided Dr. Winslow Hall with many examples as good as his one Eastern exemplar, since this God-consciousness is a recognised factor of Eastern religious life, whether Hindu, Muslim, Buddhist, Sufi or Jaina. It seems that every Illuminate enters—whether temporarily or permanently—that same Kingdom of Happiness of which we Theosophists are hearing so much to-day.

An interesting experience recorded by K. B. G. on the night of December 22nd, 1922, fits in remarkably with utterances by Theosophical leaders.

It was a night of such ecstasy of music! . . . I heard the song of angels rejoicing, and I asked the meaning of that ocean-flood of rapture. Then I had a mental concept of some one explaining. 'The two thousand years of the Religion of Sorrow are over! The two thousand years of the Religion of joy have begun! Now is its birth—a new era—a new Christmas!'

Another interesting extract may be taken from the Author's conclusion :

Mankind needs, above all things, to be reminded of that larger and more exacting Good News which is to be found in the teaching and life of Jesus, as well as in the teaching and life of the holiest souls of all religions, the Good News of Illumination . . . Men will discover that a life of righteousness and loving service builds up a soul compact of human nature's best, and that this, working ever on and on, in love with God and man, enlarges into that felt oneness with the whole which is the essence of illumination . . . In the future, as more and more individuals attain to illumination, so will the ethics of the gospels come more and more to the front in national affairs. The material will be everywhere recognised at its true value, as only a vehicle for the spiritual. Distrust will give place to trust in man and God. The dominance of fear will yield to the dominance of love. Safeguards and penalties will be less and less required; instead, men and nations will, for the joy¹ set before them, wholeheartedly *be 'good' and do 'good'*. Indeed the spirit of man can respond nobly to the loftiest imaginable challenge. Simply because our personal ideals are now too low have the nations drifted into their blind materialism . . . Then what is our Twentieth Century Gospel to be? At least this :

Illumination full and free,
Illumination, here and now.
Illumination for all.
Illumination as a step to ever higher heights.

H. V.

The Science and Art of Speech and Gesture, by Rose Meller O'Neill.
(The C. W. Daniel Co., London. Price 7s. 6d.)

Besides a very interesting biographical sketch of the life of François Delsarte, Rose Meller O'Neill has written many chapters, gives charts, diagrams and illustrations, in her attempt to explain and put before the public the Art and Science of life as Delsarte saw and practised it. He had, by observation, so proved his theories with regard to gesture and expression of the body, as to enable him to form it all into an exact science. He shows by his teaching how each person can get complete control over his mental, moral, and physical bodies; how to gain perfect poise, harmony and grace of movement, expression and balance. It is a pity that some of the charts, especially those of the eyes and eyebrows, are so badly drawn. A set of carefully worked out exercises are given to teach relaxation and give poise—they appear to be very excellent, but there are so many different methods whereby one can accomplish these things to-day, that one feels hesitation in taking up and trying to understand still another one.

This book ought to be exceedingly useful for those who are studying for the stage and hope to take up that life professionally.

N. D.

¹ Italics ours.

With Mercy and With Judgment, by Alexander Whyte, D.D. (Hodder & Stoughton, London. Price 3s. 6d.)

A selection of Sermons by the late Dr. Whyte. This volume proves the writer to have been a strict adherent of the Christian Faith, a preacher full of fire, filled with the ardent desire that his hearers should work out their own "salvation". The book ought to be welcomed by those who have heard the sermons preached.

Ivory Gates and Golden, by Hilda Wood. (Theosophical Publishing House, Adyar. Price Re. 1.)

"A budget of wonder stories for young and old." The theme of some of the stories is old and has been clothed in modern language. Other stories are about fairies and the wonderful things our thoughts can bring about. The pen and ink drawings are quaint. A suitable little gift to those of our friends who do not come into touch with wonder stories.

J. I.

BOOK NOTICES

The Divine Art of Healing, by Rosa Hobhouse. (C. W. Daniel Co., London. Price 1s.)

This Author's points are well and clearly stated, and they would doubtless be extremely interesting to all students who search into old Medical works to find Religion and Art therein.

The A. B. C. of Religious Healing, by Sheldon Knapp. (C. W. Daniel Co., London. Price 4d.)

This booklet is a conversation between a nurse and an invalid and the healing methods are clearly stated and easy to understand and follow.

Rheumatism and Allied Ailments, by Valentine Knaggs, L.R.C.P. (C. W. Daniel Co., London. Price 1s.)

Many people would find this book valuable for home treatment if they suffer from this painful disease, as the remedies are fully described, and much valuable advice is given to ease the attacks.

Health and The Spiritual Life, by Geoffrey Hodson. (The Theosophical Publishing House, London. Price 6d.)

Here we find much good matter pressed into a small space. Lady Emily Lutyens in her introduction says: "Mr. Hodson's pamphlet offers some valuable advice within a very short compass, and should be read and studied by every member of the Star."

The Uplifted Heart, by Antonia R. Williams. (L. N. Fowler, London. Price 1s.)

The Author calls this little book, "Joyous adventures in the Way of Silence," and all through its pages silence is insisted on as the way to obtain spiritual enlightenment into the innermost of Joy, Peace and Love.

A Renaissance in the Art of Healing, by Lawrence J. Bendit, M.A., M.R.C.S., L.R.C.P., London. (Price 2s. 6d. net.)

This book deals with the theosophico-medical views of some problems of healing. The views are wide and cover much ground in past and present methods of healing, from the times of Hippocrates in Greece to Albert Abrams of the present day.

The Three Truths, a Simple Statement of the Fundamental Philosophy of Life, by "Brother XII". (The Chalice Press, London. Price 2s.)

These Three Truths are taken from *The Idyll of the White Lotus* and are therefore well known among all Theosophists. The author comments upon them and puts them out as a warning to the nations in their present unrest.

The Child's Path to Freedom, by Norman MacMunn.

This book in its first form appeared in 1914 and was rewritten in 1920.

This edition is a re-issue after the death of the author. A foreword has been added by T. P. Nunn and a biographical note by the author's wife.

S. W.

BOOKS RECEIVED

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

The Masters and the Path (2nd Edition), by the Rt. Rev. C. W. Leadbeater (T.P.H., Adyar); *My Journey to Lhasa*, by Alexandra David-Neel (William Heinemann, London); *The Quest of the Golden Stairs*, by Arthur Edward Waite (T.P.H., London); *The Cancer Mystery Solved*, by Andrew Sergeant McNeil, L. R. C. P. (The C. W. Daniel Co., London); *How Psychology Can Help*, by Rupert Croft-Cooke (The C. W. Daniel Co., London); *Education for Life: The Training of the Girl Worker*, by Juli E. Vajkai (The Weardale Press, London, W. C. 1.)

OUR EXCHANGES

We acknowledge with many thanks the following :

The Calcutta Review (July), *Modern Astrology* (July), *The Theosophical Review* (July), *Yuga Pravesha* (June), *Theosophy in Ireland* (April, June), *News and Notes* (July), *Revista Teosofica Chilena* (May), *Light* (July), *The Indian Review* (July), *The New Era* (July), *El Loto Blanco* (July), *The World's Children* (July), *Theosophy in New Zealand* (July, August), *The Messenger* (July), *The Australian Theosophist* (July), *The Herald of the Star* (July), *Bulletin Théosophique* (July), *The Servant of India* (August).

We have received with many thanks :

The Indian Humanitarian (June), *The Vedānta Kesari* (July), *League of National Life, Rural India* (June), *El Heraldo* (February, March, April), *The Beacon* (June), *Theosofisch Maandblad* (July), *Bhārata Dharma* (July), *The Fifty-Fourth Annual Report of the Carmichael Library, Benares, 1926*, *Rincarnazione* (January, February, March, April, May, June), *Theosophia* (July, August), *La Revue Théosophique Le Lotus Bleu* (June), *Cherag* (June), *Blavatsky Press Bulletin* (July, August), *The Vedic Magazine* (July), *Vaccination Inquirer* (July), *Pewartia Theosofie* (July), *The Schick Test and Immunisation against Diphtheria*, *The South Indian Boy Scout* (July), *The Standard Bearer* (July), *Sri Madhviswambhariyam 1st Part, Dirya* (July), *Teosofio en Yucatan* (June), *Heraldo Teosofico* (June), *Het Sterleven in Indonesia* (July), *Prabuddha Bhārata* (August), *The Occult Review* (August), *An Ideal Alphabet, De Theosofische Beweging* (July, August), *Lucifer* (June).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th February to 10th March, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

			Rs.	A.	P.
Miss A. Wernigg, Port Blair, for 1927	...	...	15	0	0
T.S. in Argentina, for 1926, £23	...	...	304	14	2
" " Austria, Balance of dues, for 1926, 10s.	...	...	6	8	0

DONATIONS

Nellore Lodge, T.S., for "Adyar Day"	...	...	13	0	0
Burma Section, T.S., for World Congress Fund, for 1926...	...	...	10	0	0
			349	6	2

Adyar

J. R. ARIA,

10th March, 1927

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1927, are acknowledged with thanks:

DONATIONS

	Rs. A. P.
Miss E. Treherne, Ceylon, £1-2-6	14 15 0
Mrs. Clara Holmstead and Mrs. A. Burr, Canada, £4-1-3 ...	53 5 0
T.S. Lodge, Ahmedabad, for "Adyar Day"	11 4 0
Mr. Frank L. J. Leslie, Harrogate, for Food Fund, £5 ...	86 4 1
Beauséant Co-Masonic Lodge, No. 760, Chelsea, S.W.3, £6-7-10	84 11 5
	230 7 6

Adyar

J. R. ARIA,

10th March, 1927

Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Laguna Beach, America ...	Laguna Beach Lodge ...	10-7-1926
Quincy, Ills., ..	Quincy ..	21-9-1926
Chicago, ..	Finlandia ..	10-10-1926
Peoria, ..	Peoria ..	19-12-1926
Angol, Chile ..	Loto Blanco ..	27-12-1926
San Diego, Calif., ..	Olcott ..	31-12-1926

CHANGE OF NAME

The Ootacamund Lodge at Ooty has changed its name to Agasthya Lodge, from February, 1927.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Peoria, Ills., America ...	Peoria Lodge... ..	15-10-1926
Milwaukee, ..	Slowacki ..	1-10-1926
Santa Cruz ..	Santa Cruz ..	do

Adyar

J. R. ARIA,

9th March, 1927

Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

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FREEDOM OF THOUGHT

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, Dues for 12th January to 28th February, 1927, £53-19-3	714	7	6
T.S. in Denmark, 400 members, for 1926	144	9	2

DONATIONS

T.S. in Wales, for World Congress Fund, for 1926, £2	26	6	8
Austrian Section, T.S., for Adyar Library, £1	13	0	0
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Adyar

J. R. ARIA,

11th April, 1927

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

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DONATIONS

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Karachi Lodge, T.S., "Adyar Day" Collection ...	16 0 0
Donations under Rs. 5	4 0 0
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Adyar

J. R. ARIA,

11th April, 1927

Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Cayenne, Guyanne Francaise, France*	L'Auroze Guyannaise Lodge...	27-9-1926
Paris, France	Socrate	14-12-1926
Torino, Italy	Pallade Athena	1-1-1927
Herning, Denmark	Herning	18-1-1927
Santa Cruz, Bombay, India... ..	Vasanta	24-1-1927
Calcutta, Bengal, India	Evolution	7-2-1927
Imperia II, Italy	Unitas	25-2-1927
Copenhagen, Denmark	Leadbeater	7-3-1927
Dadar, Bombay, India	Dadar	16-3-1927

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Bologna, Italy	Em. Swedenborg Lodge	1-3-1927

Adyar

J. R. ARIA,

10th April, 1927

Recording Secretary, T.S.

* This is the first Lodge composed of Negroes in the Theosophical Society in France.

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May 8th, 1891

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DECLARATION OF THE THEOSOPHICAL SOCIETY

...and the love which guide the... as a recurring incident... and more radiant... of the Spirit teaching... mind and body as his... of religions by... in the bosom of... of mission.

The Theosophical Society study... without... work incessantly, in... to know a truth

FREEDOM OF THOUGHT

The Theosophical Society has spread far and wide... all religion have become... special dogmas, teachings... desirable to... no opinion by whom... binding on any member of the... true to accept or reject... the sole guidance of the... H. P. Blavatsky... his teachings or any... right to attach him... which he may come... Neither a... to speak... because of... which he may... become... of the... these fundamental principles... of... and... and...

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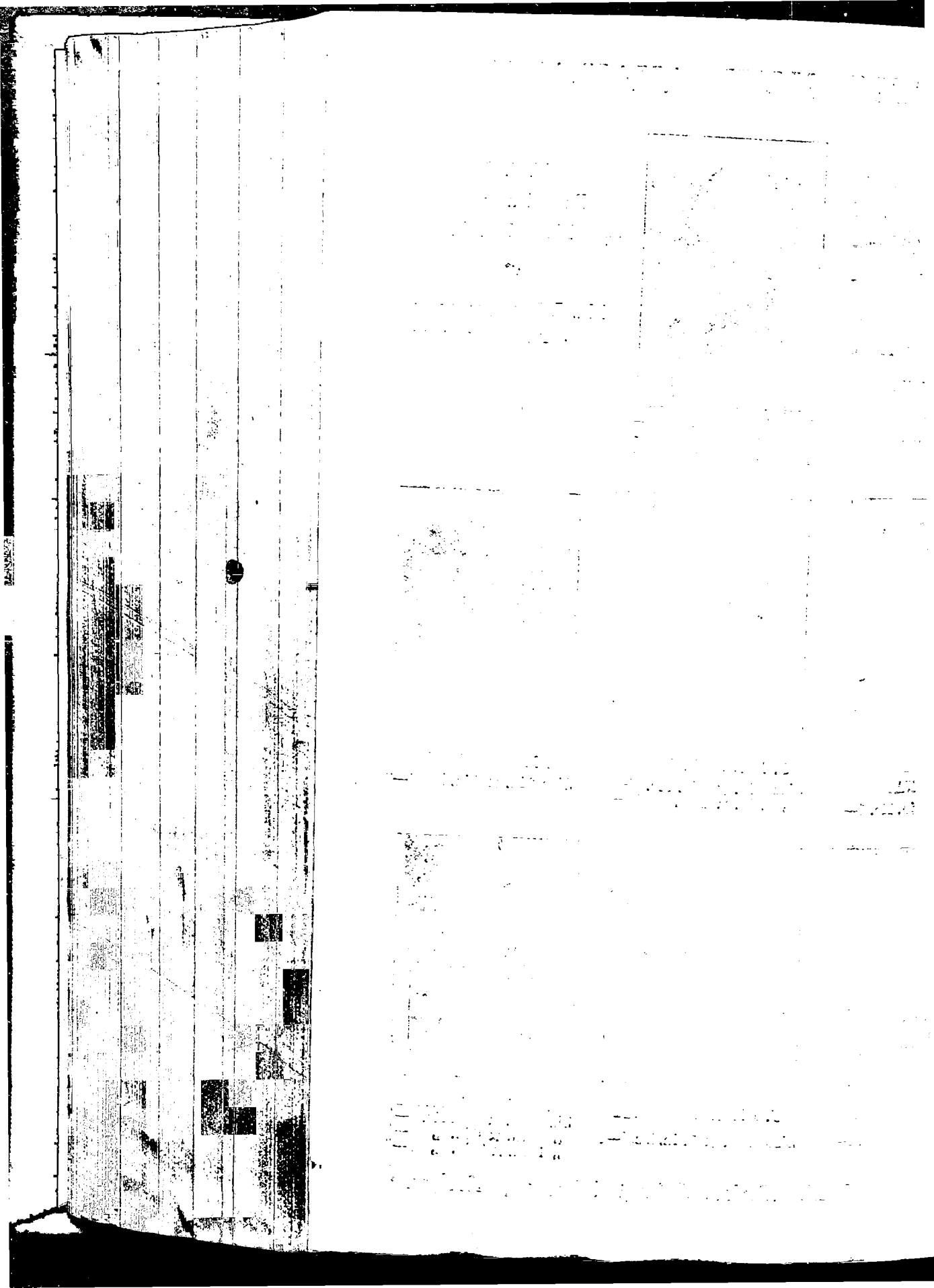


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THE THEOSOPHICAL SOCIETY

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			Rs.	A.	P.
T.S. in England, March, 1927, £36-5-5	483	4	9

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" " England, £60-17-5	811	7	9
" " Ireland, £12-17-6	171	8	8
Indian Section, T.S., Benares City, for "World-Congress"	158	0	0
Fund for 1926	1,815	3	7
				1,815	3	7

Adyar

10th May, 1927

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

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	1,674 0

Adyar

A. SCHWARZ,

10th May, 1927

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Nidadavole, India...	Ramachandra Lodge	8-2-1927
Khurja, U.P., India	Khurja "	16-2-1927
Lachhras, India	Lachhras "	19-3-1927
Rome, Italy	Krishnaji "	1-4-1927
Rutlam, C.I., India	Vedanta "	2-4-1927
Parma, Italy	Ignis Ardens "	7-4-1927
Montagnana, Italy	Loto Bianco "	8-4-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Riga (Latvia) *	Riga Lodge	29-3-1927
Parma, Italy	Galileo "	7-4-1927
Hamilton, Ontario, Canada †	Annie Besant "	18-3-1927

Adyar

J. R. ARIA,

10th May, 1927

Recording Secretary, T.S.

* This Lodge was attached to the T.S. in England.

† This was directly attached to Adyar Headquarters through the Canadian Federation.

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3 VICTORIA STREET, LONDON, S. W. 1

THE PRESIDENTIAL ELECTION

AS our members are aware, the third term of office of our President is about to close, and next year an election will have to take place. With the permission of the Executive Committee of the Australian Section, I addressed a private letter some months ago to every member of the General Council enquiring whether it would be desirable for the Society once again to offer Dr. Besant the life-Presidentship as a sign of the enthusiastic confidence of its members, or whether it would be wiser to follow the usual procedure and re-elect her for a fourth term, carrying her on into twenty-eight years as Head of our Society.

I have received replies from members of the following Sections, giving their unofficial views: Austria, Mexico, Norway, the Russian Section outside Russia, Brazil, Roumania, Poland, the Argentine, Hungary, France, the United States of America, Scotland, Burma, Dutch East Indies, Wales, Canada, New Zealand, Australia, Ireland, Bulgaria, Finland, Italy, England, South Africa, Porto Rico, Holland, China, India.

All are emphatically in favour of the election of Dr. Besant as President for life. She would, it is thought, have an absolutely overwhelming majority and an enthusiastic welcome as life President. On the other hand, the General Secretary for Italy has well expressed the view of some members in the following words: "If [Election for Life] is to render her honour, it seems to us that she will be far more honoured by constant re-election, the very fact of which would demonstrate and confirm the very high consideration she enjoys in the Theosophical Society. If she were elected President for life, she would be honoured once and for all, thus for ever preventing that repeated confidence which certainly will be shown her on the occasion of each election. Moreover, since she has already once before expressed her opposition to such a proposal, probably she will not this time wish it to be brought forward again."

Personally, I think Colonel Boggiani's view, which he has, of course, expressed for himself and not on behalf of the Italian Section, the right one, and a view in which all Sections will concur, though some members feel that Dr. Besant *must* be elected for life. Needless to say, Dr. Besant knows nothing about this correspondence, and may, when she reads it, call me to task for beginning it. But, if I may respectfully say so, I am very thankful I did, for I have now a file of wonderful tributes to her from all parts of the world, and convincing testimony that to-day she enjoys a trust and confidence greater, if possible, than ever before. The Theosophical Society stands solidly behind their great leader, immeasurably grateful to her for her unique service in the cause of Theosophy. Some there may be who do not agree with all she does or says. Shall I be misunderstood if I say—so much the better for the Society? Freedom to differ is a right the Society must cherish on behalf of every single member. Disloyalty does not consist in disagreeing, but in not throwing oneself heart and soul into Theosophy as one understands Theosophy, and in not maintaining a brotherly comradeship with one's fellow-members however much one may differ from them, recognising that many points of view are needed if our Society is to do in the world its great work.

But even those who may disagree on certain points recognise the supreme value of her leadership, and follow her in principle even though they may differ as to details. And she, like her colleague, Bishop Leadbeater, is more than thankful when her friends and comrades use their judgment and think for themselves. They need people who can originate, not only people who can copy.

In 1928, therefore, we shall proceed to re-elect Dr. Besant President for the fourth time, and may she complete half a century of years as President of the Theosophical Society. We want no other President, and will have no other President so long as she can be persuaded or "coerced" (?) to accept office. Long may she reign over us!

GEORGE S. ARUNDALE

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th May to 10th June, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, April, 1927, £13-0-3	172	13	3
Mr. W. H. Barzey, Free Town, Sierra Leone, per 1927, £1	13	4	6
T.S. in France, £8-0-4	106	5	3
Hongkong Lodge, T.S., China—Entrance Fees and Dues of 4 new members, per 1927, £2	26	0	0

DONATIONS

Mysore T.S., and Youth Lodges, White Lotus Day Collection	6	0	0
T.S. in America for "Adyar Day"	19,337	0	0
Besant Lodge, T.S., Hyderabad, Sind, for "Adyar Day"	12	11	0
	19,674	2	0

Adyar
10th June, 1927

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OLCOTT PANCHAMA FREE SCHOOLS

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WHITE LOTUS DAY GIFTS:			
Mr. Lalji Srivastava, Ajmer	5 0 0
Nadia Lodge, T.S., Krishnagar	10 0 0
Ahmedabad Lodge, T.S.	8 0 0
Hyderabad	...	Deccan	10 0 0
Darbhanga	5 0 0
Alwar	13 0 0
Gaya	10 0 0
Delhi	17 0 0
Besant	...	Bombay	34 0 0
Shanti Dayak	...	Moradabad, for Food Fund	7 0 0
Midnapur	5 0 0
Blavatsky	...	Bombay, for Food Fund	100 0 0
Multan	5 0 0
"In His Name", for Food Fund	100 0 0
Rai Bahadur Shyam Sundar Lal, Kishengarh State	200 0 0
Mr. C. N. Subramaniam Iyer, B.A., Adyar, for wages of a weaving instructor	42 0 0
Mr. M. B. Fricke, Amsterdam	27 3 0
Donations under Rs. 5	6 0 0
			604 3 0

Adyar
10th June, 1927

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Pinetown, Natal, S. Africa	Pinetown Lodge	17-2-1927
Toulouse, France	Bonheur	19-3-1927
Royan, France	Agama	15-4-1927
Hintereben, Austria	Bruderschaft	17-4-1927
Llanelly, South Wales	Llanelly	1-5-1927
Port Talbot, South Wales	Port Talbot	do.
Calcutta, Bengal, India	K. H.	19-5-1927

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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.

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T.S. in England, 10% Dues per May, 1927, £24-12-1 ...	327	6	8
" " Cuba, per 1925 and 1926, \$279'83 ...	761	0	0
French Section, T.S., 10% Acct. Dues, £8-1-2 ...	104	0	0

DONATIONS

"Daintrey Estate," for "Adyar Day", \$110'25 ...	299	14	0
T.S. in Portugal, £8 ...	106	8	8
" " Norway, £4 ...	52	13	10
" " Finland, £7-15-7 ...	103	6	9
" " Cuba, \$134 ...	364	8	0
	2,119	9	11

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Satya Prakash Lodge, T.S., Jhansi	5 0 0
Melbourne Lodge, T.S., Australia, £3-14-0	49 0 0
T.S. in England, £22-16-10	308 15 4
" " Wales, £2-10-0	33 4 4
Mrs. Edith Priest, Claremont, £2	26 8 0
Dr. Brij Behari Lal, L.M.S., Saharanpur City	20 0 0
Anon, Java	30 0 0
T.S. Employees' Co-operative Credit Society, Adyar	17 7 0
Donations under Rs. 5	3 0 0
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Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of Charter
San Francisco, U.S.A.	Krishna Youth Lodge	7-3-1927
Greenwood, "	Greenwood "	8-3-1927
Lawton "	Lawton "	11-3-1927
Ojai "	Ojai Valley "	28-3-1927
Hood River "	Hood River "	1-4-1927
Harrisburg "	Harrisburg "	16-4-1927
Helena "	Helena "	23-4-1927
Matahuasi, Peru, S. America	Besant "	28-4-1927
Vienna, Austria	Arbeitsloge (Action Lodge)	May, 1927
Nowgong, India	Nowgong Lodge	15-6-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Napa, U.S.A.	Napa Lodge	11-5-1927
Eugene, "	Eugene "	18-5-1927

Adyar

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th July to 10th August, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Dutch East Indian Section, T.S., Java, 1,935 members, per 1927... ..	967	8	0
T.S. in England, 10% of dues, per June, 1927, £8-9-9 ...	113	2	8
" " Ireland, " for 120 members, per 1927, £3 ...	40	0	0
" " Spain, " per 1926-27, £3-3-0 ...	42	0	0
"Chinese Lodge," T.S., Hongkong, Entrance fees and dues of 18 new members, \$36	46	13	0
J. Arnold Esq., Shanghai, per 1927	15	0	0

DONATIONS

T.S. in Spain, £21-18-1	291	14	10
H. Frei Esq., Colombo	200	0	0
A Visitor for Adyar Library	0	8	0
	1,716	14	6

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10th August, 1927

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Harriett N. Knott, U.S.A., \$2	5	7	0
Marie Wegert, " " 5	13	9	0
T.S. in Scotland, White Lotus Day Gifts from the following Lodges: Edinburgh, Olcott, Aberdeen, Dundee, Fair City, St. Andrews, Forfar and Leven, £11-18-8	159	1	9
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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
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Essen, " ...	" " ...	16-12-1926
Lunen, " ...	Teutonia " ...	9-1-1927
Berlin, " ...	Annie Besant " ...	26-3-1927
Landsberg, " ...	Parzival " ...	1-5-1927
Frankfurt, " ...	Adyar " ...	11-5-1927
Darmstadt, " ...	Shanti " ...	do.
Mannheim, " ...	Bruderschaft " ...	21-5-1927
Duisburg, " ...	Wahrheit " ...	7-6-1927
Dortmund, " ...	Rote Erde " ...	12-6-1927
Hamburg, " ...	Ojai " ...	17-6-1927
Bonn, " ...	C. W. Leadbeater Lodge ...	23-6-1927
Moyeuivre-Grande, France ...	Evolution " ...	29-6-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Leavenworth, U.S.A. ...	Leavenworth Lodge ...	26-5-1927

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9th August, 1927

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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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.

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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.

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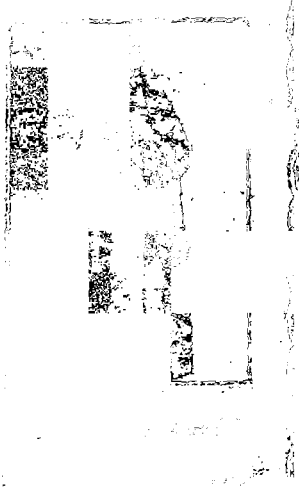
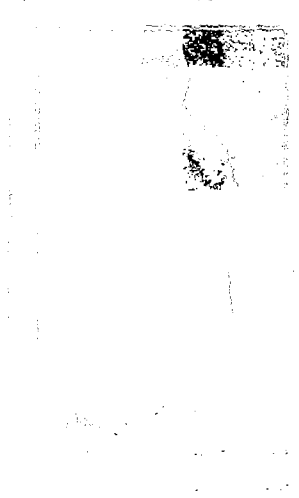
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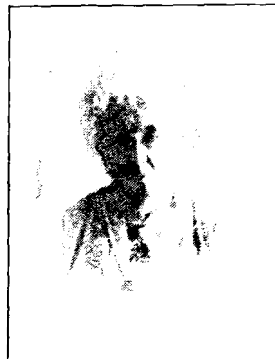
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OF THE THEOSOPHICAL SOCIETY
1927, AT ADYAR

The Fifty-second Annual Convention of the Theosophical Society will be held at Adyar. The dates as finally fixed will be daily from the 24th to the 27th; subjects and speakers will probably be December 24th to 27th; subjects and speakers will be announced later.

ARRANGEMENTS FOR INDIAN DELEGATES

Rooms in Bhojanasala and Quadrangle.—Only a few rooms will be available in these two buildings, at the rate of Rs. 10 to Rs. 14 according to size. Preference will be given to ladies and delegates accompanied by their family.

General Accommodation.—A certain number of general huts will be erected as usual, some for men and some for women, where delegates can put up without charge.

Special Accommodation.—On previous notice being given, not later than the first week in November, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft. at Rs. 14 with mats, or Rs. 12 without mats;

A large hut, 20 ft. by 12 ft., at Rs. 25 with mats, or Rs. 20 without mats.

Furniture can be supplied, with the exception of a limited number of cots, on hire at the rate of Rs. 2 per cot.

Meals.—During the four Convention days free meals in the Indian style will be provided to all registered delegates.

On other days meals in the Indian style (two meals per day without lunch, cheta hazri or milk) will be charged Re. 1 per day.

Tickets for free meals must be applied for at the Bhojanasala between 6 and 8 a.m. for evening meals, and 2 and 4 p.m. for the next morning meal. Those who do not apply for tickets within the hours that are fixed will have to pay As. 10 per meal.

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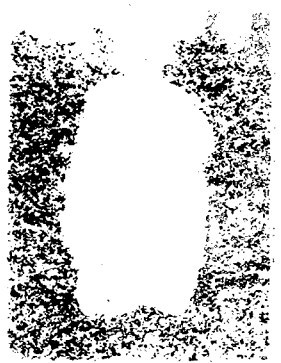
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Refreshments will be provided if wanted.

Donations for the *Food Fund* will be thankfully accepted.

ARRANGEMENTS FOR EUROPEAN DELEGATES

Accommodation and Meals.—Delegates requiring meals in European style (chota hazri, lunch, afternoon tea and dinner) will be charged Rs. 4 per day, *without* accommodation, or Rs. 5 per day *with* accommodation. There will be no *free* meals; separate rooms in Leadbeater Chambers or Blavatsky Gardens cannot be guaranteed. Separate furnished accommodation in Cadjan huts may, however, be arranged, if applied for at latest by the first week in November, on payment of Rs. 20 for a single hut or Rs. 30 for a double hut.

The foregoing arrangements for both Indian and European Delegates will hold good from December 17th to January 7th.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than November 15th. Delegates unregistered by this date cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during Convention: father, mother, husband or wife and children, if under the age of sixteen.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Each non-delegate accompanying a member must pay Rs. 3.

Requirements.—Delegates should bring with them bedding, mosquito nets, towels, soap, drinking vessels and travelling lantern.

Payments for special huts should be sent with the order to Mr. B. Ranga Reddy, Theosophical Society, Adyar, Madras.

Inquiry.—All letters of enquiry should be addressed to the Recording Secretary, T.S., Adyar, Madras.

Adyar, Madras
22nd August, 1927

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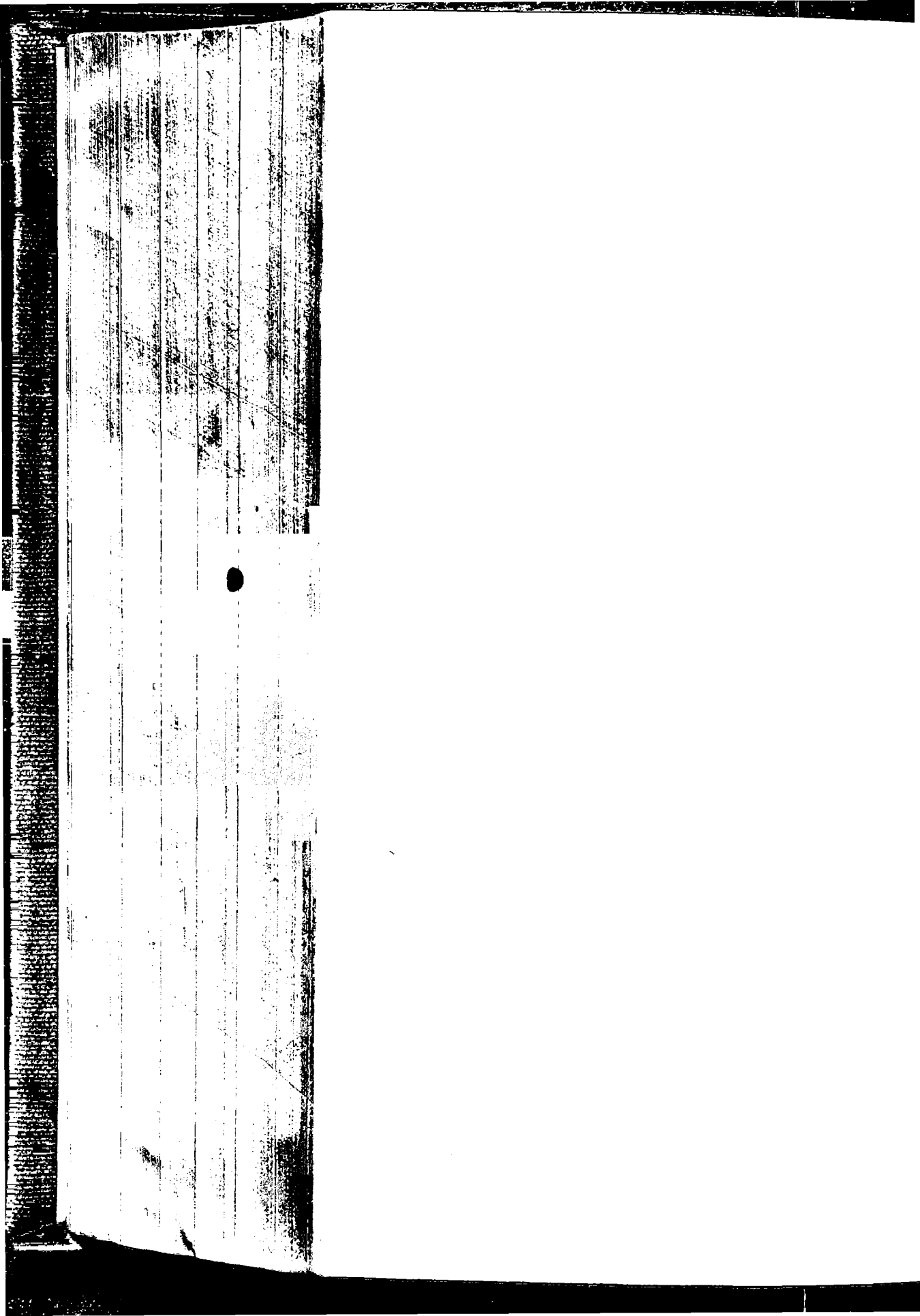
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